a
Map of the Land
of
JUDEA OR ISRAEL,
Containing those places only
which are mentioned in the
— GOSPEL. —
THE MEDITERRANEAN
SYRIA
ABILENE
GALILEE
TRACHONITIS
SAMARIA
ITURÆA
PERÆA
JUDÆA
ÆGYPT
IDUMÆA
DECAPOLIS
Tyre
Cæsarea Philippi
Cana
Nazareth
Naim
Cherazin
Bethsaida
Dalmanutha
Magedan
Salim
Ænon
Sichar
Iscariot
Arimathea
Ephraim
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Jerusalem
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A HISTORY OF CHRIST,

FOR THE

USE OF THE UNLEARNED:

WITH

SHORT EXPLANATORY NOTES,

AND

PRACTICAL REFLECTIONS.

HUMBLY RECOMMENDED TO

PARENTS, AND TEACHERS OF YOUTH IN SCHOOLS.

By WILLIAM DALRYMPLE, D.D.
ONE OF THE MINISTERS OF AYR.

And this is Life Eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent; J. xvii. 3.

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M,DCC,LXXXVII.

In the Goſpels, we ſee God as it were face to face; we ſeem to converſe with him as a man with his friend; and we behold his perfections as vividly repreſented in the perſon of Jeſus Chriſt as the limited capacity of human nature admits;—*Dr Newcome.*

Would it not better ſerve the original intentions of the goſpel, to repreſent it to the world, as nearly as poſſible, in that artleſs and divine ſimplicity, in which it was delivered by the Bleſſed Author, than as a laboured theory of ſpeculative truths, curiouſly diſtinguiſhed and arranged according to the rules of human art;—*Dr William Craig's Sermons.*

The poor had the goſpel preached unto them at firſt, as well as the rich; and the poor are to be ſaved as well as the rich; and, therefore the one can underſtand what is required of him by Chriſt as well as the other;—*Dr Aſhley Sykes.*

BRITISH MUSEUM

TO THE

INHABITANTS

OF THE

TOWN AND PARISH OF AYR.

My Friends,

HAVING been born and brought up among ſome of you who yet *remain*, and many more of ours who *have fallen aſleep*, and, *notwithſtanding*, had the honour of an unanimous Call to miniſter to ſo large a Congregation, it knit my ſoul to them then, and ever ſince, under a bond of gratitude peculiarly ſtrong.

For nigheſt to forty years paſt, a good and gracious God has judged proper to enable me for the diſcharge of common parochial duties, with apparent general acceptance; which I ſpeak to the praiſe of his unmerited love.

At a time of life when an approach of diſſolution may be ſoon expected, it is natural for the warmth which I owe to an obliging People,

to

to look beyond them to their Poſterity, and, if poſſible, to ſerve both Parents and Offspring in abſence.

The preſent age is diſtinguiſhed for various improvements; and they who have wealth, with the advantage of learning, which is yet a greater gift of Heaven, do almoſt every day find new proofs of theſe, from elegant and uſeful compoſitions.

Only the Poor are apt to be overlooked in ſuch times: And, perhaps, people who are put neareſt upon a level with their own underſtandings may, under God, become the fitteſt inſtruments of their ſpiritual ſervice.

Be this as it will, one devoted in heart to conſult their good, has long thought of ſuch an expedient; and, after attempts made again and again, laid them aſide, under diffidence, till ſome better hand ſhould find more reſolution.

Happening, however, to be in cloſe agreeable converſe with a gentleman of the neighbourhood, and at his own table, upon the ſubject of youth; and how they, with the lower orders of mankind, might be beſt trained up to religious and moral ſentiments; the benevolent wiſhes of that late worthy friend * did make ſo deep an impreſſion,

* Richard Oſwald, Eſq; of Auchincrue.

impreſſion, as, from that day forward, not to forſake me, till the Performance now inſcribed to you was brought on to what it preſently is.

After the utmoſt pains which a laborious charge would ſuffer, and frequent reviews of the contents, I ſtill dread cenſure from critics of eminence. But, if they are mild as they are intelligent, they muſt diſcern the ſubject, notwithſtanding various good helps, to have difficulties conſiderable; and, in place of imitating thoſe who would deſtroy, and not ſubſtitute what is more beneficial, they will be led to improve upon an obſcure perſon's method, or to invent one more aiding to the Public themſelves: In either of which, may the Lord himſelf be their director and ſupport.

He *who knows all things*, it is my humble hope, will bear witneſs in another day, that, for the ſake of doing ſome little good to a beloved People, this meaſure, which has been the fruit of reflexions more than can be numbered, is now made as complete as the Author by himſelf can.

Beſides the very reſpectable authorities in the title-page, and it pleaſes me much to think they are of widely different views as to ſome things, though all muſt bow to that which is divine, I have

have yet to subjoin another of high rank in the English Church, whose abilities and exertions for our common interest entitles him to warm regard; I mean Dr Richard Hurds, at present Bishop of Litchfield and Coventry, and late Preacher of Lincoln's-Inn.

His words are, vol. 3. in a sermon of great excellence upon John, ch. vii. ver. 47. 'Other 'speakers have thought it enough to convince 'their hearers by cogent arguments; to excite 'their passions by lively images; to touch the 'the general springs of humanity, or practise 'upon general foibles and prejudices of the par-'ty addressed; but Jesus had the singular art to 'convince without reasoning, and to persuade 'without rhetoric. Few and simple words from 'that mouth attained their end with ease: They 'struck the soul with more than all the effect of 'that eloquence which hath been compared to 'lightning: They needed no help from tropes 'and figures, from acquired knowledge of hu-'man nature, or from the information of others, 'but went directly to the heart, by their own 'proper and irresistible virtue.' And again, in that same rich comprehensive Discourse, 'If 'men would take their ideas of this Divine 'Teacher immediately from his own doctrines,

and

'and not as they are misrepresented, or at best 'imperfectly represented, by the glosses of o-'thers, they would come of themselves to this 'important conclusion, (that is of the text, *never 'man spake like this man*):' He adds, 'If they 'would make the gospel their serious study, and 'not their casual amusement, they would want 'no monitor to let them into the merits and use 'of it. They would more than see, they would 'feel the spirit with which Jesus spake; and 'they would readily offer to him, not their bar-'ren applause, but their sincere obedience.'

I will not with-hold the pleasure I likewise find from my worthy colleague, Dr William M'Gill, his having carried on at the same time, and without either of our designs being made known to one another, a similar good work, founded upon the most important branch of our sacred gospel-history, the Sufferings and Death of Christ considered, by way of practical essay; which there is little doubt, from its piously condescending manner, the simple elegance of its composition, exactness of method, and whole tendency to excite and cherish the best affections, will prove universally acceptable.

He will pardon me, after perusing the whole in manuscript, to have cast in this mite of tribute

bute without his knowledge; leſs could not be ſaid, and more might have been liable to miſconſtruction, beſides doing hurt where modeſty wiſhes to be ſpared. If in any particular we may ſeem to differ, they will not be ſuch as affect either Love or Duty; and, upon leſſer points, all have right to judge for themſelves. With that free ſpirit of inquiſition we have hitherto drawn, and will continue, by the favour of Almighty God, undivided in heart, till, in his own moſt perfect light, we ſee light which cannot be miſtaken. My truſt and hope in the Divine mercy is, that you may yet long continue to enjoy and value his ſacred miniſtrations, and to ſet a ſpecial mark of regard, as you now do, upon the unremitting accuracy with which the truths of ſcripture are explained and applied by lectures.

Should either of our labours for the public eye meet with acceptance, and be treated with candour, the few leiſure moments we have had, will therein receive one part of their wiſhed for return. To forgiving love we look, that involuntary failings be not laid to our charge. A merciful God, whoſe we are, and whom we ſerve, requires the willing mind, and no more than it is able to perform, without noiſe and

diſturbance.

diſturbance. His grace will be implored, under the meekneſs of wiſdom; and in His name who is Truth, Life and Love. Should ſuch a ſpirit prevail, ſucceſs may be expected, and not otherwiſe.

While your eldeſt ſervant in the Lord has opportunity given him to pray, the Flock of his heart will find, in the end, how much they have been there; and with how great ardour he now ſubſcribes himſelf,

Your affectionate and obedient ſervant,

WILLIAM DALRYMPLE.

PREFACE.

THE pious and learned Dr B. Porteous, Biſhop of Cheſter, recommends to parents, 'as a chief mean of reforming the nation, that, while they are anxious to embelliſh the manners, and improve the underſtandings of their children, they would pay a little more attention than they have hitherto done to the cultivation of their hearts; and that, in place of being left to pick up for themſelves, as well as they can, from caſual information, or a few ſuperficial unconnected inſtructions, the doctrine of revealed religion; this do make a fundamental part of their education: That they be taught it ſyſtematically and methodically; and that the firſt rudiments of it be inſtilled as early, and as carefully, into their minds, as thoſe of every other ſcience: That its evidence and doctrines be gradually explained to them in the ſeveral ſeminaries of learning through which they ſucceſſively paſs, in proportion as their judgments ripen, and their underſtandings unfold themſelves. Thus would the ſenſe of religion be awakened in their ſouls, and the happieſt conſequences reſult from it.'

In another of his excellent ſermons, 'he regrets the time and expence which is more laviſhly waſted upon leſs precious and uſeful ſpeculations; and urges the teachers of youth to regard this part of their work, as eſſential to preſerve youth from being corrupted by artifices of infidelity in their future commerce with the world, and enable them to become powerful defenders of evangelical truth.'

To

To give aſſiſtance for accompliſhing ſuch ſalutary purpoſes, is a chief deſign of the Hiſtory which follows; and though there may be many bearing the ſame title, yet in the preciſe words of our ſacred writers themſelves, and in our own language, there are none as yet known to me, ſave that made mention of by the Monthly Reviews of July 1782, of a Robert Willan, M. D. which they recommend, as exhibiting the events of the goſpel hiſtory in a connected chain, or order of ſucceſſion; and, by combining the accounts of each Evangeliſt, to relate in their own words every incident, with all its circumſtances at full length.

This laudable and uſeful work has not yet reached our part of the world; but what is ſaid of it, and by judges abundantly capable, has given a diffident writer upon the ſame plan not a little courage to hope, that his endeavours may not have been in vain, even if they ſhould be found to come ſhort remarkably of worthy Dr Willan's. Indeed, though the work was nearly finiſhed when the above intelligence was given, a publication ſo ſimilar might have been with-held, but for the few following conſiderations; firſt, that ſome may be led to inquire after what doth make its appearance at home, who might never have heard of, or been much affected with any general account of a like more diſtant one: That it furniſhes an agreeable opportunity for acknowledging Divine Providence, in the direction of two minds to a plan of uſefulneſs ſo much the ſame, without their being known in the leaſt degree to each other: That, if the notes accompanying both publications are found to harmonize, and along with this the order of time in the main, there muſt ariſe from it a mutual confidence as to the juſtneſs of the whole: And, finally, that beſides a ſelection of more notes, and ſome of them interpoſed, for brevity's ſake, in the body of the text, but with an Italic character, there are various practical reflections ſubjoined,

which

which it may be hoped will pleaſe and edify thoſe who read the Hiſtory of Chriſt for ſuch good ends.

Upon the whole, Dr Willan has my moſt hearty thanks for his great and ſucceſsful pains, in the judgment of men, who, for ſo long a time, have reviewed with much candour and modeſty; and his brother in Scotland will be happy to find ſome ſhare of approbation, for having executed, like him, what he thought might conduce to promote the beſt of all knowledge. Be the event what it will, he is ſatisfied in himſelf with the large ſhare of time and labour given for rendering this work beneficial. To parents, and teachers of youth in ſchools, he begs leave to commend what, through the bleſſing of God, may help them to advance his glory, and the good of ſouls, in a ſeaſon of life which needs the utmoſt attention.

There is now ſet on foot a ſcheme for augmenting Schoolmaſters ſalaries in Scotland, which, on various accounts, and well repreſented by themſelves in their *Memorial*, merits the encouragement of every perſon in power, as a probable, if not neceſſary mean of rendering their important buſineſs ſerviceable to good principles, moral virtue, and the ſupport of the ſtate. Should it pleaſe God to determine their application ſucceſsfully, from what experience our country has hitherto had of their great care, even while under manifold diſadvantages by want, every reaſonable hope may be indulged, that ſuch relief will add to their pious induſtry. Be this as it may, their truſt is moſt momentous; and parents, without them, will find their own beſt diligence to be often ineffectual; a louder demand than which cannot be made upon their gratitude and intereſt at once to ſuccour them. Even the moſt thoſe teachers have to look for, is little to the anxiety and labour of their occupation. But a thankful return, an approving ſmile from ſuperiors, and a ſuitable gift at times, according

ding to circumſtances, and viſible ſigns of deſire for advancing the ſpiritual good of their children, along with the neceſſary grounds of their improvement in the arts of civil life, are unqueſtionably due to them.

Whilſt they accept the arduous taſk, their conſcience will bear them witneſs that they ſhould diſcharge it to the utmoſt of their power; and he who rewards a cup of cold water given to a child-diſciple, in the name of a diſciple, will not forget their much more important work, and labour of love, in his proper time. Animated with this chief proſpect, we have our eyes to you, ye prime pillars of both church and ſtate, for exerting your earneſt endeavours to ſubſerve that holy employment pointed out by the amiable Right Reverend, in his Sermons before cited. I tremble for our country, if your ſtation and office meets not with an adequate reſpect: And reſpect is but too often reſtricted to mere external circumſtanſtances. May yours, in time, be raiſed far above contempt.

One thing will ever enſure eſteem and love from the propereſt judges; if they ſee the young people under you become diſtinct in their apprehenſions of pure goſpel truths, and zeal for imitating the virtues of their bleſſed Lord; no other ſet of men have a like opportunity to diſſeminate theſe eſſential means of preſent and future happineſs. Our work, as miniſters, is loſt upon great numbers, whom you either do not, or cannot prepare for ſolemn and public teaching; whereas they whom you impreſs, never fail of making a ſimilar good uſe of more enlarged inſtruction, by catechetical diets, and diſcourſes from the pulpit.

To be your aſſiſtant, I thought of this work; and applied much of my leiſure hours for rendering a part of the ſchool employment, in one of its moſt material branches, both eaſy and pleaſant. The earlieſt hint was taken from the method of educating my own family, and a trial, in ſome few caſes, with

with the children of others. It appears probable, to ſay the leaſt, that ſucceſs will attend upon you, if, as the pupils read a chapter, or ſection of one, diſtinctly over, their minds are aſſiſted with your ſolicitous care to mark the import of the embodied and marginal notes, and if, afterwards, you mildly examine them.

To people of your profeſſion and knowledge there is no need of ſaying more. I will honeſtly confeſs, that, without the uſe of helps, this ſmall work, ſuch as it is, could never have been brought forward; and to make mention of the books indebted to, might ſeem to ſavour of oſtentation. Beſides, after good Dr Doddrige's example, and from the modeſt excellent Mr Rollin, I would alſo ſay, that, if the things themſelves are good, it ſignifies very little whoſe they are. Having, however, mentioned that example, I am pleaſed to own, that when this performance was brought to its very laſt ſtage, his uſeful Harmony, and the Life of Chriſt by Dr Newcome, the preſent learned and candid Biſhop of Waterford, were read over with great attention; and to each of them I owe conſiderably.

The ſcripture ſtudent who has been at greateſt pains, will be readieſt to make ſome favourable allowance. He will not condemn in whole, what has failings in his judgment; and perhaps not a few. Younger ſtudents, after all, may get hints, both critical and practical, which may aſſiſt in carrying on their religious views. One thing ſhould be adverted to as a difficulty in this little work, which was not always ſoon, or effectually to be overcome, that the compiled hiſtory in the preciſe words of the Evangeliſts themſelves, are deſigned to read ſeparate, when any one chooſes, from thoſe interpoſed, and marked by Italic characters, in order to diſtinguiſh what is *Divine* from what is fallible; what is *certain* from what is only probable, or, it may be, even doubtful; and yet the entire

tire narrative be rendered to a young perſon a good deal more eaſy to be underſtood. And here I do moſt earneſtly deſire, that they diſtinguiſh between the two, and ſhew quite a different regard to the one and to the other.

Paraphraſes of a larger kind have often been attempted by others; and many of them have unqueſtionably great merit. At the ſame time, what a learned writer of our own country has expreſſed with becoming freedom, and which might not ſo well have ſuited a perſon leſs known to the world for judgment and accuracy, will repreſent my particular ſenſe as well as his. Dr George Campbell, Principal of the Mariſchal College, Aberdeen, vol. 2. pag. 297. of his Philoſophy of Rhetoric, ſays, "that, in common, the verboſity of paraphraſts tends to obſcure, rather than to enlighten the text; that the very beſt of them are chargeable with enervating Divine ſentiments; and that, far from exhibiting faithfully what they would illuſtrate, they are at pains to make the word of God a mean of propagating their own peculiar opinions. Hence their explications are not only dull and inſipid, but often dangerous." "And all paraphraſes," ſays the accurate and learned Dr Newcome, "will be found greatly to enervate the force of the original."

The method taken in what follows is not *verboſe*; and, if it does not *enlighten*, will not, I truſt, *tend to obſcure*. My own fears, indeed, are, that the *Divine narrative* may, at times, be rather enervated by certain of the interpoſed words, though without deſigning any ſuch thing; but, where this may be urged, an ingenuous perſon needs only to overlook them, and have quite a complete ſenſe, or a more *nervous* repreſentation in the text-words of the ſeveral Evangeliſts put together.

If the young and illiterate find the knowledge of Jeſus Chriſt made eaſy to them, and parents, with teachers in ſchools, obtain ſome little aſſiſtance for ſpending a part of their

their time with pleaſure and profit of the pureſt ſort, I have my aim. Upon Lord's days evenings, one may feel, but not eaſily expreſs, the joy of devoting an hour or two to ſuch employment. The burden of mere memorial exerciſe, which renders ſo many young people averſe to meet with their pariſh-teachers, or more immediate parents, for what goes under the name of catechiſing, would, in this way, be entirely avoided: And if, from the trial of ſome years, in the caſes of both children and ſervants, one may be allowed to ſpeak, his averment would be, that the very youngeſt of each will find a real want, and heartily regret it, when they loſe an expected occaſion.

Thus may the goodneſs of a deſign apologize for authorſhip, in which ambition, and the proſpect of lucre from our preſent world, can ſcarce, if at all, be gratified. Here, perhaps, as much as in moſt other caſes, one muſt ſatisfy themſelves with being obſcurely uſeful. The type and paper, to accommodate ſchools, are both of the cheapeſt kinds; and where people of ſcanty incomes cannot purchaſe, if the work meets with acceptance, a little charity from the rich may provide for them.

No human ſyſtem has been purpoſely oppoſed; as no human ſyſtem has been allowed to dictate. If errors, notwithſtanding, have inſinuated themſelves, they muſt be thoſe of the head, and not of the heart: And who, in our imperfect ſtate, may plead exemption from theſe? *Here we ſee darkly, as through a glaſs;* but charity, in giving judgment, will *cover a multitude* of involuntary miſtakes, and even *ſins*. They who are able to ſee theſe moſt clearly, will be the readieſt to excuſe, as they will know beſt the difficulty of avoiding them: And let him who is infallible paſs the firſt malignant cenſure.

Should another improve upon the publiſhed ideas of Doctor Willan, and what Heaven has directed to ſince, after his

plan; or ſhould ſome new mode of anſwering ſtill better for the benefit of youth be conceived, in a matter ſo eſſential, the prayer of the ſaints will be thus far agreeably heard; and, waiting for a return of that kind, the labours of ingenuity and love ought to have their unmoleſted courſe.

Before I conclude, it ſhould be noticed, that the evangeliſt Matthew's words, in the text, are marked with M. Mark's with M. Luke's with L. and John's with J. The references to notes are by figures 1. 2. 3. 4. &c. The reflections by alphabetical Roman letters, a. b. c. &c. Theſe it was in the original deſign to have joined, likewiſe, to every ſection, and at the foot of each; but, finding that this would enlarge the volume too much, and mar a principal uſe of it with young people at ſchools, the publication of them in a ſeparate ſmall volume was deemed more eligible. In this way the former may be purchaſed without the latter; and ſuch as are willing and able for both, may have the one lying open before them while they peruſe the other. And, for certain, this would be highly advantageous, if we only ſuppoſe that the reflections are natural and juſt, which, as before God, was cloſe in the Author's view. His own beſt judgment may miſgive him; but, for people advancing into active life, he conceives this to be a moſt material part of his work. They are little more than ſentences the far greater number of them; and, if they ſhould ſeem prolix to any, it was what he ſtrove carefully to avoid; and muſt be excuſed from his zeal for the maintenance of good principles, diſpoſitions, and conduct. And that ſo much the rather, when it is conſidered, as pious Doctor Doddrige ſays, "how daily experience muſt convince all who believe and read the goſpels ſeriouſly, that, as a thouſand charms diſcover themſelves in the works of nature, when attentively viewed with glaſſes, which had eſcaped the naked eye, ſo our admiration of the holy ſcriptures will riſe in proportion

portion to the accuracy with which they are ſtudied." Likewiſe, in the words of good Biſhop Newcome, "that the plain and conciſe goſpels are full of deep and curious matter, not to be exhauſted by the induſtry and attention of ages."

The manifold and wiſe obſerves already communicated to the world by thoſe two excellent authors, have enabled me to ſuggeſt ſome others, illuſtrative of our bleſſed Lord's manner as a divine inſtructor, and of the excellence of his moral character. They were alſo of uſe to correct ſome miſtakes; and did furniſh not a few admirable critical hints, when to myſelf it appeared that my work was nearly over. If they have helped to enrich the performance, they have increaſed a timidity, upon the whole, which nothing but an ardent deſire to do ſome little thing for the poorer part of mankind, and the young of all ranks, could well get the better of. Though words both explicative and practical were choſen of the plaineſt nature, yet they require to be read at leiſure; and ſo, by the bleſſing of God, what has been unfolded in ſhort hints, will forcibly impreſs from this very circumſtance. A teacher of ſchools, or a parent, may with readineſs enlarge upon them.

Annexed to this volume are ſome few citations from early Chriſtian writers, and the year of our Lord adjoined in which they wrote, whence it will become obvious how great reſpect was paid to the Apoſtolical writings from the beginning; and, of courſe, how credible the goſpel hiſtory is. With the ſame view, there is added a ſelect number of Jewiſh and heathen teſtimonies, and three from ſceptics of this ſame century. Would inſtructors be at a little pains, ſuch a conciſe aid might be of ſome ſervice againſt an infidel diſorder, that threatens miſchief and ruin to great multitudes.

It has been ſaid, that the narration is a compound text of the four Evangeliſts, which, if choſen, may be read alone; and

and the notes interpoſed will, for the moſt part, be enough to lead to the ſenſe. Where that was inſufficient, or underſtood to be ſo, the notes ſubjoined give more light; and the order of time, though not to be depended upon always, is choſen from a comparative view of our beſt harmoniſts, both ancient and modern. I will fairly own, indeed, that Sebaſtian Le Roux, his Order or Concord, printed at Paris 1699, and written in Latin, has much of my good opinion. He diſcovers, upon the whole, a pure mind, with a highly benevolent heart; and having attached himſelf for many years to that work alone, from the beſt of all principles, we may hope that his errors, if any ſuch be, are not hazardous. Yet, like himſelf, he owns, with the candidly inquiſitive of every age, that there is often uncertainty where we would wiſh to be clear; and that it is neither poſſible nor important always to determine the exact ſeries. Very few have maintained a different poſition from the bulk of Chriſtian interpreters, that each of the evangelical writers have paid little or no regard to ſtrict order, but have joined circumſtances together, which, though at different times, did happen in the ſame place; and, likewiſe, did combine others on account of their ſimilarity. Narratives and doctrines, too, they did ſometimes ſeparate, when, in ſtrict propriety, they ſhould have been interſperſed. Upon all which, it may be agreeable to ſome to hear the ſentiments of famous St Chryſoſtom. His words are: "If there had been an equal agreement about every thing in time, place, and expreſſion, few would have believed them. The agreement would have been aſcribed to human contrivance, and becauſe they had concerted matters before hand. But the difference in leſſer things, which is obſervable in them, prevents all ſuſpicion of this kind, and is a proof of their ſincerity: But, in important things, there is no difference between them. They all relate the ſame doctrine, that Jeſus was made

man,

man, that he wrought miracles, that he was crucified, buried, and roſe again, and that he will come again to judgment; and that he delivered ſalutary precepts, and did not promulgate a law contrary to the old. About theſe things there is a full agreement: But, if all do not relate the ſame miracles, or with the ſame circumſtances, a difference about theſe, and ſuch like things, needs not cauſe any uneaſineſs; yea, it eſtabliſheth the truth of their hiſtory;" A. D. 398.

Our whole hiſtory is divided into 52 chapters, being one for each Lord's day in the year. The leſſer ſections comprehended under them, are numbered with the ſubject ſet down which they contain, and the ſeveral goſpel writers which treat of them. Thus any of their accounts may be read at pleaſure by themſelves: Their agreement, and their variations too, are ſeen by a ſingle glance.

The index ſubjoined to volume firſt, ſhews in what chapter and ſection every chapter and verſe of Matthew, Mark, Luke, and John, may be found. A practical review of the life of Jeſus goes before that: After which follows an excellent recapitulation of his character from Dr Newcome.

[A ſhort Account of Saints MATTHEW, MARK, LUKE, and JOHN, abridged from Dr Nathanael Lardner's large and uſeful Supplement to his Credibility of the Goſpel Hiſtory; a Work which, it were to be wiſhed, Houſholders of ſtation, and Students of Divinity, did more generally read.]

OF ST MATTHEW.

MATTHEW, called alſo Levi, (M. ix. 9. &c. M. ii. 13. &c. L. v. 27. &c.) was the ſon of Alpheus, and a native of Galilee. He was, by office, a publican, or tax-gatherer. As he ſat at the receipt of cuſtom, by the ſea ſide, in the city of Capernaum, or near it, *Jeſus ſaid unto him, follow me; and he aroſe and followed him.* Thenceforward he became a witneſs of our bleſſed Lord's words and works; and was, ſome little while from the time of his converſion, taken into the number of his apoſtles. After Chriſt's aſcenſion, he was at Jeruſalem, and partook of the gift of the Holy Ghoſt, with the other apoſtles. We have no ſcripture account of the places out of Judea in which he preached the goſpel; but it may be well ſuppoſed, that he continued for a time at Jeruſalem, bearing teſtimony to the reſurrection; and confirming that and the other doctrines of Chriſtianity with miracles, which God enabled him to perform in the name of Jeſus. He is generally allowed, by the ancient church hiſtorians, to have died by martyrdom. His Goſpel is univerſally acknowledged to be genuine, and to have an undoubted claim for being numbered among the books of the New Teſtament. To conſider of the time and language in which he wrote his hiſtory of our Saviour, may not anſwer any good end, with the bulk of ordinary readers. Theſe have been largely treated of by many, by Dr Lardner in particular, and with much probable evidence, in his ſupplement, Vol. i. Chap. 5. We cannot be far wrong to fix the time of writing to one or other of the years of our Lord 63, 64, or 65, in the days of the Emperor Nero. By this time the goſ-

pel had been propagated in many Gentile countries; the Jewiſh war was coming on, and the believers of that nation were ready to ſeek ſhelter ſome where or other abroad. This then was a proper time to write a hiſtory of Chriſt and his miracles. Much ſooner it could not be neceſſary; for, in thirty or forty years, the extraordinary life of Jeſus could not be forgotten by his diſciples, who had, likewiſe, ſo often occaſion to hear his doctrine taught from the mouth of his apoſtles.

OF St MARK.

MARK, called alſo John, was the ſon of Mary, (1 Pet. v. 13.; Act. xii. 12. 25.; xiii. 5. 13.; Col. iv. 10.; Act. xv. 36.; 2 Tim. iv. 11.; Philem. 24.; M. xvii. 24.; xvi. 16. M. viii. 29.) a pious woman at Jeruſalem, an early believer, in whoſe houſe the diſciples uſed to meet, and that in troubleſome times. He is thought to have been ſiſter's ſon to Barnabas; and ſometimes did attend Paul and Barnabas, at other times Peter, as their miniſter. Though there ſeems once to have been a ſmall difference between Paul and this Evangeliſt, yet they were afterwards fully reconciled, as appears from the frequent mention of Mark in the ſeveral Epiſtles of Paul, ſent from Rome during his confinement there.

From theſe few and only hints, concerning him in the New Teſtament, it will be obvious, that he was a perſon of an excellent temper. The whole accounts of antiquity agree in this, that he accompanied Peter to Rome, and remained with him till he ſuffered martyrdom, and that there likewiſe he publiſhed his goſpel.

He was well qualified, by his ſo long hearing the apoſtles, to write; and, without entering into a minute detail of the different arguments, with reſpect to the time, we may, with a good deal of ſafety, fix upon one or other of the years of our Lord 64 and 65.

It is very remarkable, as one of the ancients (Chryſoſtom) ſays, that, though he was a diſciple of Peter, he relates his fall more particularly than any of the reſt. Indeed he has omitted many things which were for Peter's honour, and which that humble and good apoſtle might not be ſo willing to repeat, as bearing a kind of teſtimony to himſelf, whilſt his faults are plainly declared.

Mark's goſpel is by much the ſhorteſt of all the four. Yet there are in it many things peculiar to himſelf. For which may be ſeen that judicious and every way excellent writer, Dr N. Lardner;

Lardner; (Supplement, Vol. i. Chap. 7.). Now, from theſe it will be manifeſt to every thinking perſon, that he was not an abridger of another author, but well acquainted with the things of which he undertook to write a hiſtory. Though ſhort, as the above named writer ſays, it is a very valuable and maſterly performance.

OF St LUKE.

LUKE appears to have been a cloſe companion of Paul the apoſtle. He was with him at Jeruſalem, and when he was ſent priſoner from Ceſarea to Rome; where alſo he ſtaid with him, during the whole time of his two years impriſonment; (Act. xvi. 10. &c.; xvii. 1. &c.; xx. 1. &c.; 2 Tim. iv. 11.; Philem. 24.; Col. iv. 14.). Theſe are all the New Teſtament particulars concerning him. The moſt ancient Chriſtian writers bear full teſtimony, both to his goſpel and to his other ſubſequent hiſtory of the Acts of the Apoſtles; and they likewiſe generally allow, that he was a Jew by birth, or at leaſt by religion. Some have even contended that he was one of Chriſt's ſeventy diſciples, whoſe commiſſion he only, of all the Evangeliſts, hath inſerted; (L. x. 1. &c.; i. 1. &c.) He ſays indeed, "*Foraſmuch as many have taken in hand to ſet forth in order, a declaration of thoſe things which are moſt ſurely believed among us, even as they delivered them unto us, which, from the beginning, were eye-witneſſes and miniſters of the word: It ſeemed good to me alſo, having had perfect underſtanding of all things, from the very firſt, to write unto thee in order, moſt excellent Theophilus.* But that may import no more than that he was not an *eye-witneſs himſelf from the beginning*, or an apoſtle. He muſt, however, have had a diſtinct knowledge of all things concerning the Lord Jeſus; for, to preach the goſpel as Paul did, he muſt have had a knowledge of Chriſt's life, doctrine, miracles, death, reſurrection, and aſcenſion; and that by immediate revelation. And one who, like Luke, often heard Paul preach, might have compoſed a goſpel, or hiſtory of our Saviour, from Paul's ſermons, preached in divers places, and to men of all characters.

We can ſay nothing certain as to the time and manner of Luke's death. His goſpel and book of the Acts, which may be conſidered as two parts of one and the ſame volume, muſt have been publiſhed in and about the year of our Lord 64. They are both inſcribed to Theophilus, an honourable friend, and a good Chriſtian.

Several

Several hiſtories of Chriſt ſeem to have been compoſed before his, and with a good view; but they were defective and inaccurate; which may be inſinuated, though modeſtly, and without cenſoriouſneſs, when he ſays, that he *had perfect underſtanding of all things from the beginning.* Theſe hiſtories are all loſt, which, as the learned Beauſobre ſays, is a pity; for we might have conſulted them, and been ſatisfied with the variety of lights in which our Lord's beautiful and divine character, his excellent doctrines, his ſhining and numerous miracles, may have been put. Yet the publications by Matthew, Mark, and Luke, ſo far ſuperior, render their loſs very eaſily ſupportable.

OF ST JOHN.

JOHN was the ſon of Zebedee, a fiſherman, upon the ſea of Galilee, and probably of the town of Bethſaida. His brother James is often mentioned along with him, and for moſt part firſt; on which account he is generally reckoned to have been the eldeſt of the two, and John indeed to have been the youngeſt of all Chriſt's diſciples.

Though Zebedee was by trade a fiſherman, he needs not be conſidered as very poor in his circumſtances; for, firſt of all, he might, and, next to certain, he had good employment; and, as would ſeem, from M. i. 20. he was not only maſter of a boat, or ſmall ſhip, and nets, but had for managing theſe, beſides his own children, hired ſervants. Moreover, his wife, the mother of James and John, is more than once ſpoken of as a perſon who, amongſt others, did miniſter unto Jeſus; that is to ſay, in the ſenſe of the Evangeliſt, (L. viii. 3.) did give unto him of her ſubſtance. To both which things may be added, that ſhe was one of thoſe who bought ſweet ſpices to embalm the body of Jeſus; and that her ſon John, having had our bleſſed Lord's mother recommended to his care from the croſs, it is ſaid, in the 19th Chapter of that goſpel, written by himſelf, verſe 27. *that from that hour he took her unto his own home.*

Whatever was the reaſon of it, there can be no doubt that there are ſeveral things mentioned in all the hiſtories of Chriſt, written by the four Evangeliſts, as ſigns of peculiar favour for John, which were denied to the reſt of the apoſtles. And indeed the very laſt inſtance taken notice of cannot but appear, to people of true friendſhip, as a moſt agreeable one. The words, *woman behold thy ſon, ſon behold thy mother,* were then a clear and full proof to him, that he was a diſciple whom Jeſus ſpecially loved. And it is alſo a ſtanding confutation of that haſty ſur-

miſe

miſe againſt our divine religion, as if it had neither ſaid nor done any thing to commend true freindſhip, that ſweeteſt cordial of afflicted human Life.

In the book of the Acts (iv. 31.) it is ſaid of Peter and John, that *they were ignorant and unlearned men*; which needs ſignify no more than that they were neither doctors of the law, nor yet doctors of religion, nor civil magiſtrates; but men of private ſtation, who had not been educated in the Schools of the Rabbis. It is certain that they were well acquainted with the Scriptures of the Old Teſtament, and that, like the other devout Jews of their own time, they were in expectation of the appearing of the Meſſiah, or waited for the conſolation of Iſrael, foretold from thence. Indeed they were under the common prejudice of the country, that this their Meſſiah was to be a worldly one; and owing to that, the ſons of Zebedee expreſſed an inclination to be among the chief, or greateſt in that kingdom; and urged, by means of their mother, *that one ſhould ſit on his right hand and the other on his left.*

Our Evangeliſt might have been one of John Baptiſt's two diſciples, (as is narrated i. 35. 36.) *who ſtood with him, when looking upon Jeſus, he ſaid, behold the Lamb of God.* The call of James and John to attend upon Jeſus ſtatedly, is narrated by each of the three goſpels, written by Matthew, Mark, and Luke; and the ſecond of theſe (M. iii. 17.) tells us, that our Lord furnamed them *Boanerges*, which is, being interpreted, *ſons of thunder*, probably to repreſent the reſolution and courage of their tempers, eſpecially in declaring the great truths of the goſpel, rather than to hold out any thing rough and furious about them, as ſome have moſt unwarrantably ſuppoſed. Indeed James's early martyrdom, and John's long laborious honeſt ſervices, bid fair, in the language of one of the very beſt writers I know upon church hiſtory, for obtaining their petition in a higher ſenſe than it was at firſt intended, *of ſitting on the right hand and on the left of Chriſt, in his kingdom.*

From the time they were called by Jeſus Chriſt they ſtatedly attended upon him. They heard his diſcourſes, and ſaw his miracles. They were two of the twelve whom he ſent forth upon a commiſſion to preach in the land of Iſrael, which, it is well obſerved, was of great uſe to prepare them for farther and more awful difficulties, in executing their apoſtolical office.

John was certainly a perſon of valuable character. He was truly affectionate; though, as ſometimes happens to ſuch ſort of people, and which, therefore, they ought more anxiouſly to guard againſt, apt to warm into haſty reſentments. The permiſſion he aſked from our bleſſed Lord, L. ix. 54. that he and his

his Fellow-apoſtles *might command fire to* come down from heaven, and conſume a whole Samaritan village, that *would not receive their Maſter, becauſe his face was as though he would go unto Jeruſalem*; this I ſay was one clear, undoubted, and painful proof of his extreme raſhneſs and violence: Which, by attending to the *meek and lowly Jeſus* afterwards, and by taking properly the rebuke which was now adminiſtered unto him, he did moſt wonderfully correct; for all his writings, it may eaſily be obſerved, glow with an uncommon meaſure of tenderneſs. And, in my humble opinion, all the peeviſh and fierce profeſſors of our divine charitable Chriſtian faith, whether from natural conſtitution, or from long habit, ought to be much in the uſe of them. The more, if it be underſtood, as ſeems probable, that the Apoſtle John's improvement in ſweetneſs of demeanor and language was a chief cauſe of his being honoured with the ſtile of *the diſciple whom Chriſt loved.*

He had the favour of ſome very peculiar privileges from the Lord Jeſus, while he lived upon earth; which will readily occur to an attentive reader of the goſpel hiſtory. That mark of regard which was ſhewed him on the croſs, has a certain claim to be ranked among the firſt. His waiting there, under all the agonies of an unfeigned love, till the ſufferings of Jeſus were finiſhed, was worthy of the ſpecial friendſhip into which he was taken. After that, it is to be preſumed, he ſaw the dead body laid in the ſepulchre; as it is certain that he, with Peter, were among the earlieſt who went thither again, when Mary Magdalene informed them of the reſurrection. He was preſent alſo with the reſt of the diſciples, at different times, *when Jeſus ſhewed himſelf to them; and gave many infallible proofs of his being alive, after his paſſion.*

From all which it appears that the apoſtle John was well qualified to write our bleſſed Lord's hiſtory; eſpecially as he, in common with the reſt of the apoſtles, partook in the plentiful effuſion of the Holy Ghoſt, upon the next day of Pentecoſt after his reſurrection. The book of the Acts narrates at large that fine, reſolute, and ſucceſsful uſe which he made of this great heavenly gift.

To conclude his hiſtory, in ſo far as it is known to us, he was baniſhed, as may be ſeen from Rev. ii. 9. *to the Iſle of Patmos, for the word of God, and teſtimony of Jeſus Chriſt;* where he was favoured with various divine viſions and revelations. This happened in the days of the Roman Emperor Domitian, a great and worthleſs tyrant; and muſt have been ſubſequent to the time in which he wrote the goſpel. For, though there be a difference

difference among the learned (1) concerning that point, yet the whole current of ancient eccleſiaſtical hiſtory agrees in declaring that John ſaw thoſe three goſpels which were written by Matthew, Mark, and Luke; and that he approved of them. But judging it might be of ſervice to add other things which they had omitted, both in the way of diſcourſes and wonderful works, he made this ſupplement ſoon after.

There is the higheſt probability that all theſe things were completed before the deſtruction of Jeruſalem and the temple; about forty years after the death of our Saviour; that is, in or about the years of our Lord 68 and 69. For, *firſt*, that beſides none of them have mentioned this ſignal vengeance of Heaven againſt that people, as already paſt, there are to be met with various circumſtances, which ſeem to intimate the direct contrary. As for example, John, 5th chap. and 2d verſe, *now there is at Jeruſalem*, not there was, *by the ſheep-market*, or ſheep-gate, *a pool, which is called in the Hebrew tongue Bethesda, having five porches*. Then, in the *ſecond* place, and chiefly, the whole immediate view of John's goſpel, ſeems to have been, to aſſert ſtrongly, that Jeſus was the Chriſt, or Meſſiah, or Son of God; all ſynonymous terms: And to perſuade the Hebrew people of their inſtant threatening danger, if they continued to oppoſe him. That, in ſo doing, they would die; they would periſh in their ſins; and that the goſpel would, in a great meaſure, be taken away from them, to enlighten the Gentiles. The inſtances of theſe things are very numerous; and they will readily offer themſelves to ſerious and diligent readers.

I will add little more as to John and his hiſtory. But the few following particulars may gratify ſome. That it is univerſally agreed, among ancient Chriſtian writers, he lived to a great age; and, after he was reſtored from baniſhment, did reſide for moſt part at Epheſus, the chief city of Aſia. That he died, and was buried there. And that he could not then be leſs than 90, though ſome think conſiderably more.

It may be proper to ſubjoin, that, beſides his hiſtory, he wrote three epiſtles. The firſt and largeſt of them has never been diſputed. The ſecond and third, though not ſo ſoon received by the ancients, are manifeſtly ſimilar in their ſentiments, phraſe, and whole manner. The title of the *Elder*, at the beginning of the two laſt, is very becoming him who was now in years, and who reſided in Aſia, as ſuperintendant of the whole churches belonging to that country. The apoſtle Peter (1. Ep. v 1.) ſpeaks of himſelf in the very ſame honourable character. John preſixes not

(1) See the amiable Thomas More's diſſertation.

not his name to any of the three epiſtles; which is one inſtance, among ſeveral others, of their agreement.

It has been diſputed, among the learned, whether they were wrote before, or after the Jewiſh war. The argument may be ſeen accurately and mildly managed by Dr N. Lardner in the 3d volume of his ſupplement to the Credibility of the goſpel hiſtory, from page 270. who was inclined to the laſt of theſe opinions. He fixes the dates with great probability, to the year of our Lord 80; or ſomewhat later. His frequent uſe of that tender, affectionate appellation, *little children*; (1. Jo. ii. 1. 12. 18. iv. 4. v. 21.) ſeems to expreſs not only parental authority, concern, and love, but to import in it an advanced age.

The Chriſtians or churches of Aſia, near Epheſus, were probably thoſe to whom the firſt epiſtle was ſent. Indeed it appears plainly to be a Catholic epiſtle, not limited to any particular ſtate, either of perſons or things. Some would read the inſcription of the 2d epiſtle *to the Lady Electa, or Eclecta*; others, *to the elect Cyria* (Kyria). The expreſſion in the original is certainly ambiguous, and may be as well rendered, *the Elder writes to the Elect Lady and her children*; ſignifying her to have been a perſon of ſingular eminence, for her virtue. The 2d epiſtle is thus inſcribed, *The Elder to the beloved Gaius*; of which name, two are mentioned in the book of the Acts, xix. 29. xx. 4. and another, 1. Cor. i. 14. Rom. xvi. 23. But St John's Gaius, or Caius, may have been ſome eminent Chriſtian of Aſia, different from them all. He ſeems, from verſe 14th of the epiſtle, to have lived not far from Epheſus, where John reſided. It is certain, that the name was very common, both among Greeks and Romans. Though he to whom John wrote was a private Chriſtian, he ſeems to have been of good ſubſtance, and liberal diſpoſition: One who could be correſponded with more ſafely and eaſily than Diotrephes, who probably was biſhop of that very church, whereof Gaius was a member; in regard the former ſhewed an immoderate love of power, and was guilty of arbitrary proceedings in the ſociety over which he then preſided, ver. 9. The apoſtle declares, that he would remind him of his actions, and reprove and admoniſh him, in order to his amendment. He further adds, that he would come to the place where Caius now dwelt, and ſpeak face to face, ver. 13. and 14. Upon which, good Dr Lardner remarks, I pleaſe myſelf with the ſuppoſition, that he did ſo; and that his journey was not in vain: For that Diotrephes ſubmitted and acquieſced in the advices and admonitions of the apoſtle. But of this we have no certain aſſurance; nor does any one elſe know the contrary.

trary. The two laſt epiſtles do not appear to have been written ſooner than the firſt; that is, ſome time between the years of our Lord 80 and 90.

The book of Revelation is, by the earlieſt Chriſtians, aſcribed to our apoſtle John; and generally after them in all ages. There are in it many inſtances of conformity, both in doctrines and ſtyle, to his other incontested writings. For reaſons hinted above, the time of writing this book is moſt properly fixed to the year 95 or 96, after the death of Domitian, who had been hisperſecutor.

THE HISTORY OF CHRIST.

CHAP. I.

SECT. 1. *Introduction by St Luke;* Chap. i. Verſe 1. &c.

L. FORASMUCHAS 1 many have [a] taken in hand to 2 ſet forth *in clear and uſeful* order a declaration of thoſe things which are moſt ſurely believed among us *Chriſtians*, even as they delivered them unto us *upon proper evidence*, which, from the beginning *of Chriſt's miniſtry*, were 3 eye-witneſſes and [b] miniſters of the word: It ſeemed 4 good to me alſo, having, *after due pains*, had 5 perfect underſtanding [c] of all things *relative to my important ſubject* from the 6 the very firſt *riſe of them*,

1 Among thoſe might be the goſpels of Matthew and Mark.

2 Compoſe, or digeſt. The leading facts are given in a due ſeries, though ſome particulars are tranſpoſed.

3 Viz. apoſtles and evangeliſts. They ſuffered much for adhering to their teſtimony; and, therefore, may be depended upon. One ſuch witneſs is more than many of a different kind.

4 The matter was rich and abounding. See J. xxi. 25.

5 Comp. Act. i. 1.; 1 Tim. iv. 6.; 2 Tim. iii. 10. &c. Not excluſive of divine impulſe; ſee Act. xv. 28.

6 Even ſo far back as the conception and birth of Chriſt, L. i. 26. &c.

them, to write unto thee 7, in order, moſt excellent 8 Theophilus, that thou mighteſt know the certainty [d] of thoſe things, wherein, *before baptiſm*, thou haſt been 9 inſtructed *after a more general way*.

SECT. 2. *Introduction by St John;* i. 1. &c.

In the 1 beginning was the 2 Word *of divine manifeſtation*, and the [a] Word was *originally* with God, and the 3 Word was God. The ſame, *I repeat it again*, was in the beginning with God. All things were [b] made 4 by him; and without him was not any *ſingle* thing made that was made. In him was life *to the creation*; and, *among theſe*, the life *of chief conſequence* was 5 the light [c] of *knowledge to* men. And the light *of knowledge* ſhineth in darkneſs 6 *of human error and prejudice*; and the [d] darkneſs comprehended it not. *After many ſuch deplorable ages*, there was a man 7 ſent from God *in the character, and with the qualities of a true prophet*, whoſe name was John. The ſame came for a witneſs *only* to bear witneſs of the *immediate approaching*

7 See Note 2d; And for the claſſing of ſimilar things together, though not in preciſe order of time, compare Act. xi. 4.; xviii. 23.

8 Signifies a friend, or lover of God. Comp. for the title of honour and reſpect Act. xxiii. 26.; xxiv. 3.; xxvi. 5.

9 Hence the name of Catechumens, or newly inſtructed Chriſtians. Comp. Act. xviii 25.; Rom. ii. 18.

1 Alluding to Gen. i. 1.; Comp. Prov. viii. from Verſe 17th to the end; Likewiſe 1 J. i. 1. This high ſubject is left very much in the ſimple grandeur of our ſacred author's expreſſions.

2 By words we declare the ſecrets of the mind; and thus did Jeſus thoſe of the Father.

3 Or, God was the Word; The everlaſting conception of the everlaſting mind.

4 Comp. Eph. ii. 10. &c.; Col. i. 20.; Heb. i. 1. &c.

5 Knowledge is to men's minds what the ſun is to the bodily eyes. Comp. 1 J. v. 11. 12. Both Jews and Gentiles were to have this advantage; ſee L. ii. 25. &c.; J. viii. 12.; M. iv. 15. 16.

6 Comp. Eph. v. 8. 11.; Rom. xiii. 12. All by the word of God was done which was proper.

7 Before he ſpake to men more perfectly by his word; ſee Act. xix. 4. His Teſtimony to Chriſt did merit the higheſt credit. Comp. J. v. 35.

ing divine 8 Light, that all men *to whom he appeared*, 9 through *the teſtimony of* him, might believe. He was not *indeed* that *true* Light, but was ſent to bear witneſs, *in a moſt direct manner* 10, of that Light. That *glorious predicted Sun of righteouſneſs* was the 11 true Light, which lighteth every man 12 that cometh into the world He was in the world *teaching*, and the world was 13 made by him; and the world, *through ſad perverſion* 14, knew him not *as they ought*. He came unto his own *people the Jews*, and his own *in general* [e] received him not. But, as many as *affectionately* received him, to them gave he 15 power to become the ſons *and* 16 *heirs* of *Almighty* [f] God, even to them who *ſtedfaſtly* 17 believe on his 18 name, which were born *to theſe high privileges*, not of 19 blood, nor of the 20 fleſh, nor of the 21 will of man, but of *the* 22 *truth and ſpirit of* God; and, *for that purpoſe*, the word was 23 made fleſh *like*

8 Both Chriſt and his doctrine are thus ſtyled, as the ſun is and what proceeds from him; ſee J. viii. 12.; ix. 5.; xii. 46.; Iſ. xlix. 6.; Act. xiii. 47. Comp. J i. 15. 19.

9 The other prophets predicted, but did not bear witneſs to Chriſt, as one ſeen, heard, and otherwiſe known.

10 See M. iv. 16.; Rom x. 18.; Col. i. 23.; Tit. ii. 11.; Comp. J. v. 35.; iii. 30.

11 Importing likewiſe ſingular eminence, as in J. vi. 32. 35.; xv. 1.; L. xvi. 11.; 1 Jo. ii. 8.

12 Or, who coming into the world, by his ſacred office, lighteth every man; ſee verſe 15.; J. vi. 14.; x. 36.; xii. 46.; L. i. 78.

13 The means were powerful; ſee Eph. ii. 10. 15.; iii. 9. 1 Sam. xii. 6. margin; Pſ. c. 3.; Heb. iii. 2.; i. 2.; 2 Cor. v. 17.; Col. iii. 10. Gal. vi. 15.

14 See L. xix. 14.; 1 Cor. i. 28.; Col. ii. 8. Great aggravation of their guilt; 1 Th. ii. 15.

15 Or right or privilege.

16 See Rom. viii 17.; 1 J. iii. 1. 2.

17 And ſo as to obey; Comp. Jam. ii. 26.; J. v. 24.; vi. 45. &c.; x. 27. &c.; Heb. xiii. 20. 21.; Rev. xxii. 14.; both Jews and Gentiles.

18 Here put for Jeſus himſelf.

19 Or bloods, that is, circumciſion and ſacrifices.

20 That is by deſcent.

21 His ſole power, or wiſdom.

22 See Jam. i. 18.; 1 Pet. i. 23.; J. iii. 1. &c.; Tit. iii. 3. &c.

23 Or was fleſh. Comp. J. i. 6.; M. i. 4.; L. ii. 5.; xxiv. 19.; Act. ix. 19.; Heb. ii. 2.; 2 Pet. ii. 1.; M. xi. 26. That is, true and proper man, and in low condition; ſee Phil. ii. 6. &c. Comp. Iſ. xl. 6.; 1 Pet. i. 24.

like ours, with all its innocent infirmities; and dwelt *for* 24 *ſome conſiderable time as in a tabernacle* among us, (and we *moſt intimately* beheld his 25 glory, the glory as of the 26 only begotten of the Father), full of 27 grace and [g] truth. John, *whom many of you do ſo juſtly honour*, bare *public and ſolemn* witneſs of him, and cried *with ſuitable earneſtneſs*, ſaying, this 28 was he of whom I *formerly* ſpake *to you in theſe terms*, he that cometh after me, *in reſpect of time*, is, *on all accounts, moſt righteouſly* preferred 29 before me.

SECT. 3. And, *agreeable to the Baptiſt's words*, of his *rich overflowing* fullneſs, have all we *who ſincerely follow him* received; and 1 grace for grace. For the [a] law 2 *and ſhadow of good things to come* [b] was given by Moſes [c]; but grace 3 and truth came by Jeſus Chriſt, *whom we celebrate*. No man hath ſeen 4 God, *by a complete knowledge of his will and purpoſes*, at any time; the only begotten Son which is, *and ever has been*, in the 5 boſom of the Father, he hath *both certainly and perfectly* [d] declared him, *with his whole mind and will concerning the moral conduct and behaviour of men*.

SECT.

24 Alluding to God's dwelling in the tabernacle of old, and to ſignify that he went about continually in the way of his office.

25 In his words, miracles, reſurrection, &c. Comp. 1 J. i. 1.; 2 Pet i. 16.; M. iii. 16. 17.; J. ii. 11.; xi. 4.; xii. 28. 29

26 Chief, and well beloved; ſee Heb. i. 3. 6. Comp. J. xv. 24.

27 Or gracious truth; ſee ver. 17.; Rom. iii. 24. &c.; viii. 15.; Heb. x. 1. &c. Hebrew manner for true and ſubſtantial, ſuch as eternal life, remiſſion of ſins, freedom from the law of Moſes, the bleſſing of a lively and charitable faith, effuſion of the Holy Spirit, uniting Jews and Gentiles into one church.

28 Put for, *is he*, as in verſe 27. 30. more largely illuſtrated from verſe 19.

29 More excellent, or my chief; ſee M. iii. 11.; M. i. 7. L. iii. 16.; J. i. 27.; iii. 28. 29.

1 Both abundance and variety, rich and accumulated; ſeems to imply the ſufficiency of that revelation which Jeſus, in his Father's name, proclaimed to the world. That which was but a late ſhadow of grace we have received perfection in the room of. Comp. ver. 17. L. xxiv. 47.; 2 Cor. iii. 6. Rom. vi. 23.

2 See Heb. ix. 27.; Col. ii. 17.

3 Or true grace; ſee Rom. vi. 14. Both were mediators.

4 Conſider well, M. xi. 27.; Rom. xi. 34.; M. xiii. 35.

5 As his chief intimate and object of affection. Comp. Deut. xiii. 6.; L. xvi. 22.; J. xiii 19. 23.; 2 Sam. xii. 3.

SECT. 4. *The Genealogy of Jeſus Chriſt, according to St Matthew;* Chap. i. Verſe 1. &c.

M. The 1 book of the 2 generation of Jeſus Chriſt *may be thus ſet forth.* The [a] ſon 3 of David, *and likewiſe* the ſon 4 of Abraham. Abraham 5 begat Iſaac; and Iſaac begat Jacob; and Jacob begat 6 Judas and 7 his brethren; and Judas begat Phares and 8 Zara of [b] Thamar; and Phares begat Eſrom; and Eſrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naaſſon; and Naaſſon begat Salmon; and Salmon begat Booz of 9 Rachab; and Booz begat Obed of Ruth; and Obed begat Jeſſe; and Jeſſe begat David, 10 the King; and David the King begat Solomon of her that had been the wife of Urias; and Solomon begat 11 Roboam; and Roboam begat Abia; and Abia begat Aſa; and Aſa begat 12 Joſaphat; and Joſaphat begat Joram; and Joram begat 13 Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Menaſſes; and Manaſſes

1 So the Jews did term even their ſhorteſt writings. Comp. Iſ. l. 1.; Jer. xxxii. 12.; M. x. 4.; Eſt. ix. 25. &c.; Iſ. xxxvii. 14.; xxxix. 1.

2 Or pedigree

3 Second King of the Jewiſh nation, and principal author of the book of Pſalms; ſee 1 Sam. xvi. 6. &c. Chriſt was his deſcendant, and alſo ſucceſſor in government; Rom. i. 3. 4. Act. xiii. 33.

4 The head of the faithful, Rom. iv. 16. 17 To him Chriſt was principally foretold; comp. Gen. xii. 3.; Gal. iii. 16. The Jews were very nice in their genealogies, on account of promiſes made to ſpecial tribes and families; and to prevent the transferences of land from one to another; ſee 1 Tim. i. 4.; Tit. iii. 9.

5 Or was the father of.

6 From whoſe tribe Meſſiah was to ſpring; Gen. xlix. 10.

7 Heads of the twelve tribes, ſtyled often patriarchs.

8 Twins. The mothers practices, like thoſe of others, mentioned verſe 5. 6. being unjuſtifiable, there was need of a ſpecial atteſtation to their children. Upon the authority of the Old Teſtament, they were allowed to be genuine by the Jews.

9 Of low life, and probably flagitious, to obviate Jewiſh prejudice againſt Mary, who, though low, was very good.

10 By way of eminence.

11 Or Rehoboam, ſee 1 Chr. iii 10.

12 Or Jehoſaphat; ſee 1 Chr. iii. 10.

13 Called alſo Azarias; ſee 2 K. xv. 1. &c.; 2 Chr. xxvi. 1. margin.

Manaſſes begat Amon; and Amon begat Joſias; and Joſias 14 begat Jechonias and his brethren, about the time they were carried 15 away to Babylon, *as captives*. And, after they were brought to 16 Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim: and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joſeph, the *eſpouſed* huſband of Mary, of whom 17 was born [c] Jeſus, who, *amongſt his followers*, is called 18 Chriſt. So all the *recorded* generations, *in this table* from Abraham to David, are 19 fourteen generations; and from David, until the carrying-away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Chriſt, are [d] fourteen generations.

Sect. 5. *The Genealogy, according to St Luke;* Chap. iii. from Verſe 23.

L. Jeſus, (as was [a] ſuppoſed), the ſon of Joſeph, which was the ſon of Heli 1; which was the ſon of Matthat; which was the ſon of Levi; which was the ſon of Melchi; which was the

14 Some read Joſiah begat Jakim, and Jakim begat Jechonias.

15 The Jews were made captive by Nebuchadnezzar the great, aſſociate with his father in the kingdom of Aſſyria and Babylon; ſee 2 Chr. xxxvi. 6. &c.

16 Once the capital of the Babyloniſh empire, whereof there are now ſcarce any remains.

17 Therefore ſure evidence of his being real man, as the prophets foretold; comp. M. i. 21.

18 Or anointed, and ſignifying him to be prophet, prieſt, and king.

19 To accommodate this diviſion, ſome names are left out, which every Jew, at that time, and for himſelf, could eaſily ſupply. Hence one material cauſe of difference between St Matthew's account and Luke's. The former ſtudied brevity and eaſy remembrance.

1 To reconcile the two genealogiſts, Matthew and Luke, it may be obſerved that different names were given, as appears from the Old Teſtament, to many of the perſons mentioned, particularly to Jechonias and his ſons. Above all, when Joſeph, by one Evangeliſt, is ſaid to be the ſon of Jacob, and by another to be the ſon of Heli, the two might have been brothers-german; and the widow

the ſon of Janna; which was the ſon of Joſeph; which was the ſon of Mattathias; which was the ſon of Amos; which was the ſon of Naum; which was the ſon of Eſli; which was the ſon of Nagge; which was the ſon of Maath; which was the ſon of Mattathias; which was the ſon of Semei; which was the ſon of Joſeph; which was the ſon of Juda; which was the ſon of Joanna; which was the ſon of Rheſa; which was the ſon of Zorobabel; which was the ſon of Salathiel; which was the ſon of Neri; which was the ſon of Melchi; which was the ſon of Addi; which was the ſon of Coſam; which was the ſon of Elmodam; which was the ſon of Er; which was the ſon of Joſe; which was the ſon of Eliezer; which was the ſon of Jorim; which was the ſon of Matthat; which was the ſon of Levi; which was the ſon of Simeon; which was the ſon of Juda; which was the ſon of Joſeph; which was the ſon of Jonan; which was the ſon of Eliakim; which was the ſon of Melea; which was the ſon of Menan; which was the ſon of Mattatha; which was the ſon of Nathan; which was the ſon of David; which was the ſon of Jeſſe; which was the ſon of Obed; which was the ſon of Booz; which was the ſon of Salmon; which was the ſon of Naaſſon; which was the ſon of Aminadab; which was the ſon of Aram; which was the ſon of Eſrom; which was the ſon of Phares; which was the ſon of Juda; which was the ſon of Jacob; which was the ſon of Iſaac; which was the ſon of Abraham; which was the ſon of Thara; which was the ſon of Nachor; which was the ſon of Saruch; which was the ſon of Ragau; which was the ſon of Phalec; which was the ſon of Heber; which was the ſon of Sala; which was the ſon of Cainan; which was the ſon of Arphaxad; which was the ſon of Sem; which was the ſon of Noe; which was the ſon of Lamech; which was the ſon of Mathuſala; which was the ſon of Enoch; which was the ſon of Jared; which was the ſon of Maleleel; which was the ſon of Cainan; which

widow of him who died eatlieſt, if without children, married to the ſurviving brother, according to Deut. xxv. 5. 6. Or Heli, for ſhortneſs ſake, may have been put for Heliachim, which, among the Hebrews, was the ſame as Joachim, who was the father of Mary; and Jeſus was termed the ſon of Joſeph only on account of his wife. Thus Matthew deduces the genealogy through Joſeph, Jeſus's ſuppoſed father, and Luke through Mary, by one method of reconciliation. By the other, both follow out the line of Joſeph. They were nearly related, even before eſpouſals, and each of the ſame lineage of David.

was the ſon of Enos; which was the ſon of Seth; which was the ſon of Adam; which was the 2 ſon of God.

CHAP. II.

SECT. 6. *The Conception of John*; L i. Ch. from Ver. 5.

L. THERE was 1 in the days of Herod, the King of Judea, a certain prieſt, named Zacharias, of the 2 courſe of Abia; and his wife was *one* of the daughters of 3 Aaron; and her name was Elizabeth. And they were [a] both *eminently* righteous 4 before God, walking in all the 5 commandments and ordinances of the Lord 6 blameleſs *to every human view*. And they had *as yet* no [b] child, 7 *nor any reaſon to expect ſuch bleſſing*, becauſe that Elizabeth was barren; and they both

2 By immediate creation.

1 That is, when he reigned; comp. M. ii. 1. A foreigner from Idumea, and who, without title, was advanced, by his intereſt at Rome, to the Jewiſh throne. Theſe things, though well known in the days of St Luke, he wiſely foreſaw might ſoon be forgotten; and, therefore, begins higher than either St Matthew or Mark; comp. M. xi. 11.; Gen. xlix. 10.

2 See the hiſtory of theſe diviſions, 1 Chr. xxiv. 1. &c.; comp. Ex. xxviii. 1. Num. i. 49. 50.; iii. 9.; Neh. xii. 1. &c. Different ſets of the ſame courſe were changed on the Sabbath; 2 K. xi. 5. 6.; 2 Chr. xxiii. 8. Denominated from the chief of the courſe, or claſs; 1 Chr. xxiii. 6.; xxiv. 5. &c.

3 Both greatly in commendation of John. She was in the honourable line of the high prieſthood family.

4 That is, ſincere; Rom. ii. 29; comp. Act. viii. 21.; M. vi. 1. &c.

5 Moral and ritual; comp. Eph. ii. 15.; Rev. xix. 8.

6 Comp. Phil. iii. 6. Human infirmities they certainly muſt have had.

7 Comp. Ex. xxiii. 26.; Lev. xxvi. 9.; Deut. vii. 14.; xxviii. 11. By the malicious world this might be conſtructed as a puniſhment for ſecret ſins.

both were 8 now well ſtricken in years. And it came to paſs, that, while he executed *at Jeruſalem* the prieſts office 9 before God, in the order of his courſe, according to the cuſtom of the prieſts office, his lot *for the* 10 *time*, was to burn 11 incenſe when he went unto *that part of* the Temple of the Lord *where the golden altar was*. And the whole multitude of the 12 *Jewiſh* people were 13 praying *in the adjoining court*, without, at the time [c] of incenſe. And, *while thus devoutly employed*, there appeared unto him, *of a ſudden*, *in human form*, an Angel of the Lord, ſtanding on the 14 right ſide of the altar of incenſe, *before which he was then miniſtering*. And, when Zacharias ſaw him, he was troubled *at ſo ſudden and ſtrange a viſion*, and 15 *great* fear fell upon him. But the Angel, *in ſweet conſoling* [d] *manner*, ſaid unto him, fear not *thus any longer*, Zacharias; for thy 16 prayer, *in behalf of the people*, is [e] heard; and, *to be a clear evidence of it*, thy wife Elizabeth ſhall *forthwith* bear thee 17 a ſon; and thou ſhalt call his name 18 John. And thou ſhalt have [f] joy and gladneſs *in thy declining age*; and many *others* ſhall rejoice *with thee* at his birth. For he ſhall be [g] great *by* 19 *ſpiritual gifts* in the ſight of the Lord, and, *like the ancient Nazarites*, ſhall neither drink wine, nor ſtrong *intoxicating* 20 drink

of

8 Hence the miracle ſo much the greater. His piety would not ſuffer him, as many Jews did, to take another wife while ſhe lived.

9 In the holy temple he had, as it were, his peculiar reſidence; comp. 2 Sam. vi. 2.; 1 Chr. xiii. 6.; Pſ. xcix. 1.

10 Comp. 1 Chr. xxiv. 28.

11 See Ex. xxx. 6. &c.; xl. 5. 26. One of the moſt honourable of daily miniſtration.

12 See 2 Chr. xxiii. 6.

13 Hence are prayers compared to incenſe; Rev. v. 8.; viii. 3. Pſ. cxli. 2. Thus did the pious declare their concurrence with the interceding prieſt.

14 A good omen. Thither could no evil ſpirit come.

15 Comp. Jud. xiii. 21. &c.

16 Or praying.

17 This now much more than he had any thought of; ſee verſe 18.

18 Importing acceptance with God, and plenteouſneſs of heavenly grace. Or a favour from God; the ſame with Johannan.

19 See M. xi. 11.; J. v. 35.

20 He was to anſwer exactly the deſcription of a true Nazarite, Num. vi. 2. 3.; comp. 1 Sam. i. 11. 15.

of any kind; and he ſhall be filled with *wiſdom and piety by* the Holy 21 Ghoſt, even from his [h] mother's 22 womb. And, *thus trained up for religious work*, many of the children of Iſrael ſhall he, *by his affecting doctrine and example*, turn 23 to the *ſervice of the* Lord their God. And he ſhall go before him *who is to act with a ſuperior authority ſtill* in the ſpirit and 24 power of Elias, to turn the hearts of the fathers 25 to the children [i] *in pure and pleaſant concord*, and the 26 diſobedient *of all ranks* to the wiſdom *and holineſs* [k] of the juſt, to make ready, *by theſe means*, a people prepared for 27 *receiving* the Lord, *in his illuſtrious Chriſt*. And Zacharias, *now ſtrengthened in mind* [l] *by ſo mild an aſpect and voice*, ſaid unto the Angel, whereby ſhall I know *the certainty of* this *extraordinary thing?* for I am an old 28 man, and my wife well ſtricken in years [m] *likewiſe*. And the Angel anſwering, ſaid unto him, I am 29 Gabriel that ſtand [o] *miniſtering* in the preſence of God; and am ſent *by a peculiar favour*, to ſpeak unto thee *as I have now done*, and to ſhew thee theſe glad tidings. And, *by way of ſign*, behold thou ſhalt be *henceforth* [n] dumb, and not able to 30 ſpeak *articulately*, until

21 Or Spirit: That is, with power and wiſdom far above the common.

22 From his earlieſt years of reaſon; comp. Lev. x. 9.; Gal. i. 5.; Jer. i. 5. Not literally to be underſtood, unleſs ſo far as he was part of his mother, when ſhe was inſpired, verſe 41. This phraſe, among the Hebrews, denoted very early life; ſee Job xxxi. 18.; Pſ. lviii. 3.; lxxi. 5. 6.; Iſ. xlviii. 8.

23 Comp. M. xx. 28.

24 Or powerful ſpirit like his; agreeable to Mal. iv. 5. They were like, by zeal for God and ſtrictneſs of morals.

25 Or the meaning may be, making the poſterity of pious Abraham, Iſaac, and Jacob, like what themſelves were; comp. J. xiv. 10. 20.; xvii. 11. 21. The Jewiſh ſects, at this time, were full of enmity to each other; comp. M ix. 36. Though ſome did hold out, yet the means of agreement were moſt ſuitable.

26 Or unbelieving.

27 Or embracing his heavenly doctrine.

28 His diſtruſt appears to have been greater than he expreſſed in words; comp. Gen xv. 8.; Jud. 6. 17.

29 Signifying virtue, or power of God; com. Rom. i. 16.; 1 Cor. i. 24. The ſame who foretold the coming of Meſſiah; Dan. viii. 16.; ix. 21. 24. Or, I who ſtand in the preſence of God am Gabriel, and am, &c.

30 And deaf; ſee verſe 62. He might, and ſhould have known

til the day that theſe things ſhall be performed; becauſe thou believeſt not *with more readineſs* my words, which *yet* ſhall be fulfilled in their ſeaſon. And the people waited *in the adjoining outer court* 31 for Zacharias, 32 *to diſmiſs them with his bleſſing*, and marvelled that he tarried ſo long in the temple 33 *beyond the uſual time*. And, when he came out, he could not ſpeak unto them; and they *ſoon* perceived, *from his ſymptoms of great conſternation*, that he had ſeen a 34 viſion in the temple; for he beckoned unto them, and 35 remained ſpeechleſs.

Sect. 7. L. i. 23. &c. And it came to paſs, that as ſoon as the *ordinary* days of his miniſtration *week* were accompliſhed, 1 he departed to his own houſe. And *quickly* after theſe days, his wife Elizabeth conceived, and hid herſelf *in the country* five months, ſaying *with a devout ſpirit*, thus hath the [a] Lord dealt *miraculouſly* with me, in the days wherein he looked on me *his unworthy handmaid*, to take [b] away my reproach *of barrenneſs* 2 among men.

The Conception of Chriſt; L. i. 26. &c.

Sect. 8. L. And in the ſixth month *from Elizabeth's conception*, the *ſame* angel Gabriel was ſent *again* from God, unto a *ſmall inconſiderable* city of Galilee, named (1.) Nazareth; to a virgin

known that in Iſrael the moſt illuſtrious perſons had been raiſed up from parents who had long been barren, ſuch as Iſaac, Jacob, Samſon, Samuel, &c.; comp. Jud. xiii. 2. &c.

31 See verſe 10.

32 Comp. Num. vi. 23. &c.; Lev. ix. 22.

33 This might happen partly from converſe with the angel, and partly from amazement and fear.

34 Comp. L. xxiv. 23.; Act. xxvi. 19.; 2 Cor. xii. 1.

35 A circumſtance wiſely ordered to awaken greater and more general expectation.

1 Under all his bodily deficiencies, he would ſtill officiate, or at leaſt attend.

2 Among the Jews reckoned one of the greateſt temporal evils, and token of divine rejection.

1 A deſpiſed village; ſee J. i. 46.; comp. M. i. 23. Chriſt became its ornament.

virgin 2 *of* [a] *excellent virtue* 3, eſpouſed to a man whoſe name was Joſeph 4, *a deſcendant* of the *royal* houſe of David; and the virgin's name was Mary. And the angel came 5 in into her [b] *apartment*, and ſaid [c], Hail, 6 thou that art highly favoured; the Lord is with thee: bleſſed 7 art thou among women. And when *at firſt* ſhe 8 ſaw him, ſhe was troubled at his *appearance*, *and* 9 ſaying; and caſt in her mind what manner of ſalutation this ſhould *turn out to* be. And the angel *perceiving her diſtreſs*, *mildly* ſaid unto her [d], fear not 10, Mary: for *I am ſent from Heaven to inform thee*, *that* thou haſt 11 found *ſignal* favour [e] with God. And behold, *what is equally new and certain*, thou ſhalt, *from this very time*, conceive in thy womb, and bring forth a ſon *at the proper ſeaſon*, and ſhalt call his name Jeſus 12. He ſhall be great *in heavenly gifts*, and ſhall be 13 called *by way of eminence* the 14 Son of the Higheſt; and the Lord God ſhall give 15 unto him, *as Prince* 16 *Meſſiah*, the throne of his father 17 David. And he ſhall reign over the houſe 18 of Jacob

2 Though not of high rank or opulence.

3 Mutually engaged, but not come together, or contracted.

4 Of very ordinary ſtation likewiſe. Admirably ordered to conceal for a time the ſupernatural conception, and to make him an early and ſure witneſs of it; ſee M. i. 19. &c.

5 Moſt likely when ſhe was at her devotions.

6 More largely explained verſe 30. Or, O favourite!

7 Or, bleſſed be thou, like Jud. v. 24.; Ruth iii. 10.

8 Hebraiſm, denoting any of the bodily ſenſes.

9 Or diſcourſe.

10 An evidence of her being well known to him, like J. xx. 16.

11 Or obtained, as in Gen. vi. 8.; xviii. 3.; xxxix. 4.; Eſt. ii. 15.; Act. vii. 46. The meſſage I bring you is joyful and great, and all of grace.

12 Signifying Saviour; ſee M. i. 21. Notes. And pointing as it were to Iſ. vii. 14.; comp. Iſ. i. 26.; Jer. iii. 17.; xxxiii. 16.; Zech. viii. 3.; Iſ. ix. 6.

13 Or really be; a Hebraiſm, like M. v. 9.; 1 J. iii. 1. &c. M. xvi. 16.; comp. L. xxiv. 19.

14 See verſe 35. Num. xxiv. 16.; Deut. xxxii. 8.; xviii. 18.

15 Nor fraud nor violence ſhould be made uſe of.

16 See Pſ. cxxxii. 11.; Iſ. ix. 7.; Am. ix. 11. To be underſtood ſpiritually, M. xxviii. 18.

17 See M. i. 1. Notes.

18 Comprehending the whole twelve Tribes; ſee Am. ix. 11.; 1 K. xii. 19. All like him who truly believe, whether Gentiles by nature, or Jews. See Iſ. xiv. 1.; xliv. 5.; 2 Sam. vii. 12. &c.

Pſ.

Jacob for ever; and of his 19 kingdom there ſhall be no[f] end. Then ſaid Mary to the angel *in modeſt admiration*, 20 how ſhall this be, ſeeing *as yet* I know not a[g] man? And the angel anſwered, and[h] *mildly* ſaid unto her, the 21 Holy Ghoſt ſhall come upon thee; and the power of the 22 Higheſt 23 ſhall overſhadow thee: Therefore alſo that holy 24 thing which ſhall *hereafter* be born of thee, ſhall be 25 called the Son of God. And behold, *to confirm the truth of this declaration*, thy couſin Elizabeth, ſhe hath alſo, *after an extraordinary manner* 26, conceived a ſon in her old age: And this is *now* the ſixth month *of pregnancy* with her, who *of late* was 27 called barren[i]. For with God nothing 28 *which his wiſdom and goodneſs doth determine* ſhall be impoſſible. And Mary, *acquieſcing with humble truſt and deſire* 29, ſaid, behold the handmaid of the Lord, be it[l] unto me according to thy word. And *upon this* the angel of the Lord departed from her.

Mary

Pſ. ii. 7. &c. lxxii. 5. 17.; Rom. xi. 17.; Eph. ii. 15.; Gal. vi. 16.

19 See Dan. ii. 44.; vii. 13. 14. 27.; Eph. i. 20. &c.; Jer. xxx. 9.; Ezek. xxxiv. 23. &c. xxxvii. 24. &c. Hoſ. iii. 5. No change either of governor or laws, like what happens in earthly kingdoms.

20 She doubts not, but inquires, that ſhe might know how to conduct herſelf.

21 Or Spirit, like breath from men; ſee J. xx. 22.

22 A larger explication; comp. L. xxiv. 49.; Act. i. 5.; ii. 4.; x. 38.; Rom. xv. 13.; 1 Cor. ii. 4.; Eph. iii. 16. 1 Th. i. 5. The manner neither yet is nor was a proper ſubject of diſcuſſion. There are myſteries intellectual as well as moral. Doubts and anxieties recompenſe an over curious ſearch.

23 Figurative, and alluding to verſe 34.; comp. Ruth iii. 9.; Gen. i. 2.

24 Alluding probably to Dan. ix. 24.

25 See Notes, verſe 32

26 The laſt miracle was to be the greateſt, as was to be the laſt production; comp. Gen. xviii. 12. 13.; Gal. iv. 23. 29. A leſs miracle prepares for a greater. Both together rouſe attention, inſpire veneration.

27 Or really was ſo. At this time her true ſtate could not be concealed.

28 In either caſe there was implied no contradiction, ſuch as deſtroys itſelf; comp. 2 Tim. ii. 13.; Heb. vi. 18.

29 Comp. 1 Sam. iii. 6.

Mary visits Elizabeth; L. i. 39. &c. Sect. 9. L.

And Mary 1, *from an ardent desire to have her faith confirmed*, arose in those days, and went *up* into the hill country with [a] haste, into a city of 2 Juda; and entered into the house of *her kinsman* Zacharias, and *affectionately* saluted Elizabeth, *giving her joy* [b], *at the same time*, *of her now obvious pregnancy*. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe, *as exulting* 3, leaped in her womb: And Elizabeth was filled with *a large measure of* the Holy Ghost: And she spake out *in transport* with a [c] loud voice, and said 4, blessed art thou among *all* women, *even the greatest and most worthy of them*; and blessed is the *sacred* 5 fruit of thy [d] womb. And whence [e] is this *high honour done* to me, that the mother of my 6 Lord should come to *visit* me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe *with unusual sprightliness* leaped in my womb, *as* 7 for joy. And blessed is she that *so readily* believed *the heavenly* 8 *messenger*; for, *incredible as his words may seem*, there shall be a *sure and compleat* performance [f] of those things which were told her from *the angel of* the Lord.

Sect. 10. L. And Mary, *full of divine and grateful spirit*, said, my *whole* 1 soul doth magnify 2 the Lord, and my spirit

1 Likewise to congratulate her cousin.

2 Probably Hebron, the capital, and distant from Jerusalem upwards of 40 miles.

3 Alludes to the manner of young frisking animals; see ver. 44. Prelude to J. iii. 29.

4 Repeating the Angel's words to Mary, as a farther evidence that each of them spake from God. More is bestowed a great deal than what the angel did promise; comp. verse 48. L. xi. 27.

5 Fulfilling Deut. xxviii. 4. in its largest and best sense.

6 After the example of David, Ps. cx. 1.; and acknowledging the prophecy.

7 Metaphorical certainly, and an apposite presage of J. iii. 29. 30.; comp. Gen. xxv. 22. 23. Ears and womb make an elegant antithesis.

8 Such knowledge only could be obtained by a divine revelation, and would therefore mutually confirm the faith of both.

1 Alluding often and justly to the deliverance from Egypt, when the Jews were taught to sing, as in Ex. xv. 1. &c.

2 The same with praise, extol, celebrate; see Ps. xxxv. 9.; 1 Sam. ii. 1.

rit hath *affectionately* rejoiced in [a] God my Saviour. For he hath regarded [b], *with amazing condeſcenſion*, the low 3 eſtate of his handmaiden: For behold, from henceforth all generations *of mankind* ſhall call me 4 bleſſed. For he that is mighty *in* 5 *power beyond thought*, hath done to me, *a poor virgin*, great things, and holy 6 is his name. And his mercy 7 *alſo* is on them that fear [c] him, from generation to generation. He hath *often before* ſhewed ſtrength with his *irreſiſtible* 8 arm; he hath ſcattered the proud 9, *of their* [d] *wealth and proſperity*, in the *vain* imagination of their hearts. He hath put down *even* the mighty, *who were* [e] *inſolent*, from their *high* 10 ſeats *of loftineſs and dignity*; and exalted them *in their room who were* of low degree. He hath filled the 11 hungry with *abundance of* good things; and the *luxurious* rich 12 he hath ſent *from their abuſed poſſeſſions* empty away. He hath *even now* holpen, *as with the care of a parent*, his 13 ſervant 14 Iſrael [f], in *effectual* remembrance of his *eſſential* 15 mercy, as he ſpake *from thence by gracious promiſe*, to our *patriarchal* fathers, to Abraham *in particular*, and to his 16 ſeed [g] for ever. And Mary abode with her *couſin Elizabeth in much holy communication, and friendly attendance* about three 17 months; and [h] returned, *for greater privacy and decency's ſake*, to her own houſe.

3 Alluſion to 1 Sam. i. 11.

4 Or happy.

5 Comp. Pſ. lxxi. 19.; cxxvi. 2.; Deut. x. 21.

6 He cannot be ſuſpected of unfaithfulneſs to his promiſes.

7 Comp. Pſ. ciii. 17.; cxi. 9. He is, and ever will continue to be, the hope and confidence of his people.

8 Diſplayed valour, or done marvellouſly; Pſ. cxviii. 15. 16. *Arm*, where *ſtrength* of man lies.

9 Comp. Syr. x. 15.; Pſ. xxxiii. 10.; 1 Pet. v. 5.; Jam. iv. 6.; Pſ. lxxxix. 10. So he will ever continue to do.

10 Or thrones.

11 Similar to 1 Sam. ii. 5. 8.; comp. Pſ. xxxiv. 11.

12 Comp. L xx. 10. 11.; Job. xxii. 9.; M. v. 3. 4.

13 Or child; comp. Ex. xv. 13.; Pſ. xcviii. 3.; Mic. vii. 20.

14 Eſpecially the ſincere part of them, like him; comp. verſe 68. 72.; Iſ. xli. 9. 10.

15. Comp. verſe 72.; 2 Chr. vi. 42.

16 See how the covenant runs, Gen. xvii. 7. 19.; xii. 3.; xv. 5.; xviii. 18.; xxii. 18.; xxvi. 4.; xxviii. 14.; Pſ. cxxxii. 2.; and comp. Rom. xi. 29. All largely made out by the Meſſiah.

17 Till Eliſabeth's full time came.

SECT. 11. *The Birth and Circumciſion of John;* L. i. 57. &c.

Now Elizabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon, *as the angel of the Lord* 1 *had ſaid.* And her neighbours and her couſins heard how the Lord had ſhewed great *and unexpected* mercy upon her; and they 2 *cordially* [a] rejoiced with her.

SECT. 12. L. And it came to paſs, that on the 1 eighth day, they came 2 *by invitation* to circumciſe the child *according to law*; and they *would have* called him Zacharias, after the name of his father. And his mother anſwered, and ſaid, not ſo, *my friends*, but he ſhall be called 3 John. And they ſaid unto her, there is none of thy kindred, *either by birth or marriage*, that is called by this name. And, *to decide the matter*, they made 4 ſigns to his father, how he would have him called. And he, *by a return of like nature*, aſked for a 5 writing table, and wrote *thereon*, ſaying, *by divine appointment*, his name is John. And they marvelled all *at this agreement of theirs*. And his mouth was opened immediately *for utterance*, and *the ligature of* his tongue looſed, and he ſpake *as formerly*, and praiſed God *for his free, rich, and numerous benefits*. And a *ſolemn* 6 fear *from what ſhould hereafter*

1 Comp. Gen. xix. 19.

2 In proportion to their late concern on account of her barrenneſs.

1 As appointed by law; Gen. xvii. 12; Lev. xii 3.

2 To the rite of ſolemn initiation witneſſes were highly proper.

3 That is, God favourable The name ſhe might know either from the huſband, or by her late divine inſpiration. Giving names was a ſign of dominion; comp. Gen. ii 10.; xli. 45.; Dan. i. 7. Sometimes given from love; and to excite imitation. And often from what happened at the time; ſee Gen. iv. 1. 26.; xxi. 6.; xxxv. 18.; 1 Sam. i. 20. This, as now at baptiſm, was an incidental circumſtance which cuſtom had added.

4 Hence he is underſtood by many to have been both deaf and dumb; and yet, in ſuch kind of controverſy, the ſigns might be eaſier than ſpeech. Perhaps the reading may be, *ſo they aſked his father, and he made ſigns for a little book*, &c.

5 Or tablet.

6 Which is akin to amazement. Inſeparable from a ſeries of new and ſingular circumſtances.

after come to paſs, came on all that dwelt round about them. And all theſe 7 ſayings were *diſtinctly* noiſed abroad throughout all the hill-country of Judea. And all they, *of wiſe and ſerious diſpoſition*, that had heard them, 8 laid them up in their hearts *to be ſeriouſly reflected upon*, ſaying [a], what manner of child ſhall this 9 *turn out to* be [b]? And the 10 hand of the Lord was *viſibly* with him.

SECT. 13. L. i. 67. &c. And his father Zacharias was filled with *the influences of* the Holy Ghoſt, and propheſied *by words of rapturous praiſe*, ſaying 1, Bleſſed be the Lord God 2 of Iſrael, for, *with rich mercy*, he hath *now* viſited *in diſtreſs* 3, and redeemed his *choſen* people, and hath raiſed up an 4 horn of *much deſired* ſalvation 5 for us, in the houſe of his *faithful* ſervant 6 David, as he ſpake *in promiſe* by the mouth of his 7 holy prophets, which have been ſince the world began 8 *to have thoſe eminent inſtructors*, that we ſhould be ſaved 9 from *the power of* our *moſt*

7 Or things.

8 Comp. L. xxi. 14.; Prov. xxiv. 32.; Hag. ii. 18.; Ezek. xl. 4.; Dan. x. 12.

9 Comp. Act. xii. 18.

10 This ſingular aſſiſtance and direction, like 2 Sam. xiv. 19.; comp. Ezek. i. 3.; iii. 22.; xl. 1.

1 See verſe 64.; Pſ. xli. 13.; lxxii. 18.; cvi. 48.

2 Comp. Gen. xlix 2.; Ex. iii. 6.

3 This work was at preſent happily begun; ſee verſe 54.; and comp. Gen. xxi. 1.; l. 24.; Pſ viii. 5.; lxv. 9.; lxxx. 14. Nothing could fruſtrate the farther execution; ſee Pſ. cxi. 9. Cauſed a redemption, or deliverance; alluding to that of Iſrael from Egypt, which, though great, was only a faint image of this.

4 Denoting power, as in Deut. xxxiii. 17.; Pſ. xliv. 5.; Ezek. xxix. 21. Chiefly ſuch is royal. Dan. vii. 7. 8. 24.; viii. 21.; Zech. i. 18. 19. The alluſions in both may be to Pſ. xviii. 2.; cxxxii. 17.; xviii. 24. Taken from creatures whoſe ornament and defence this is; ſee 1 Sam. ii. 10.; 2 Sam. xxii. 3.

5 See Am. ix. 11.

6 Comp. Pſ. lxxviii. 70. &c.; 1 Sam. xiii. 14.; 1 K. xv. 11.; 2 K. xviii. 3.; xxii. 2.

7 Much like Act. iii. 21. &c.; comp. Pſ. lxxxv. 6. &c. The generality of propheſies refer to this great event; ſee Act. x. 43.

8 Comp. Gen. vi. 4.; Pſ. xxv. 6.

9 Larger Explication of verſe 68. 69.; and probably alluding to Iſ. ii. 2. 11.; Mic. iv. 1.; Dan. ii. 1. &c.; vii. 1. &c. As yet

Zacharias

moſt formidable ſpiritual enemies, [a] and from the hand of all that hate [b] us. To perform, *with faithfulneſs*, the mercy *which he* 10 promiſed to our fathers; and *ſo* to remember *effectually* his holy Covenant, *according* 11 *to* the *tenor of that* oath *likewiſe*, which he *ſolemnly* ſware to Abraham, [c] that he would grant unto us, that we, *through divine protection*, being delivered 12 out of the hands of our *worſt* enemies, might ſerve him without *ſlaviſh* 13 fear, in *a way of true* 14 holineſs and righteouſneſs, *as* before him [d], all the days of our life. And thou, *my dear* child 15 *John*, ſhalt *have the honour to* be called, *in truth*, the *illuſtrious* prophet of the higheſt; for thou *art he who* ſhalt go before the face of *the* Lord's 16 *Chriſt*, to *give notice of his approach, and to* prepare his ways, to give *cheering* knowledge of *eternal* [e] ſalvation 17 unto his *Jewiſh* people 18 *firſt*, by the *aſſured* remiſſion of their *acknowledged and forſaken* ſins, *however great*, through the *moſt* tender 19 mercy of our God; whereby the 20 day-ſpring from on high hath viſited us, to give *the* light 21 *of a heavenly world, and of the way thither*, to them *alſo* that ſit in *in midſt of miſerable*

Zacharias himſelf might not underſtand his own words; See 1 Pet. i. 10. 11.

10 See J. viii. 56.; Heb. vi. 12.

11 Or even the oath, &c. See Gen. xxii. 16. 17. Such were only added to divine immutable decrees; Heb. vi. 17.; Rom. ix. 6.; xi. 11. 25. 29.

12 Such Times of general peace and goodneſs will come; Iſ. xi. 1. &c.

13 Sincere, ſtrict, and cheerful; comp. Rom. viii. 16.; Heb. ii. 15.

14 Comp. Rom. ii. 28. &c.; Eph. iv. 23.; Heb. ix. 10.; J. iv. 23.; L. i 6.; and laſt note.

15 Elegant addreſs, as to one who underſtood; comp. 2 Sam. i. 21.; Joſh. x. 12.

16 Agreeable to the angel's words, verſe 17. taken from Mal. iii. 1. Reflect on. verſe 43.; M. xi. 29.; J. v. 22. 23. &c.

17 Or ſaving knowledge; ſee verſe 69. Herein conſiſts the preparation, verſe 76.

18 Comp. Act. iii. 26; M. iii. 1.; L. iii. 3.; M. i. 4.

19 Or bowels of mercy, the greateſt and moſt certain; ſee Col. iii. 12.; Ph ii. 1.; M. ix. 36.; comp. Eph. i. 5. &c.; ii. 4. 7.; Tit. iii 4. 5.; Jer. xxxi. 18. &c.

20 The ſalutary light foretold, Iſ. ix. 1. 2.; xi. 1. Or branch, Num. xxiv. 17.; Zech. iii. 8.; Mal. iv. 2.; comp. J. i. 8. 9.

21 Comp. J. v. 35.; viii. 12.; xii. 35.; Eph. v. 8.; 1 J. i. 7.; Rev. xxi. 24. Accompanied with cheering animating warmth.

miſerable [f] darkneſs, and in the *very* 22 ſhadow of death, to guide our feet *and theirs with ſafety and pleaſure* into the way of *ſure* [a] *and endleſs* peace. And the child grew *up to manhood*, and waxed [b] ſtrong in ſpirit 23 *of wiſdom and zeal*, and was in the deſarts *from early life* [i], till the day 24 of his 25 ſhewing *himſelf publicly by a divine call*, unto *the people of* Iſrael.

C H A P. III.

Sect. 14. *Joſeph ſuſpects Mary*; M. i. 18. &c.

M. NOW the *conception and* birth of Jeſus, *whoſe hiſtory follows*, was on this *extraordinary* wiſe. When, as his mother Mary was 1 eſpouſed to Joſeph, *after the Jewiſh manner*, before they came together, *as man and wife*, ſhe was found, *from obvious appearances about her, to be* with child, *and that miraculouſly* of the 2 Holy Ghoſt. Then Joſeph, her huſband *by late and mutual engagement*, being a 3 juſt man, and, *at the ſame time*, not willing, *by any ſevere* [a] *judicial proceſs*, to make her a public *infamous* example, was minded, *for ſecuring the honour of his own character*, to put her away [b] privily 4 *with a bill of devorcement*. But, while he thought

22 And eternal condemnation; ſee J. v. 24.; Rom. viii. 1. &c.

23 Comp. L. ii. 52.; Jud. xiii. 24. &c.

24 Or time. Hereby was naturally prevented intimacy with Chriſt in childhood and youth, which might have been objected to his teſtimony; J. i. 31.

25 Or manifeſtation; ſee M. iii. 3.; comp. J. i. 31.; L. iii. 1. Moſt fitting to a preacher of repentance; ſee M. iii. 1. &c. Such retirement alſo would contribute to raiſe a character for mortification and ſanctity.

1 Contracted, or promiſed in marriage. Hereby her tribe and family could be beſt determined. It was ſafeſt alſo for her credit and life.

2 Or power of the higheſt; L. i. 35.; comp. L. i. 26. &c.

3 Mild and equal in private life.

4 Allowed at this time by cuſtom, and for very trifling cauſes. Some two or more friends were brought as witneſſes.

thought *under deep concern* 5 on these things, behold, *for his relief* [c], the Angel of the Lord appeared unto him in a 6 dream, saying, Joseph, thou 7 son of David, fear not *any longer* to take *home* unto thee Mary thy *intended* 8 wife; for *thou shalt not suffer from it, since* that which is conceived in her is of the Holy [d] Ghost. And, *in consequence of his divine operation*, she shall bring forth a son, and thou, *his supposed father*, shalt call his name 9 Jesus, for he shall save his people 10, *out of all nations*, from 11 *the punishment and dominion of* [e] their sins. (Now all this was *supernaturally* done, that it might be fulfilled *in the most perfect manner* which was spoken of the Lord, by [f] the prophet 12 *Esaias*, saying, behold a virgin shall be *miraculously* with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God, *by his presence, power, and* 13 *grace* with us). Then Joseph, being raised from sleep, did, *without delay*, as the Angel of the Lord had bidden him; and took *home* [g] unto him his wife; and, 14 *from pious reverence*, knew her not 15 *as such*, till she had brought forth her 16 first-born son; and he, *agreeably to the Angel's direction*, called his name Jesus.

SECT.

5 She was one he much loved, and had till now a great opinion of.

6 Comp. Num. xii. 6.; Joel ii. 8.; Acts ii. 17. Accompanied with indubitable conviction.

7 Or descendant.

8 Comp. Deut. xxii. 24.

9 That is, Saviour. Always used for Joshua by the LXX. or ancient Greek translation of the old Testament. An additional evidence to Joseph. Names divinely imposed often contained in them a prediction.

10 Comp. Acts iii. 26.; Rom. i. 5.; xi. 17.

11 See Acts v. 31.; xiii. 38. &c.; iii. 26.; Tit. ii. 14. &c.

12 Is. vii. 14.

13 See J. ii. 9.; Col. i. 14.; 1 Tim. iii. 16.; J. xiv. 7.; comp. Is. i. 26.; lx. 14.; lxii. 4.; Jer. xxiii. 6. &c. As such he made the word anew; Eph. ii. 10.; Col. i. 18. &c.; 2 Cor. v. 17.

14 Rather, *but knew, &c.*

15 Not necessarily importing any subsequent knowledge of the kind, more than when we say, such an one received not the medicine till he died; comp. Ps. cx. 1.; 2 Sam. vi. 23.

16 Or most excellent, as in Ps. lxxxix. 27.; Comp. Ex. xiii. 2. 12. 13. Such an expression might be used, though there were no children afterwards.

Sect. 15. *The Birth and Circumcision of Christ;* L. ii. from Verse 1. M. i. 25.

L. And it came to pass, *by a special providence,* in those days *succeeding to the birth of John,* that there went out 1, *in solemn proclamation,* a decree from 2 Caesar Augustus *the Roman Emperor,* that all the 3 world *under him* [a] should be 4 taxed. (And this taxing was *the* first *Roman one* made *upon the Jewish nation* 5, when Cyrenius *officiated* 6, *who afterwards* was governour of Syria). And all *the inhabitants of Judea* went to be taxed every one into his own *proper* 7 city. And Joseph also went up from Galilee, out of the city of Nazareth 8, *where he then lived,* into *the land of* Judea, *properly so called,* unto the city 9 of David, which is called 10 Bethlehem, (because, *though low at present,* he was *originally*

1 Comp. Est. i. 19.; Dan. ii. 12. 13.; ix. 25. This, history informs, was not done through every province at the precise same time. Each family, with their station, office, and estate, were taken down in writing. The tax itself was not levied till afterwards.

2 A man of deep policy.

3 Some by this understand only the land of Judea; comp. Acts xi. 28.; L. xxi. 25. or Palestine, called also Canaan, and the promised land, in the Old Testament; a fruitful country then, about 150 miles long and 80 broad, bounded on the north by Mount Libanus, which divides it from Syria; on the east by Mount Hermon, which separates it from Arabia Deserta; on the south by the Mountains of Seir, and the Deserts of Arabia Petraea; and on the west by the Mediterranean Sea.

4 Or enrolled for taxation, both inhabitants and estates. The Roman Empire, at this time, was most extensive, and in perfect tranquillity; comp. M. xxi. 10.; xxvii. 45.; Acts xi. 28.; xxiv. 5.; Rom. i. 8.; Col. i. 6.

5 Some would read *before,* &c.

6 Perhaps by an extraordinary appointment, because Sentius Saturninus, at this time, was the ordinary stated governor; *Tertull.* Another description, with a view to taxing, was made by Cyrenius afterwards; *Josephus.*

7 That of his tribe and family; comp. 1 Sam. x. 20. 21.; 2 Sam. xxiv. 2. A circumstance wisely ordered.

8 Near four days journey.

9 Where he was born and educated, or his ancestors had settled.

10 That is, the house of bread: Encompassed with fine pasture grounds; comp. Mic. v. 2.; M. ii. 1. &c. Once a flourishing city,

ginally of the 11 *royal* houſe and lineage [b] of David), to be taxed with 12 Mary, his *yet* eſpouſed wife, being great with child. And ſo it was, that, while they were there *attending*, the days *of her pregnancy* were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her 13 firſt-born ſon, and wrapped him in *ſuch* ſwaddling clothes *as ſhe could bring with her*; and, *having no other conveniency at the time* [c], laid him in a *lowly* 14 manger, becauſe there was no *ſufficient* room for 15 them *elſewhere* in the *public* inn.

SECT. 16. L. And there were in the ſame country *certain* 1 ſhepherds [a] abiding in the field, keeping watch *in their turns againſt thieves and wild beaſts*, over their flock by 2 night. And lo! *of a ſudden*, the 3 Angel of the [b] Lord came upon them *from above*, and the glory 4 of the Lord ſhone round about them *with an amazing luſtre*; and they were 5 ſore afraid *at the ſtrange and awful appearance*. And the *good* Angel ſaid unto [c] them, fear not, *O ye ſhepherds*: For behold, I bring you good tidings of great *unequalled* joy, which ſhall *ſoon* be *communicated* to all people. For unto you 6 *of Iſrael firſt* [d] is born this *very* day in 7 *Bethlehem* the

city, now a poor village, about ſix miles ſouth of Jeruſalem, the capital of Judea. Many were the witneſſes of this important fact.

11 By the line of Ram, as appears from Ruth's hiſtory. The tribes were divided into families; Num. i. 18.; Joſh. vii. 17.

12 Not only women but children were taxed. *Ulpian.* Several of the Chriſtian fathers aſſert that Jeſus's name was taken down in the deſcription.

13 See note M. i. 24. &c.

14 Stall, for holding the food of cattle.

15 On account of earlier provided, and richer gueſts.

1 To be the firſt witneſſes of the greateſt belonging to that name; Heb. xiii. 20. Not Herod, or any of the Jewiſh counſellors.

2 Comp 1 Sam. xvii. 15. The time of the year diſputed, and of little conſequence. Night-watches thought by ſome rather unfavourable to the common popiſh belief of Chriſtmas, December 25.

3 Probably Gabriel; L. i. 19.

4 Explicative of the laſt words, and probably luminous, as L. ix. 29. 31.; 2 Cor. iii. 7.; Ex. xxxiv. 30.; 1 Cor. xv. 41.

5 So what is ſudden and unuſual, though pleaſant in itſelf, will affect; comp. L. i. 12.; M. xxviii. 4.; Acts ix. 4.; Rev. i. 17.

6 Comp. Acts. iii. 26.; J. x. 16.

7 As foretold Mic. vi 2.; comp. M. i. 1.

the city of David, a [e] *complete* 8 Saviour, *long and ardently wiſhed for*, which is Chriſt, the *anointed* 9 Lord *of Angels and men*. And this ſhall be a ſign unto you, *from which he will be eaſily known, and to all others concerned*; ye ſhall find the Babe *there*, wrapped in ſwaddling clothes, lying in a 10 manger. And, ſuddenly, *yet farther to confirm them*, there was with the *chief leading* Angel a multitude of the heavenly 11 hoſt praiſing God *in cheerful and melodious ſtrains*, and ſaying, *as with one voice*, glory to God [f] *for ever, who reigns* in the higheſt 12 *heavens*; and *now is begun* on earth 13 peace, *overflowing* 14 good will towards *ignorant, corrupt, and guilty* men.

SECT. 17. L. And it came to paſs, *that ſoon* as the Angels were gone away from them into heaven, the ſhepherds, *in great earneſtneſs*, ſaid one to another, *come*, let us now *immediately* go even unto Bethlehem, and ſee [a] *for ourſelves* this *amazing* thing, which is *ſaid to have* 1 come to paſs, and which the Lord hath *ſo graciouſly, by his Angel*, made known unto us. And they, *being full of devotion and zeal* [b], came with haſte, and found, *as they had heard* 2, Mary, and Joſeph, and the bleſſed Babe lying in a manger. And, when they had ſeen it *fully verified, without taking any offence at the ſigns of their outward* [c] *poverty*, they made known abroad the ſaying, *and evidence* which was told them concerning this *new born* Child.

SECT. 18. And the ſhepherds returned *to their flocks*, glorifying and praiſing God, *as they went*, for all the things that they

8 See Iſ. xix. 20.; lxii. 11.; Zech. ix. 9.

9 Comp. Pſ. cx. 1.

10 How different this from the account given before of his excellence and uſefulneſs? And yet how well adapted to confirm their faith? comp. 1 Sam. x. 2.

11 Or Army; alluding to their number and order. This was a ſecond proof to the modeſt ſhepherds.

12 Here he manifeſts himſelf peculiarly; M. vi. 9. 10.

13 Special divine favour with all its bleſſed fruits; comp. Eph. i. 3.; Col. i. 3.; 1 J. i. 2.; L. iii. 22.; M. iii. 17.; xvii. 5.; Pſ. cxlix. 4; Iſ. xliv. 23.

14 Confirms L. ii. 10.; comp. L. ii. 30. 32.

1 Comp. L. i. 39.; 2 Pet. iii. 12,

2 The worthy perſons would no doubt add to the information of God's choſen witneſſes.

had heard and ſeen *at Bethlehem, even* [a] as it was told unto them *by the heavenly Meſſenger.*

SECT. 19. And all they that heard it, wondered at *what might be the deſign and iſſue of* thoſe things which were told them by the *plain and credible* ſhepherds, *upon ſo ſtrange a ſubject.* But Mary *in particular* kept all theſe things *cloſe* [a] *in her memory,* and 1 pondered them *with devout attention* in her heart.

SECT. 20. L. And, when eight days 1 *from the birth* were accompliſhed for the circumciſing of the child, *agreeably to Moſes's law,* M. he, *the ſuppoſed father, in the hearing of all preſent,* called his name Jeſus; L. which was ſo named *of God* by the 2 Angel, before he was conceived in the womb.

SECT. 21. *Chriſt is worſhipped by the wiſe Men;*] M. ii. 1. &c.

Now, when Jeſus was *thus* born in Bethlehem 1 of Judea, in the 2 days of Herod the King, behold there came *certain* wiſe 3 men [a] from the eaſt, to 4 Jeruſalem, ſaying, *in ſubſtance, and among thoſe who could beſt inform them,* where is he that is *ſo lately* born *to be* King [b] of the Jews? for we have ſeen his *bright conducting* ſtar 5 in the eaſt, and are *now* come, *by that divine direction,* to worſhip

1 Balancing, or diligently weighing them.

1 See Gen. xvii. 12.; comp. Gal. iv. 4. Here was early a due reſpect given to the law.
2 See M. i. 21.

1 To diſtinguiſh it from another of the ſame name, in Galilee; comp. J. iv. 54.; Joſ. xix. 15.
2 Or while he reigned.
3 Perſian magi, philoſophers, honourable and rich; comp. Num. xxiv 17. Moved they might be by the celebrated oracle of the ſtar of Jacob. Between Bethlehem and Meſopotamia of Syria the diſtance was not great, and camels being there uſed, this journey is put before the purification of Mary.
4 The capital of Judea, whence the fame of Chriſt's birth would become more general.
5 Both Perſians and Chaldeans were much given to the ſtudy of the heavens. This was quite a new ſtar, and otherwiſe wonderful in its appearance; like a comet, and of ſingular movement.

worſhip 6 him *with our beſt civil reſpects*. When Herod the King had heard theſe things, he was troubled 7, *leſt what he now held ſhould be for ever loſt to himſelf and family*, and [c] all *the inhabitants of* Jeruſalem 8 with him. And, when he had gathered all the 9 chief prieſts, and *moſt intelligent* 10 ſcribes of the people together *with them*, he demanded of them [d], where Chriſt, *agreeably to ancient Jewiſh propheſies*, ſhould be born? And they ſaid unto him, *with one conſent*, in Bethlehem [e] of Judea; for thus it is written by the prophet *Micah* 11, and thou Bethlehem *Ephratah*, in the land of Juda, art not *by any means* the leaſt among *cities belonging to* the princes 12 of Juda: For, out of thee ſhall come *forth* a *moſt illuſtrious* governour, that ſhall *wiſely and tenderly* [f] rule 13 my people Iſrael. Then Herod, *becoming more ſuſpicious of danger to himſelf than ever*, when he had privily called the wiſe men *to an audience* [g], inquired of them diligently *about* what time the *new and bright* ſtar appeared. And, *having obtained their anſwer*, he ſent them to Bethlehem, and ſaid, *as though he had been a friend to their purpoſe*, go and ſearch *as* diligently *as you can* for the young child *whom you have been taught to underſtand to be deſtined for ſupreme rule*, and, when ye have found him, bring me word again *directly*, that I, *in obedience to the will of Heaven, after your example* [h], may come 14 and worſhip him *reſpectfully* alſo. When

6 Comp. M. viii. 2.; M. i. 40.; L. v 12. Thus they would hope to conciliate his affection early.

7 He had made himſelf remarkably hateful by his wicked deeds, beſides being a foreigner. Even a ſuſpenſe of mind is troubleſome.

8 They could not conceive how ſuch an obſcure perſon ſhould anſwer their exigencies. They might alſo be apprehenſive, from Herod's jealous and cruel temper, of commotions and bloodſhed.

9 Or heads of their courſes; comp. M. xx. 18. &c.; xxi. 15. &c.; xxvi. 3. &c.; xxiv. 24.; 2 Chr. xxxvi. 14.

10 Of great ſkill, particularly in the Jewiſh propheſies; comp. M. xxiii. 1. &c.; L. vii. 30.; Eſd. vii. 12. &c. Their chief duty was to preſerve the Scriptures pure and uncorrupt, to read and interpret.

11 Ch. v. 2. Not ſimply cited, but explained. The ſenſe obvious.

12 Same as thouſands, in Micah; ſee Jud. vi. 15. in the margin; comp. Ex. xviii. 25.

13 Gr. feed, guide, or govern. Sweet idea, and becoming a patriot king; comp. Pſ. lxxviii. 70. Such a public fact as this could not be denied.

14 Such was his pretence, but his real deſign was to put the child to death.

When they had heard *this charge from* the King, they departed *from Jeruſalem* [l], *without any ſuſpicion of his evil deſign*; and lo! the ſtar which they ſaw in the eaſt *at firſt*, went before them *again*, till it came *near to the earth*, and ſtood *juſt* over *the houſe* where the young child was. When they *thus* ſaw, *and were ſo clearly directed by* the ſtar *again*, they 15 rejoiced with exceeding great joy. And, when they were come into 16 the houſe, they ſaw the young child, with Mary his mother, and fell down *on their face*, and worſhipped him *with great reverence* 17. And, *as was cuſtomary in thoſe countries*, when they had opened *what did contain* their treaſures, they 18 preſented unto him *from thence ſuitable gifts* [k]; gold 19, and frankincenſe, and myrrh [l], *all the beſt produce of their land*. And, being warned *by an Angel* of God, *after this*, in a dream, that they ſhould not return to Herod, they departed [m] into their own country, another *more direct* way.

Sect. 22. *Chriſt is preſented in the Temple;* M. ii. 13. L. ii. 22. &c.

M. And, when they were departed, L. and the *forty* days of her 1 purification, according to *the time preſcribed by* the 2 law of Moſes were accompliſhed, they brought him *from Bethlehem* to Jeruſalem, to preſent him *there* to the Lord, (as it is written in the law of the Lord, every *firſt born* male 3 that openeth

15 Emphatical beyond any thing in our language. Beautiful emblem of Iſ. lx. 3. &c.

16 By this time they might be better accommodated.

17 By bodily proſtration, after the eaſtern manner; ſee L. v. 12.; M. ix. 18.; 1 Chr. xxix. 20.

18 This alſo was agreeable to the eaſter manner; Gen. xliii. 11.; 2 Chr. xxix. 14.

19 Hereby providing ſubſiſtence for Joſeph and his family in Egypt. Marvellous care of heaven. This and myrrh native productions of Arabia, and all much valued in Egypt.

1 Mary's. See Ex. xiii. 2. 12. 13. Moſt MSS. read *their*, ſo as to comprehend Jeſus, who, from connection with his mother, was ceremonially unclean.

2 In remembrance of their miraculous preſervation in Egypt; ſee Ex. xiii. 2. 11. &c.; Num. viii. 16. &c.; xviii. 16.

peneth the womb ſhall be called holy 4 to the Lord), and to 5 offer a ſacrifice according to that which is ſaid *by divine ordination* in the law of the Lord, a pair of turtle doves 6, or two young pigeons [a], *for women of low circumſtances.*

SECT. 23. L. And 1 behold, there was a man in Jeruſalem *then*, whoſe name was Simeon; and the ſame man was *ſingularly* juſt *in all his dealings with the world*, and 2 devout [a] *towards God*, waiting, *with many others at the time*, for the 3 conſolation of Iſrael; and the 4 Holy Ghoſt, *in prophetic gifts*, was upon him. And, *among other things*, it was *now* revealed unto him, by *a clear and ſtrong influence of* the Holy Ghoſt, that he ſhould not 5 ſee death, before he had ſeen the Lord's 6 Chriſt. And he came by *a ſecret motion of* the 7 ſpirit, into the temple; and, when the 8 parents brought in the child Jeſus, to do for him after the *divinely authoriſed* cuſtom of the law; then took he him *with great affection* in his arms, and [b] bleſſed God, and ſaid, *under his ſacred impulſe*, now [c] letteſt thou thy ſervant depart *out of this my frail tabernacle* in peace 9, according to thy word *of* 10 *promiſe*. For mine eyes have *at length* ſeen *the glorious and much deſired inſtrument of* thy *future and great* 11 ſalvation, which thou haſt prepared *to make known* before the face of all 12 people; a *ſure*

3 Or be ſpecially devoted to him.
4 Or give; ſee Lev. xii. 1. &c.
5 A clear Evidence of their poverty. Such a diſcovery of their low outward ſtate was expedient.

1 Mark of ſomething ſtrange to follow.
2 Both together comprehend all the parts of goodneſs, as in L. i. 75.
3 Reign of the Meſſiah, ſtyled verſe 38. redemption, and L. xix. 11. kingdom of God; comp. M. xv. 43.; Iſ. xlix. 13.; lii. 9.; lxvi. 13.; Jer. xxxi. 13.; Zech. i. 17.
4 Or Spirit of prophecy.
5 Hebraiſm for dying; comp. Pſ. lxxxix. 48.; J. viii. 51.; M. xvi. 28.; M. ix. 1.; L. ix. 27.
6 Anointed, or Meſſiah.
7 Comp. L. iv. 1.; M. iv. 1.
8 Joſeph and Mary; ſee verſe 48.; L. iii. 23.
9 Like Pſ. iv. 8.; Gen. xv. 15.; 2 K. xxii. 20.
10 Nothing more is now left me to wiſh for; ſo Gen. xlvi. 30.
11 Comp. L. iii. 6.; Iſ. xlvi. 13.; xlix. 6. Hag. ii. 7.
12 Gentiles as well as Jews. This was more than even Peter knew, till Acts x. 11. 14.

ſure infallible 13 light to lighten the *idolatrous* Gentiles, and the 14 glory of thy *choſen* people [d] Iſrael. And Joſeph and his Mother marvelled at thoſe things which were ſpoken of him *now and formerly*. And Simeon, *in the pious warmth of his heart* 15, bleſſed them *both*, and ſaid, *by ſpecial direction*, unto Mary his mother, *who, he foreſaw, would live during the courſe of his miniſtry, and be a witneſs of his death*, behold this child *of thine* is ſet, *by the deſtination of Heaven* 16, for the *ſpiritual* [e] fall, and riſing again of many *upright* 17 in Iſrael; and for a ſign 18 *to the malice of envy* which ſhall be ſpoken againſt; (yea, *by ſuch cruel indignities*, a *torturing* 19 ſword ſhall, *as it were*, pierce through thy own ſoul alſo), that the thoughts *both good and bad* 20 of many hearts may be [f] revealed.

SECT. 24. L. And there was, *at the ſame time*, one 1 Anna, a propheteſs [a], the daughter of Phanuel, *an eminent perſon* of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband *only* ſeven years from *the time of* her virginity: And ſhe was a widow [b] *ever after*, of about fourſcore and four years 3 *in whole*; which

13 Or teacher. Taken from Iſ. xlix. 6.; Pſ. xcviii. 2.; comp. J. i. 7. 8. 9.; Rom. ii. 19. *Light*, for a revelation.

14 Taken from Iſ. xlvi. 13.; being deſcended from them, having the firſt offers, Acts iii. 26.; M. x. 5.; and the Gentiles only in and through them; Rom. xi. 11.

15 Comp. L. i. 42.; pronounced them happy, in a near relation to ſo great a perſon; and beſought the Almighty ſtill to favour them.

16 Comp. Ph. i. 17.; 1 Theſ. iii. 3.

17 Such are they deſcribed, J. v. 24. 25. 29.; comp. Dan. xii. 2.

18 To be marked at, both by wicked ſpeeches and deeds; ſee Heb. xii. 3.; Lam. iii. 12.; comp. Iſ. viii. 14.

19 Dart, like Pſ. xlii. 10. In this evil work the wicked ſtrove to vie with one another. Eminently fulfilled at the crucifixion.

20 Comp. 1 Tim. ii. 4.; Iſ. viii. 13. &c.; 1 Pet. ii. 6.

1 Signifies gracious. As now inſpired, ſo might ſhe often have been before.

2 The pious Dr Doddridge, and ſome others, think that for ſo long a time; ſhe had lived a widow, but in ſuch doubtful points, all may ſafely judge for themſelves, and hold their own opinion.

3 Similar examples in Ex. xxxviii. 8.; 1 Sam. ii. 22. She preferred continuing a widow for this reaſon, and to have few or no domeſtic calls.

which departed 4 not *for any long ſpace* from the temple, but *choſe to live cloſe in Jeruſalem, where ſhe thus publicly* ſerved God [c] with faſtings and prayers, *a conſiderable part of the* 5 night and day. And ſhe coming in that inſtant, *by a divine impulſe*, gave 6 thanks likewiſe unto the Lord, *for ſo great a bleſſing*, and ſpake of him 7 *as Meſſiah* to all them *of her acquaintance*, that *now earneſtly* look-ed for redemption 8, in *the large capital of* Jeruſalem.

Sect. 25. *The Flight of Joſeph and Mary into Egypt;* M. ii. 13. &c. L ii. 39. &c.

L. And, when they had *thus* performed all things according to the law of the Lord; M. behold, the Angel of the Lord appeareth [a] to Joſeph in a dream, *with a meſſage from heaven*, ſaying, ariſe *ſpeedily*, and take *with thee* the young child and his mother, and flee *directly* into 1 Egypt; and be thou *abiding* there until I bring thee word *again*: For Herod, *more alarmed than ever*, will ſeek *to his very utmoſt* the young child, to deſtroy him, *as a rival to his throne*. When he aroſe *from ſleep*, he took the young [b] child, and his mother by night, *in obedience to the divine order*, and

4 Almoſt perpetually; like Pſ. i. 2.; Joſh. i. 8.; comp. 1 Tim. v. 5.; Tit. ii. 3. She might ſometimes attend thoſe anthems ſung in the temple, like Pſ. cxxxiv. i. 2.; comp. Pſ. cxix. 62.

5 Some; gave her acknowledgements to the Lord Jeſus.

6 Here were two illuſtrious witneſſes.

7 Or deliverance. The memorable occurrences relating to the birth of John the Baptiſt, and of Jeſus, could not but encourage and quicken the expectation of pious perſons, ſays Dr Doddridge excellently well.

1 A country ſituated in the north-eaſt part of Africa, about 600 miles in length, from north to ſouth; and from 100 to 200 miles in breadth: Bounded on the north by the Mediterranean Sea, on the eaſt by the Red Sea, and the iſthmus of Suez dividing it from Arabia Petraea, on the ſouth by Abyſſinia or upper Ethiopia, on the weſt by the deſerts of Barac and Nubia. Quite out of Herod's juriſdiction, and where many Jews lived, who, no doubt, were able to aſſiſt them. The river Nile, which riſes in Abyſſinia, running the whole length of the country, from ſouth to north, renders it the moſt fruitful in Africa. Here the children of Iſrael (the Jews) formerly underwent a long and rigorous ſervitude.

and departed *as fast as they could* into *that part of* Egypt, *which borders on Judea;* and was there [c] until the death of Herod.

Sect. 26. *The Slaughter of the Infants*; M ii. 16. &c.

M. Then Herod, when he saw that he was mocked 1 of the wise men, *as one simple and credulous*, was exceeding wroth; and sent forth *instruments of his horrible vengeance*, and slew [a] all the *male* children that were in Bethlehem, and, *for greater security*, in all the *neighbouring* 2 coasts thereof, from two 3 years old and under, according to the time which he had diligently inquired, *and received exact information* of *from* the wise men. Then was fulfilled *more than ever* that which was *so remarkably* spoken by 4 Jeremiah the prophet, saying, in *and every where nigh to* 5 Rama was there a *most doleful* voice heard, lamentation and weeping and [b] great mourning 6, Rachel weeping for her *lost* children, and would not be comforted, because they are 7 not *more to be seen upon earth.*

Sect.

1 Deluded, played with. For a while he might suspect that the wise men were disappointed of their expectations, and therefore ashamed to return to him; but hearing still new rumours of the Messiah's birth, and possibility of what did happen at the purification, he probably thought himself deceived by them, and became more exasperated than ever. The disappointment of his first scheme added to his rancour and suspicion. Here we have the most public testimony of a cruel foe to Christ's birth, and the memory of it, says one, written in blood and tears.

2 Or confines.

3 Since the child might be born some time before the star appeared.

4 Ch. xxxi. 15.

5 Comp. Josh. xviii. 11. 25.; Jud. xix. 13. An elegant and familiar figure, to bring up one of the eldest dead of all their mother's weeping, in place of the whole. A town of Benjamin, which lay near to Bethlehem; see the Jewish and Heathen testimonies upon M. ii. 16. Nigh this city Rachel was buried. Jeremiah's words are not quoted as a prophecy, but by way of accommodation.

6 Distinguished for her maternal affection. Jacob's wife, who died in childbed; see Gen. xxxv. 19.; 1 Sam. x. 2.

7 Comp. Ps. xxxix. 13.; Job xiv. 10.; Gen. v. 24.

SECT. 27. *The Return from Egypt;* M. ii. 19. &c.

But, when Herod was 1 dead [a], behold, an 2 angel of the Lord, *agreeably to promiſe*, appeareth, *as formerly*, in a dream to Joſeph in Egypt, ſaying, ariſe *novo*, and take the young child and his mother, and go *back with them* into the land of Iſrael: For 3 they are dead which ſought *to deſtroy* 4 the young child's life [b]. And he aroſe, and *immediately* took the young child and his mother, and came, *as directed*, into the land 4 of Iſrael.

SECT. 28. M. [a] That it might be fulfilled *anew*, which was ſpoken of the Lord, *on another occaſion*, by the prophet *Hoſea* 1, ſaying, out of Egypt have I called my Son.

SECT. 29. M. But, when he *drew nigh to the land of Iſrael, and* heard that 1 *cruel* Archelaus did reign in Judea, in the room of his father Herod, he was [a] afraid to go thither 2 *whence he came*; notwithſtanding being *once more* warned of *Almighty* God in a [b] dream, he turned aſide into the parts of Galilee 3

F *which*

1 By a juſt and ſevere puniſhment of the Almighty.
2 Comp. M. i. 20.; ii. 12.
3 Speaking of Herod in the ſtyle of kings; and to denote, at the ſame time, how many murderers he did comprehend in one perſon.
4 To whoſe inhabitants Chriſt behoved to be firſt known; ſee M. x. 5. 6. and who, therefore, had no excuſe for their unbelief.

1 Ch. xi. i.; comp. Jer. xxxi. 9. Very different in the application from the original ſenſe; but, in the way of accommodation, very natural, ſince Chriſt was the end of the law and the prophets. The people of Iſrael, as ſpecially choſen and favoured, were like a ſhadow of Chriſt, God's chief and only begotten Son.

1 In the very beginning of his reign he maſſacred 3000 Jews at once in the temple; and, on a complaint againſt him for his cruelties, was baniſhed by Auguſtus to Vienna in Gaul; ſee Joſeph. Ant. B. 17. c. 9.
2 To Bethlehem. He knew the ſon had ſucceeded to his father's cruelties as well as to his kingdom.
3 A province of Judea, bounded by Mount Libanus on the north, by the river Jordan and the Sea of Galilee on the eaſt, by the river Chiſon on the ſouth, and by the Mediterranean Sea on the weſt.

which were under the government of Herod Antipas his 4 *brother:* And he came, and dwelt, *as before*, in a *little* city called 5 Nazareth, that it might be fulfilled which was ſpoken *in effect* by *many of* the prophets, he ſhall be called 6 a Nazarene [c].

SECT 30. *Jeſus is found in the middle of the Doctors;* L. ii. 40. &c.

L. And the Child grew *up*, and waxed [a] ſtrong in *qualities of the* ſpirit, filled with 1 wiſdom *far above common*; and the 2 grace of God was *viſibly* upon him. Now his *pious* parents [b] went to Jeruſalem every year 3, at the Feaſt of the 4 Paſſover. And, when he was 5 twelve years old, they went up [c] to Jeruſalem, after the cuſtom of the 6 Feaſt. And, when they had fulfilled the days *of religious attendance which the law ordains*, as they returned, the child Jeſus *being greatly delighted* [d] *with ſuch ſacred ſolemnities*, tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they, ſuppoſing him to have been in the

4 He was more mild, and not on ſuch terms as to deliver any ſubject of his to Archelaus.

5 On the confines of Zabulon and Iſſachar, and ſubject to Herod the tetrarch, mean and much deſpiſed; and ſo much the more meet for the child's preſervation. Yet adds ſplendor to his public character.

6 Term of reproach even to a proverb; ſee J. i. 46.; vii. 41. 52. Be treated as mean and deſpicable. The joint ſenſe of various ſcriptures is thus referred to, J. vii. 38.; Jam. iv. 5.; comp. Pſ. xxii. 6. &c.; lxix. 9.; Iſ. chapters lii. liii.; Zech. xi. 12. 13.

1 From theſe increaſing gifts and virtues, every one looked for ſome great and noble thing in him; comp. L. i. 80.

2 Or favour; comp. verſe 52.; Jud. xiii. 24. 25.

3 Comp. Ex. xxiii. 14. &c.; xxxiv. 23. &c.; Deut. xvi. 16. &c.; 1 Sam. i. 3. &c. Mary was not bound to this.

4 Termed likewiſe the feaſt of unleavened bread; Ex. xii. 3. &c. Commemorative of the Jewiſh deliverance from Egyptian bondage.

5 A time when the mind becomes ſenſible of religious impreſſions.

6 See Deut. xvi. 1. &c. At twelve years of age the Jews reckoned their children fit to take upon them the yoke of the law.

the company *of certain* 7 *devout intimates who had gone before*, went *with ſome eaſe to themſelves near* a *whole* day's journey; and *towards the cloſe of it*, they ſought him *anxiouſly* among *the body of* their kinsfolk and acquaintance. And, when they found him not, they turned *immediately* back again to Jeruſalem, ſeeking him *every where on the road, and under deep concern.* And it came to paſs, that, after 8 three days, they found him in *an apartment* 9 *of* the temple 10, ſitting in the midſt of the Doctors 11 *who lectured from the law*, both hearing them *diſcourſe of divine matters*, and aſking them 12 *pertinent* queſtions, *as one moſt deſirous to learn* [e]. And all that heard him were aſtoniſhed at his *ſo early and great* underſtanding *in aſking*; and *no leſs at the prompt judicious* anſwers *which were returned by him* [f]. And, when they ſaw him *in ſuch a ſituation*, they *too* were amazed *to find him there, and after that public manner employed.* And his mother *affectionately* [g] ſaid unto him, *Oh my* Son, why haſt thou thus dealt with us? Behold thy father [h] and I have ſought thee *for moſt part of three days, from place to place* [i], ſorrowing. And he ſaid unto them, *with yet more juſtice*, how is it that ye ſought me *under ſo much uneaſineſs among relations, and through the ſtreets and lanes of the city*? Wiſt ye not that I muſt, *upon an occaſion of this ſacred nature*, be *earneſtly taken up* about my Father's [k] buſineſs *in* 13 *the temple?* And they underſtood not *as yet clearly and fully* the 14 ſaying which he ſpake unto them: And he went down with them *from*

7 Theſe often divide into parties; comp. Neh. vii 5. 66.

8 Hebraiſm for the third day; comp. M. xxvii. 63.; M. viii. 2.

9 Comp. J. x. 23.

10 The modeſt manner of young learning people; comp. Acts xxii. 3.; L. x. 38. &c. An early and beautiful pattern of ſober mindedneſs.

11 Or Teachers.

12 Moſt probably from Moſes and the prophets.

13 Or in my Father's houſe. That temple dedicated to my God and Father was naturally and neceſſarily the place of my reſort. His words may likewiſe reach to future buſineſs; comp. 1 Pet. i. 19. 20.; Mal. iii. 1. The wonders, and the prophetick declarations, at his birth, might have led his parents to conclude that he was ſent into the world for great religious purpoſes; and his early piety and wiſdom might have confirmed them in this concluſion.

14 There was ſomething more in Chriſt's words than at firſt appeared. He might mean that ſuch attendencies hereafter would be moſt deſireable to him.

from thence, and came *home* to Nazareth, and was *moſt exemplarily* ſubject [l] unto them; but his mother kept all theſe ſayings *and occurrences* in her heart 15, *to be afterwards ſeriouſly thought of.* And Jeſus increaſed in *remarkable ſigns of* wiſdom, and ſtature *well proportioned to his years* [m], and in 16 favour with God and man.

CHAP. IV.

SECT. 31. *John in the Wilderneſs, preaches and baptizes;* M. iii. 1. &c.; M. i. 1. &c.; L. iii. 1. &c.

L. NOW, in the fifteenth year of the reign of Tiberius 1 Caeſar, Pontius Pilate, *by his appointment*, being governour [2] of Judea, Herod, *ſurnamed Antipas*, being 2 Tetrarch of Galilee, and his brother Philip Tetrarch of 3 Iturea, and of the region of 4 Trachonitis, and Lyſanias Tetrarch of 5 Abylene. Annas and Caiaphas being the 6 high prieſts, the word of God, *by prophetic inſpiration*, came 7 unto John the ſon of Zacharias, *to enter upon his* 8 *miniſtry* in the 9 wilderneſs. *And this is* M. the [b] beginning

15 A mark of great piety and prudence; comp. L. ii. 19.; M. xiii. 16. 17.

16 Taken from 1 Sam. ii. 26. Or acceptance. That of God is invariable, the other common.

1 Succeſſor to Auguſtus; L. ii. 1.

2 One who rules a fourth part; whence that old prediction fulfilled; Gen. xlix. 10.

3 On the borders of Syria and Arabia.

4 So ſtyled from its rough and unevenly face.

5 A fair city of Syria, in the neighbourhood of Judea, where many Jews dwelt, and whoſe territories reached even to Lebanon and Damaſcus.

6 This ſacred office being now bought and ſold at pleaſure, which was contrary to all order; ſee M. xxvi. 3.; J. xviii. 13.

7 At that time when the whole nation was notoriouſly criminal.

8 Comp. Iſ. xxxviii. 4.; Jer. i. 2. 4.; Ex. iii. 4.; 1 Sam. iii. 10.

9 See L. i. 80.

ginning of the goſpel 10 *hiſtory* of Jeſus Chriſt the *only begotten* 11 Son of God [c].

Sect. 32. M. In thoſe days *of Joſeph and Mary's abode at Nazareth*, came, *from the more retired parts of the deſart*, John the 1 Baptiſt L. into the country round about Jordan, baptizing *there*, and M. preaching *with great power* in the wilderneſs 2 of Judea [a], M. the baptiſm of *acknowledged* repentance for the remiſſion [b] of ſins; M. and ſaying, repent 3 ye: For the *long expected* kingdom 4 of heaven, *under the Meſſiah*, is at hand.

Sect. 33. M. For this is he that was ſpoken of by the prophet 1 Eſaias, ſaying, *with remarkable ſolemnity*, M. behold, I ſend my meſſenger before thy face which ſhall prepare thy way before thee. The voice [a] of one 2 *will be then heard* crying in the wilderneſs, prepare ye *with readineſs* 3 the way of the Lord *who ſo graciouſly*

10 Importing good news, viz. the remiſſion of ſins, kingdom of love, and eternal life

11 Comp. Pſ. ii. 7.; lxxxix. 28. Proper to the Meſſiah; M. xvi. 16.

1 Being the firſt who received the order of baptiſm from God, to expreſs a change of religious ſentiments and practices; M. iii. 6.

2 To diſtinguiſh it from thoſe of Ziph, Maon, Engaddi, Phoran, and Idumea, in the neighbourhood. More remarkable than any of theſe, and in which lay Enon and Salim, fit places for baptiſm.

3 Literally, adopt another mind. A ſecond Greek word for repentance; ſignifies grief with after care; ſee M. xxvii. 3. The one proper to go before the other; comp. L. xvii. 3. 4.; 2 Cor. vii. 9.; Acts xxvi. 20. The ſure proof of a ſpiritual kingdom.

4 Or goſpel which prepares for heaven. Like Elijah, reſtoring the loſt power of religion; comp. Dan. ii. 44.; vii. 13. 14. The nature of the goſpel kingdom behoved to be opened up by degrees. The Jews, unhappily, were much prepoſſeſſed with the idea of a temporal one; comp. Eph. ii. 5. *Kingdom* was a ſound moſt likely to affect them.

1 See ch. xl. 3. His words were now accompliſhed in their higheſt ſenſe. The deliverance from Babylon was but a ſhadow of this; comp. 2 K. i. 8. This rigour of character ſerved as a ſhade to place our Lord's amiable qualities in a ſtronger light; comp. 2 Cor. x. i.; Act. x. 38.; Mal. iv. 2.

2 Comp. J. i. 23. Of this the outward rite was a pledge.

3 Such road-dreſſers before kings were common in ancient times; comp. M. xi. 20.; Mal. iii. 1.

ciouſly comes, make his paths 4 ſtraight. L. Every [b] valley ſhall be filled *up*, and every mountain and hill ſhall be brought low *before him*; and the crooked *roads* ſhall be made ſtraight, and the rough [c] ways ſhall be made ſmooth; and all fleſh, *by an amazing ſucceſs of faith*, ſhall *clearly* ſee *and admire* the ſalvation of God.

SECT. 34. M. And the ſame John *who brought this favourable meſſage* had his raiment of camel's 1 *ſkin with* hair [a], and a leathern girdle about his loins; and his meat was *dried* 2 locuſts, and wild *bee* 3 honey [b] *from rocks and trees*.

SECT. 35. M. And, *moved by ſuch an* 1 *aſſemblage of rare circumſtances* [a], there went out unto him *people of* all *ranks belonging to* the land of Judea, and they of Jeruſalem; M. and all the region round about Jordan 2, *to hear his doctrine*; M. and were all baptized 3 of him in the river Jordan 4, confeſſing their [b] ſins, *in token of future reformation and obedience*.

SECT.

4 Or ſmooth. God, by Chriſt, came to inſtruct, reconcile.

1 A kind of mourning garment among the Jews; Zech. xiii. 4. &c.; 2 K. i. 8.; Rev. vi. 12.; xi. 3.

2 Thus deſcribed by Pliny, and praiſed by Plutarch. Dr Shaw tells us, that when ſprinkled with ſalt, and dried, they taſte much like the river cray-fiſh; Travels, p. 258.

3 Such as the wilderneſs did afford; Lev. xi. 22.; Jud. xiv. 8. 1 Sam. xiv. 25.; Pſ. lxxxi. 16. Plain fare.

1 His appearance as a prophet, his birth, and extraordinary character.

2 A river in Judea, or Paleſtine, riſing in Mount Libanus, in the north; runs ſouth, quite through the country, a courſe of about 150 miles, forming two lakes; the firſt, ſmall in ſummer, called the Sea of Galilee, the lake of Tiberias, and ſometimes the lake of Genezareth, being about twelve miles long and eight broad; the other called the Dead or Salt Sea (where the cities of Sodom and Gomorrah are ſuppoſed to have ſtood) is about ſeventy miles long and ſixteen broad; the ordinary channel of the river Jordan is not above twenty yards broad at preſent, and diſcharges itſelf into what is called the Dead Sea.

3 Probably by plunging, or pouring a large quantity of water upon them.

4 Or renouncing; See Acts xxiii. 8. The one a fit emblem of the other, but not now binding upon any particular order of men.

SECT. 36. M. But, when he ſaw, *among the approaching multitudes*, many of the Phariſees 1 and Sadducees [a] come, *without an upright deſign*, to *receive* his baptiſm; he *bravely* ſaid unto them [b], O ye generation of *peſtive* 2 vipers, who hath warned you, *of ſuch oppoſite and pernicious principles*, to flee, *as you now affect to do, by a humble concern for paſt wickedneſs*, from the wrath to come? Bring forth, therefore [c], *if you would be conſiſtent* 3, fruits *of righteouſneſs hereafter* meet for *juſtifying* [d] *true* repentance. And think *not any longer for excuſing from what is ſo indiſpenſable*, to ſay within yourſelves, we have Abraham, *the friend of God* [e], to our father, *and there can be no fear of his* 4 *poſterity*; for I *ſolemnly* ſay unto you, that God is able of theſe *very* 5 ſtones, *rather than ſave ſuch in their ſins*, to raiſe up children *for maintaining the honour of pure and undefiled religion* unto *holy* [f] Abraham. And now alſo, *hear and lay this to heart before it be too late*, the ax *of divine* [g] *vengeance* is, *in effect*, laid unto the 6 root of the trees: Therefore, *in all time coming*, every tree that bringeth not forth good *and acceptable* fruit *of holineſs*, is *to be* hewn down *inſtantly*, and caſt into the 7 fire.

L. And *many*, *upon that awful certification of* the *more candid* people aſked 1 him, *under great concern of mind*, ſaying 2, what ſhall we do then, *to avoid this wrath of God*; *and to become partakers of true and endleſs happineſs?* He anſwereth, and ſaith unto them, *truſt no longer in mere ceremonial performances*, *but* he *of you* that

1 Two principal Jewiſh ſects, and greateſt enemies to religion; hypocrites and infidels; comp. M. v. 20.; xiii. 13. &c.; Acts xxiii. 8.

2 They were maliciouſly and cruelly wicked. John uſed this form of addreſs as a prophet, who had authority from above, and he began with it in a way ſuited to the auſterity of his character.

3 Or works; verſe 10.; comp. Rom. i. 18.; ii. 5. 8.; iv. 15. v. 9.; xiii. 5.; 1 Th. i. 10.; M. iii. 10. 12.

4 A common, wild, and ruinous Jewiſh maxim. Probably perverting Jer. xxxi. 36.; and unmindful of Deut. xxxii. 19. &c.

5 Alluding, it may be, to the converſion of the heathen, ſo often foretold by Chriſt afterwards, in his parables and otherwiſe.

6 That which is very ſure and very near, is often, in ſcripture language, ſpoken of as already done; comp. J. xvii. 24.; iii. 18.; Eph. ii. 6.; Heb. xii. 22. 23.

7 This ſeems abſolutely inconſiſtent with all hope of future reſtoration to the wicked.

1 Comp. L. vii. 29. 30.; M. xxi. 25.

2 Comp. Act. ii. 37. A ſure ſign of their becoming curable.

that hath two [a] coats, let him, *as both juſtice and charity require*, impart to him that hath none; and he that hath meat *in plenty*, let him do likewiſe. Then came alſo *certain of the* 3 Publicans to be baptized, *whoſe common practice it was to levy tribute with rigour*, and ſaid unto him, *under a ſtrong conviction of their guilt*, Maſter, what ſhall we do, *to evince the ſincerity of our repentance?* And he ſaid unto them, exact no more *hereafter from ſubjects to government* than what is appointed you [b] *by ſuperior civil authority*. And the 4 ſoldiers likewiſe demanded of him, ſaying, and what ſhall we do? And he ſaid unto them, *ſee that ye* do 5 *unneceſſary and terrifying* [c] violence to no man; neither, *with ſuch ſordid and ſelfiſh views*, do ye accuſe [d] any falſely, and be content with your 6 *legal* wages [e] *of meat, drink, and clothing*.

SECT. 37. *The Teſtimony given to Chriſt by John;* M. iii. 11. &c.; M. i. 8.; L. iii. 19. &c.; J. i. 19. &c.

L. And, as the people were in 1 *great* expectation, and all men muſed 2 *with much ſollicitude* in their hearts of John, whether he were the Chriſt, or not; J. the *principal* Jews, *to whom this was known*, ſent *ſome moſt reſpectable of the* 3 prieſts and Levites from *their chief court in* [a] Jeruſalem, to aſk him, ſaying, who art thou *that aſſumeſt ſuch high powers to thyſelf, and draweſt ſuch multitudes of people after thee?* And he, *with the utmoſt freedom*, confeſſed 4, and

3 Tax-gatherers for the Romans. In every ſtate ſuch officers cannot be wanted. They are often more forward to obey the commands of worldly princes than of almighty God.

4 Probably the Roman ones. It is clear from Joſephus, that many of the Jews did not ſcruple a military life.

5 Literally, ſhake them not, as by the collar, and might be proverbial.

6 Comp. Rom. vi. 23.; 1 Cor. ix. 7.

1 Or ſuſpenſe.

2 Or reaſoned.

3 To the Sanhedrim it ſpecially belonged to judge of prophets, whether they were true or falſe; comp. Ex. ch. xxviii.-xxix. Hence their witneſs became very illuſtrious; comp. Ex. iii. 13.

4 A ſtrong Hebrew method for removing every exception, like verſe 3.; 2 K. xviii. 36.; Job v. 19.; Iſ. xxxviii. 1.; xxxix. 4.; Jer. xlii. 4.; 1 J. i. 5. Negation added to words of affirming.

and denied not, but 5 confeſſed [b], *in clear direct terms*, I am not the 6 *expected* Chriſt. And they, *being convinced that he was a more than ordinary perſon*, aſked him, What then? Art thou Elias 7, *whom in many reſpects thou doſt reſemble?* And, *in like plain terms as before*, he ſaith, I am not *Elias* 8 *perſonally neither*. Art thou *therefore* that 9 prophet *Jeremy, which ſome others of us do look for?* He 10 anſwered, [c] No. Then ſaid they unto him, *yet once more, tell us moſt directly*, who art thou? that we may be able to give an anſwer, *which will be ſatisfying* to them that ſent us: What ſayeſt thou of thyſelf *and office?* He ſaid, I am the voice of one crying *earneſtly, as an harbinger ought*, in the wilderneſs, make *clear and* ſtraight the way of the Lord, as ſaid the prophet 11 Eſaias. And they which were ſent, were of the *ſtrict* [d] *popular* 12 Phariſees. And they, *ſuitably to their commiſſion and character*, aſked him, and ſaid unto him, *with ſome warmth*, why baptizeth thou then, *as one having divine authority* [e], if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered then, M. and preached, L. ſaying, *after the moſt direct and poſitive manner*, unto them all, M. I indeed baptize you with water 13 unto *the profeſſion of ſincere* repentance; J. but, *at preſent*, there ſtandeth one [f] among you, whom ye, *becauſe of his outward lowly form*, know not *yet*: He it is, who, coming 14 *ſoon* after me *to* 15 *officiate*, is preferred before me, *in honour and dignity*; for he was before

G me,

5 Solemnly proteſted.

6 The one he had before expreſſed by word, light, only begotten; verſe 1. 5. 18.

7 And who was miraculouſly tranſlated into heaven; ſee 2 K. ii. 11; Mal. iv. 5.

8 Comp. M. xvii. 12.

9 Others underſtand by this the prophet mentioned by Moſes, Deut. xviii. 15. 18.

10 Comp. M. xvi. 14.; xi. 14.

11 Ch. xl. 3; comp M. iii. 3. Like a ſound I die to be heard no more.

12 Strict in appearance, but conceited and hypocritical. Tho' they excelled in their knowledge of the law, in reputation for holineſs and authority, yet even their good principles were much corrupted by ambition, covetouſneſs, and envy.

13 This kind of baptiſm was by no means ſtrange, like that which was to follow; comp. 1 J. iii. 1.

14 Comp. Pſ. cxviii. 26.; Zech. ix. 9.; M. xxi 5. 9.; xxiii 39.; This was quite in the *ſpirit* of their queſtion, though not *letter*; comp. 1 Cor. x. 2.

15 M. iv. 17. in the

16 me, *and is my chief:* He is mightier *by far to teach the doctrine*
17 *of salvation* than I, whose shoes latchet I am not *even* worthy
to M. stoop 18 down and unloose: He shall baptize with *a plentiful effusion of* the 19 Holy Ghost; and *penetrate, as* with [g] fire.
Whose *judicial* fan [h] is in his hand, and he will thoroughly purge
his floor *by winnowing*; and gather his *pure solid* wheat into [i] the
garner 20; but L. the *light, empty, barren,* chaff he will burn with
fire 21 unquenchable. And many other things in his exhortation, preached he unto the people. J. These things were done
in 22 Bethabara, beyond Jordan, where John, *towards the close of his ministry* 23, was baptizing [k].

SECT. 38. *Christ is baptized by John;* M. iii. 13. &c.; M. i. 9. &c.; L. iii. 21. &c.

L. Now it came to pass, M. in those days, L. when all *ranks of* the *Jewish* people were baptized, M. that Jesus *also* came
from Nazareth of Galilee, M. to *the river* Jordan unto John
to be baptized 1 of him [a]. But, *upon application,* John *earnestly*
forbad [b] him, saying, I have need, *from thy superior excellence and dignity*

16 So Beza, Augustin, Chrysostom, Theophylact.

17 And also to confirm it by miracles, to forgive sins, and to confer all kinds of virtue.

18 The meanest servile office. Alluding to the custom then of casting off their shoes, or sandals, when they entered into the temple, or houses of the great.

19 Or Spirit. Or with spiritual fire, alluding to Acts i. 5.; ii. 1, &c.; comp. J. i. 33. &c. A contrast highly elegant. I am his servant and not his fellow. The *day star* will soon be hid through the superior lustre of him who is the *Sun of Righteousness.*

20 Or granary of his kingdom above.

21 Comp. Is. xli. 16.; Jer. xv. 7.

22 Or the house of Passage, about a day's journey from Jerusalem, and nigh this river; see J. x. 40.; com. Josh. iii. 16.; Jud. xii. 6.

23 See Acts. xiii. 25. Prior to this he baptized beyond Jordan, and at Enon; comp. J. iii. 23.; x. 40.

1 Yet not to repentance, for he knew no sin; 2 Cor. v. 21.; but to honour John's mission, and to be a perfect example. Till Christ entered upon his public office, the world were not obliged to conceive of him differently from an ordinary man.

dignity 2, to be baptized of thee, and comeſt thou to me? And Jeſus anſwering, ſaid unto him, ſuffer it to be ſo now, *while I am in the condition of a private perſon*: For thus it becometh *each of* us to fulfill all [c] righteouſneſs. Then he ſuffered him, M. and was baptized of John in Jordan. M. And Jeſus, when he was baptized, went up ſtraightway 3 out of the water: And lo! *in anſwer to* L. Jeſus praying, M. the heavens were 4 opened unto him *principally*; and he ſaw the Spirit of God 5, *with all its plenitude of gifts and graces*, deſcending L. in a *ſplendid* bodily ſhape, M. like *as* a dove *does* 6, and [d] lighting upon him; J. and it abode on 7 him. M. And lo! a voice 8, from *where the heaven did ſeem to open*, ſaying, *by way of farther ſupernatural teſtimony*, this is my beloved [e] Son, *above every other*, in whom I am well 9 pleaſed. L. And Jeſus himſelf began *now* to be about 10 thirty years of age.

SECT. 39. *The faſting of Chriſt, and his Temptations in the Wilderneſs*; M. iv. 1. &c.; M. i. 12. &c.; L. iv. 1. &c.

L. And Jeſus being, *as above ſet forth*, full of the 1 Holy Ghoſt, returned from *the plains about* Jordan; M. and immediately

2 His knowedge of Chriſt, however, was yet little in compariſon; J. i. 33. 34.; comp. Ex. iii. 12.

3 Being ſupernaturally admoniſhed, he did haſten to his inauguration; comp. Pſ. vlv. 7.; Iſ. lxi. 1.

4 As in Ezek. i. 1.; Acts vii. 56.; Rev. iv. 1.

5 Spiritual things muſt not only be ſpoken of in a human manner, but ſometimes be repreſented by natural and viſible forms; ſee Acts ii. 1. &c.

6 A mild mode of deſcent, to denote the meekneſs of Chriſt; ſee M. x. 16. Probably this was in the form of light, or fire.

7 Pointing out diſtinctly to whom the voice did belong.

8 In anſwer to his devout prayers; ſee L. iii. 21. Such ſolemnity would excite great attention. An auguſt opening to ſo great a miniſtry; comp. J. i. 32.; Acts. xiii. 2.; Iſ. xlii. 1. &c.

9 All the Evangeliſts agree in ſenſe, though they uſe not the preciſe words; comp. M. xii. 18.

10 Or in the currency of that year when he entered upon his public office; comp. Num. iv. 3. 47.; 1 Chr. xxiii. 3.

1 Or a Holy Spirit.

ly the ſpirit [a] driveth him, *by a ſtrong inward impulſe*, into the *moſt ſolitary and wild parts of the* [b] wilderneſs 2, M. to be 3 tempted of the Devil. M. And he was there in the wilderneſs 4 forty days, M. and forty nights, M. tempted of Satan, and was *alſo, during that time, ſurrounded* with the 5 wild beaſts; L. and in thoſe days did [c] he eat nothing. M. And, when he had faſted 6 *complete* forty days and forty nights, *as both Moſes and Elias had done before*, he was 7 afterwards, *to a great degree*, an 8 hungered.

SECT. 40. And, when the Tempter 1 came to him, *under this painful ſenſation*, he ſaid, if thou be the Son of God, *as ſo lately declared*, command 2 that theſe ſtones may be made *into loaves of* bread [a], *for thy relief*. L. And Jeſus anſwered him, ſaying, M. it is written 3, *in the ſacred Volume*, man ſhall not live by 4 bread alone [b], but by every word 5 *of aſſurance*, that proceedeth out of the mouth of God.

SECT.

2 Mr Maundrel, who travelled through it, aſſures us, that it is a miſerable and horrid place, conſiſting of high barren mountains, ſo that it looks as if nature had ſuffered ſome violent convulſions there; page 78 The horror of ſecret ſuggeſtions is increaſed by a natural gloomy place.

3 Underſtood by ſome to have paſſed all in viſion.

4 Like Moſes, Ex. xxiv. 18. and Elias, 1 K. xix. 8.; a proof of their ſeveral miſſions.

5 More ſafe than men very often; comp. Dan. vi. 22. Mark of the moſt wild and uncultivated places. This implies abſtinence from drink likewiſe.

6 To eat at night, after faſting through the day, was common among the Jews.

7 Comp. Ex. xxxiv. 28.; 1 K. xix. 8.

8 Hence his trial and virtue was the more illuſtrious.

1 Comp. 1 Th. iii. 5.

2 Say but a word. The tempter might urge both his high rank and preſent great neceſſity. And, ſay ſome, to take off all ſuſpicion of evil, he might then aſſume the form of an angel of light.

3 Deut. viii. 3.

4 Importing every other kind of food.

5 Or thing which he appoints to be made uſe of. His will is our life.

SECT. 41. Then the Devil taketh him up into the 1 holy city L. Jeruſalem, and ſet him on a 2 pinnacle of the temple, and ſaid unto him, 3 if thou be the Son of God, caſt thyſelf *boldly* down from hence, *among the aſſembling multitudes.* For it is 4 written [a], he ſhall give his angels charge over thee, to keep thee *ſafe.* And in their hands they ſhall bear thee up *from every kind and degree of danger,* leſt at any time thou daſh thy foot, *and fall* againſt a ſtone. And Jeſus anſwering, ſaid unto him, M. it is written 5 again, *on the other hand, to prevent ſuch abuſe,* thou ſhalt not, *by unneceſſary hazards,* tempt [b] the Lord thy God.

SECT. 42. M. Again, the Devil, *reſerving his moſt powerful aſſault to the laſt,* taketh him up, *for the ſake of a wide view,* into an exceeding high 1 mountain *in thoſe parts,* and ſheweth him, *by an artful viſionary repreſentation* 2, all the *magnificent* kingdoms of the world; and the 3 glory of *what belonged to* them, L. in a 4 moment of time. And ſaith unto him, *with egregious impudence and falſehood,* all this extenſive power will I give thee, and the glory of *poſſeſſing* them; for, that is *now* 5 delivered unto me, *as* [a] *Prince Supreme*

1 On account of the worſhip and temple of God in it, and not the manners of its inhabitants; comp. Iſ. lii. 1.; M. xxvii. 53.; Dan. ix. 24.; M. v. 35.

2 Wing of the temple properly railed about; comp. Deut. xxii. 8. As the nature and manners of men are different, ſo are the means of tempting them.

3 Or ſeeing thou art the Son of God. This will exhibit a ſhew of wonder to vaſt multitudes; and it is worthy of thy miraculous gifts. Such the Jews underſtood Meſſiah would be; M. xiv. 33.; J. i. 34. 39.; xi. 27.; xx. 31.; Acts viii. 37.

4 Pſ. xci. 11.

5 Deut. vi. 16.; comp. Ex. xvii. 2. 7.; Num. xiv. 22.; Pſ. lxxviii. 18.; cvi. 14.

1 Heights themſelves affect the imagination. A beautiful proſpect is alſo ſet off by the horror of the place viewed from.

2 If not underſtood in the way of viſion, *all* muſt be put for very many. St Luke puts this ſecond, whence it appears that he did not confine himſelf cloſe to the order of time.

3 Comp. M. vi 29. By the pride of life he is here tempted to become an idolater: or it may be to employ his miraculous power upon the ſide of that helliſh intereſt.

4 Sudden ſplendor is the moſt affecting. Slow views of grandeur give time to recollect one's ſelf.

5 This, though it had ſome foundation, expreſſed a great deal more

Supreme, and to whomſoever I will, I give it. If thou, therefore, M. wilt fall down, and worſhip me, *upon ſuch an eaſy condition*, L. all ſhall be [b] thine. Then ſaith Jeſus unto him 6, *with becoming indignation* [c], get thee hence 7, Satan, *and let me hear no more of thy blaſphemous horrid ſuggeſtions*; for it is 8 written, *as a fundamental precept of the law*, thou ſhalt worſhip the Lord thy God, and him only [d] ſhalt thou ſerve.

SECT. 43. L. And, when the Devil had ended all the *above ſeries of* temptation, he 1 departed, *under the ſhame of diſappointment*, from him [a], for a 2 ſeaſon. M. And behold, *to grace this illuſtrious triumph*, angels *of heaven* [b] came and miniſtered to him *ſupplies of food* 3, *and other neceſſaries* [c].

SECT. 44. *Another Teſtimony of John to Chriſt*; J. i. 29. &c.

J. The 1 next day [a] John ſeeth Jeſus coming unto him, *as a humble hearer*, and ſaith, *while he pointed to him, with all due attention and regard*, behold, the *Holy* 2 Lamb of God which

more than was true. How indirect, falſe, and cruel, are the common methods of obtaining theſe? comp. Dan. vii. 21.; Rev. xiii. 3. Satan has his bounds. None who truly underſtand the nature of God can endure this vile inſinuation. His empire is univerſal, and ſo ought his worſhip.

6 Plainly expreſſive likewiſe of authority over him.

7 Or adverſary.

8 Deut. vi. 13. Here, as formerly, inſinuating how Satan had wreſted ſcripture words to perverſe ends.

1 The tempter defeated, did in ſo far accompliſh Gen. iii. 15.; comp. Col. ii. 15. In Chriſt's baffled adverſary, were malice, preſumption, and ſubtlety united.

2 Till by his wicked emiſſaries the ſufferings and death of Chriſt were brought about; comp. J. xvi. 2.; xiv. 25.; L. xxii. 53.

3 Likewiſe by diſperſing the wild beaſts. Attended him.

1 Rather, on a day following, for the firſt teſtimony preceded his forty days faſt. A like uſe of the word may be ſeen Ex. xiii. 14.; comp. margin Deut. vi. 20.; Joſh. iv. 6.

2 Moſt innocent and dear to him; comp. Num. xxviii. 1. 3.; 1 Pet. i. 18. 19.; Iſ. liii. 7.

which taketh away the ſin 3 of the world [b]. This is he of whom I *ſo lately* ſaid, after me cometh a man, which is *to be* preferred before me; for he was, *in the order of heaven*, before me 4, *and is my incomparable chief*. And I knew him not *till now, in this his high character*; but, *in the general*, that he ſhould be made manifeſt, *for ſome grand purpoſe*, to Iſrael; therefore am I come baptizing with water *only*. And *thus* John bare record, *before all the people*, ſaying *alſo*, I ſaw the *powerful illuminating* Spirit deſcending from heaven, like *as* a dove does; and it abode upon him. *Till then* I knew him not 5 *to the full*; but he that ſent me to baptize with water, *by way of introduction to what was more divine*, the ſame, *by an unqueſtionable revelation*, ſaid unto me, upon whom, *e'er long*, thou ſhalt ſee *an illuſtrious emblem of* the Spirit deſcending and remaining on him, the ſame is he which baptizeth *afterwards* with the Holy Ghoſt. And I *accordingly* ſaw and bare 6 record *ever ſince*, that this is *for certain* the 7 Son of God.

CHAP.

3 Comp. Lev. xvi. 21.; Eph. i. 7.; Col. i. 14.; Heb. ix. 26. &c.; 1 Pet. ii. 24. From what had formerly happened, numbers no doubt were enflamed with deſire to ſee and hear him.

4 My work is no other than to act as his ſervant; comp. J. i. 15. 27.

5 He knew him in part, even before baptiſm; com. M. iii. 14. This excludes all reſpect from relationſhip, former familiarity, or favour. They lived long at a diſtance, and were differently employed. His low outward eſtate did hide his celeſtial excellence, even from John. There was therefore no preconcerted plan between them, nor other of his kinſolk; ſee J. vii. 5. Such providence is very remarkable.

6 Suſpect not then in me, hereafter, any thing greater than I deſerve. In him, as my chief, all my authority and uſefulneſs is ready to be ſwallowed up.

7 The great and wiſhed for Meſſiah.

CHAP. V.

SECT. 45. *Chriſt begins to have Diſciples;* J. i. 35. &c.

J. AGAIN, the next 1 day after, John ſtood *in the way of exerciſing his ſacred office*, and two of his diſciples *with him*: And, looking *earneſtly* upon Jeſus as he walked *towards him*, he ſaith [a], behold the 2 Lamb of God. And the two diſciples heard him ſpeak *theſe high and honourable things*, and they *immediately* followed Jeſus. Then Jeſus turned, and ſaw them *intent on* following, and *mildly* [b] ſaith unto them, what ſeek ye *by this manner of yours?* They ſaid unto him, *with becoming reverence*, Rabbi, (which is to ſay, being interpreted *from the* 3 *language then ſpoken*, Maſter), *pleaſe to inform us*, where dwelleſt 4 thou *in common?* He ſaith unto them, come *now* 5, *without heſitating*, and ſee [c] *what you wiſh for.* They came accordingly, and ſaw where he dwelt, and abode with him *in cloſe converſe* that day [d], *and through much of the night*; for it was about the 6 tenth [e] hour.

SECT. 46. J. One of the two which heard John ſpeak *as above*, and followed him, *whom he witneſſed unto*, was Andrew 1, Simon

1 See Note firſt of laſt ſection.

2 See Note ſecond of laſt ſection. John's deſign might be, that they might be induced, by this new teſtimony, to follow him. Pointing to Jeſus with his finger, and thereby, in effect, deſiring them to do ſo. The friendſhip of the Evangeliſt John qualified him for more private memoirs than any of the reſt.

3 Viz. the Syriac, or Hebrew.

4 This muſt have happened beyond Jordan; comp. verſe 28. 44. Scarce daring, as yet, to move any farther communication with him.

5 Fear not any diſadvantage from ſo late an hour; comp. ver. 39.

6 That is, four afternoon. Having finiſhed their deſign, they might return to their own buſineſs till called, as in M. iv. 18. to be his ordinary conſtant attendants.

1 He was probably a diſciple of John's, though not preſent at his laſt teſtimony.

Simon Peter's brother. He firſt findeth his own brother Simon, and, *being full of ſo great good from his late converſation*, ſaith unto him, *in holy* [a] *tranſport*, we have *certainly* found the *promiſed* Meſſias, which is, being interpreted, the 2 Chriſt. And he, *for his ſatisfaction*, brought him *likewiſe* to [b] Jeſus. And, when Jeſus *ſtedfaſtly* beheld him *at a ſmall diſtance*, he ſaid, *in teſtimony to his future office and* [c] *uſefulneſs*, thou art 3 *now deſigned* Simon the ſon of Jona; but thou ſhalt *hereafter* be called Cephas 4 *more frequently*, which is, by interpretation, a 5 ſtone.

Sect. 47. J. The day following *Peter's ſolemn deſtination to ſacred office*, Jeſus would go forth *from Judea* into 1 Galilee, *where he had been brought up*; and findeth 2 Philip, and ſaith unto him [a], *leave all inſtantly and* follow me. Now Philip, *thus divinely and efficaciouſly called*, was of 3 Bethſaida, the city of *birth and uſual reſidence to* 4 Andrew and Peter. Philip *ſoon* findeth 5 Nathanael, *his pious friend*, and *in the joy of a true and lively faith* [b], ſaith unto him, we have *happily* found him of whom Moſes *gives a deſcription* in the 6 law, and the prophets 7 *afterwards, yet more*

H *clearly,*

2 Or Anointed; ſee Acts x. 38.

3 Some, *art thou Simon*, &c.

4 Or Peter.

5 Intimating his knowledge of what he was at heart in the main, firm and upright. He was like a mouth to the reſt of the apoſtles; M. xiv. 28.; xv. 15.; xvi. 16.; xviii. 21.; xix. 27.; xxvi. 33; J. xxi. 7.; comp. Eph. ii. 20.

1 The leaſt thought of province in all Judea, anſwerable to the low and unlearned perſons with whom he choſe to begin his church. Here too he was beſt known, and therefore choſe to manifeſt himſelf ſooneſt.

2 Often mentioned afterwards among the apoſtles; M. x. 3.; L. vi. 14.; J. vi. 5.; xii. 21. Before this he might have known many things of Jeſus, both from John's teſtimony, and the reports of the people.

3 Nigh to the lake of Geneſareth, and obſcure.

4 From them Philip, it is probable, learned much.

5 Proved by ſome learned men to have been the ſame with Bartholomew; J. xxi. 2. He ſeems to have waited anxiouſly for Chriſt's appearing, and to have been moſt attentive to the propheſies concerning him.

6 Deut. xviii. 15.; comp. likewiſe Num. xxiv. 17.; Gen. xlix. 10.

7 Comp. Iſ. vii. 14.; xi. 1. &c. Jer. iii. 9. &c.; Dan. vii. 13. &c.; ix. 24.; Mic. v. 2.; Mal. iii. 1. &c.

clearly, did write, *ſhould come as Prince Meſſiah amongſt us*, Jeſus of Nazareth 8, the ſon of 9 Joſeph. And Nathanael, *in a ſurpriſe*, ſaid unto him, can there any *ſuch* good thing 10, *as you now ſpeak of*, come out of *the mean* [c] *village of* 11 Nazareth? Philip ſaith unto him, *if, from a miſtake ſo common, you ſuſpect my teſtimony* [d], come *in all haſte*, and ſee *for yourſelf*. Jeſus ſaw Nathanael coming *nigh* to him, and ſaith of him, *in his hearing*, behold an 12 Iſraelite indeed, in whom is no *degree of* [e] guile. Nathanael, *under new and greater ſurpriſe ſtill*, ſaith unto him, Whence, *having no perſonal intimacy*, knoweſt thou me, *ſo as to pronounce thus confidently concerning the ſtate of my heart?* Jeſus anſwered, and ſaid, *by way of farther evidence of his being a diſcerner of the thoughts*, before that Philip called thee *ſo lately*, and when thou waſt *ſecretly and devoutly exerciſing thyſelf* under [f] the fig-tree, I ſaw *and knew* thee *for what thou art*. Nathanael, *ſtruck with that reference, and now clearly perceiving him to be more than man*, anſwered, and ſaith unto him, Rabbi, thou art [g] *undoubtedly* the 13 Son of God, thou art the King 14 of Iſrael *ſo long promiſed, and now ſo generally expected*. Jeſus, *upon this open and candid acknowledgement*, anſwered, and ſaid unto him, becauſe, *of this one miraculous evidence, that* I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? Thou ſhalt [h] ſee greater things *to confirm thy faith and worthy teachable diſpoſitions*, than theſe. And he ſaith 15 unto him, *moſt immediately*, verily, verily, I ſay unto you, *that, low as my preſent outward form is* [i], hereafter you ſhall ſee heaven open *its richeſt treaſures of divine power and wiſdom*, and the

8 Where he had moſtly lived; comp. M. ii. 23.; xxvi. 71.; M. i. 24.; x. 47.; xiv. 67.

9 For a time he was better known by this name than that of Mary; his miraculous conception being yet a ſecret from the world. From ſo many particulars it would be ſeen that Philip's knowledge was very certain.

10 This painful doubt ſprung from early and common prejudice.

11 Beſides being mean, its inhabitants appear to have been infamous; L. iv. 16. 28. &c.; M. xiii. 54. &c.

12 Comp. Gen. xxv. 27.; J. viii. 39.; Rev. iii. 9.

13 A title of the Meſſiah taken from Pſ. ii. 6. 7.

14 Explicative of the *Son of God*; comp. M. xxi. 5.; xxvii. 11. 42.; M. xv. 12.; M. xvi. 16. His notion of that kingdom was groſs and temporal.

15 Yet ſo as to be heard by the reſt.

the angels of God *themſelves* aſcending and deſcending upon the 16 Son of Man, *to act as he ſees fit to employ* 17 *them.*

SECT. 48. *Chriſt turneth Water into Wine;* J. ii. 1. &c.

J. And the 1 third day, *from John's teſtimony and what immediately followed,* there was a 2 marriage in 3 Cana, *a town* of Galilee; and the mother of Jeſus, *being an intimate,* was 4 there. And both Jeſus, *through her means,* was [a] called, and his 5 *four* diſciples to the marriage. And when, *from ſuch an increaſe of gueſts,* they *nearly* wanted wine *to carry on the entertainment,* the mother [b] of Jeſus, *willing to ſave confuſion to the hoſpitable bridegroom and his friends, modeſtly* 6 ſaith unto him, they have *now next to* no wine *at all.* Jeſus, *not approving that he ſhould be directed in the exerciſe of his miraculous powers,* ſaith unto her, O woman 7, what have I to do with thee, *in matters of this* [c] *ſort?* Mine

16 Thus, in common, he ſpeaks of himſelf under a humble name.

17 Comp. M. iv. 11.; L. xxii. 43.; M. xxviii. 2.; Acts. i. 10. A ſhadow of this; ſee Gen xxviii. 12. Hence they were gradually led to judge of his dignity.

1 See J. i. 43. &c.

2 Or wedding. Some have thought that this did happen at the houſe of Cleophas, whoſe wife was ſiſter to the mother of our Lord; comp. J. xix. 25.; M. iii. 18.

3 Originally belonging to the tribe of Aſher; Joſh. xix. 28. Another of the ſame name there was in Celoſyria; *Joſephus* B. xv. c. 5.

4 Probably becauſe of alliance. The following miracle was quite unexpected, either by diſciples or gueſts. There is not the leaſt feature of oſtentation in the whole. He begins and ends his public life with marks of filial regard; comp. J. xix. 25. &c.

5 Named in Chap. i.

6 She hints, but doth not preſcribe.

7 Some, What is that to me and to thee? Why thus intermeddle? comp. 2 Sam. xvi. 10.; 2 Chr. xxv. 21; Joel iii. 4.; 2 K. ix. 18. There is no want of mildneſs in this anſwer, tho' a juſt reprehenſion for blending her own private affections with his ſacred office; comp. M. xii. 48. &c.; viii. 21.; Gal. v. 6.; vi. 15. Queens were thus addreſſed, and, therefore, it was not uncourtly

Mine 8 hour, *for public appearance and teaching*, is [d] not *juſt* yet come. His mother, *ſtill truſting to that goodneſs and power* 9 *which ſhe knew him to be poſſeſſed of*, ſaith [c] *ſecretly* unto the ſervants, whatſoever he ſaith unto you, do it *with due care and ſpeed*. And there were ſet there, *nigh to the feaſting-room*, ſix 10 water-pots of ſtone, after the manner of the 11 purifying of the Jews, containing two or three 12 firkins a piece. Jeſus ſaith unto them *who ſerved*, fill the water-pots *anew* with water. And, *ſoon as he gave the order*, they filled them up to the *very* brim. And, *that done*, he ſaith unto them, draw out *ſome quantity from thence* now; and bear unto the 13 governour of the feaſt. And they, *with prompt obedience*, bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was *brought*, (but the ſervants which drew the water knew *the whole matter*), the governour of the feaſt, *ſuſpecting ſome miſtake*, called *to him*, the 14 bridegroom, *by one of the company*, and ſaith unto him, every man, at the beginning *of ſuch an hoſpitable treat*, doth ſet forth *not only* good wine, *but of the beſt flavour he poſſeſſes*, *to*

uncourtly or inconſiſtent with the greateſt exactneſs of behaviour. Hence Mary underſtood her ſon, ſays a late good critic, as conſenting to, not rejecting the requeſt ſhe hinted to him. A miſd admonition, and for which he aſſigns a reaſon, viz. that the ſpirit of God was his guide, in matters of this nature. It is poſſible too, that our Lord's mother might be induced by curioſity and vanity to inſinuate a wiſh that he would work a miracle upon that occaſion, and his knowledge of the heart enabled him to penetrate any oblique motive. Yet partly in deference to her might the miracle be wrought.

8 Or Time; ſee Iſ. ii. 2. &c.; J ii. 13.

9 Some think that, by this time, ſhe might have known of ſmaller miracles, and in a private way; comp. L. ii. 47. Theſe were loſt in the brightneſs and grandeur of what followed.

10 Or jars, and uſed for nothing elſe. Hence the miracle was ſo much better known.

11 Cleanſing and refreſhing; comp. M. vii. 3. Therefore not ſmall, nor eaſily removed out of their place.

12 About nine gallons.

13 Whoſe it was to direct, and therefore in the beſt temperature both of body and mind for judging. People, though not intoxicated with drink, may have their taſte dulled by it.

14 Thus was the miracle known by degrees to all. Any method more early or formal would have been leſs decent alſo.

to cheer his invited guests; and, when men have 15 well drunk [t], *so as to become naturally more indifferent, and less nice of taste*, then that which is worse; but thou, *contrary to this common prudential rule*, hast 16 kept the *very* good wine until now. This beginning of *public* miracles [s] did Jesus in Cana of Galilee, and manifested forth *by it* his glory 17 *from above*; and his disciples, *more firmly than ever*, believed on him.

Sect. 49. *Jesus driveth the Buyers and the Sellers out of the Temple*; J. ii. 12. &c.

J. After this, he *would no longer be hid, but* went down to 1 Capernaum, he and his 2 mother, and his 3 brethren, and his disciples; and they, *on account of the approaching feast*, continued 4 there not many [a] days. And the Jews 5 Passover was at hand, and Jesus 6 went up to Jerusalem, *for the pious celebration thereof*; and found in the 7 *outer court and adjoining cloysters of the* temple, those

15 Or more largely. It is perverse to suppose he means excess here. Every sense could witness to the quick and certain nature of this miracle. The properties of wine were not concealed under an appearance of water.

16 Hence appears how sober they all were. Feasts of this sort do often last for several days; see Gen. xxix. 27. 28.; Jud. xiv. 12. 17. Here was an equivalent for additional charge. The family might be necessitous.

17 Or power. There is no rhetorical gradation in our Lord's miracles. They are also remarkably free from encomium on this subject.

1 The chief city of Galilee, considerable in trade by its situation upon the lake of Genesareth, and proud in vice. Here his mother and kinsfolk might be left.

2 To evince that he neither was unknown, nor of uncertain original.

3 See M. xiii. 55. Or near relations.

4 Hence what he did here so lightly passed over.

5 In remembrance of the manner by which they were freed from Egyptian bondage; see Ex. xii. 3. &c.; Deut. xvi. 16.

6 From a motive of affectionate piety, and by way of example to others.

7 Or court of the Gentiles.

those that sold 8 oxen, and sheep, and 9 doves, and the changers 10 of money 11 sitting: And [b], *being moved with just indignation*, when he had made a 12 scourge of small cords, *for awing the brute beasts*, he, *with a visible sign of celestial* 13 *authority*, drove them all out of the temple [c] *so audaciously profaned*, and the sheep and the oxen *which they had brought thither*, and *also* poured out the changers [d] money, and overthrew the tables *at which they were sitting*; and said unto them that sold *those* doves *which they had cooped up on all sides*, take *all* those things *away* hence *directly*: *and* make not *any longer* my Father's house an house of *public* merchandise. And his 14 disciples, *when they saw him act with severity so unusual to him*, remembered that it was written *of David, in the book of* 15 *Psalms, and now perfectly applicable*, the [e] zeal of thine house hath, *like an inward fire* 16, eaten me up.

SECT. 50. J. Then 1 answered the 2 *chief* Jews, *whose supreme council chamber joined the temple*, and said unto him, what *mira-*

8 Necessaries for sacrifices, which distant strangers could not bring with them. They misinterpreted or abused the wise allowance given; Deut. xiv. 24. &c.; and left no sufficient vacancy for gentile converts; comp. Is. lvi. 7. Josephus tells us, that no less than 256,500 victims were offered at one passover; War of the Jews, B. vi. c. 9.

9 Appointed offerings for the poorer sort; see L. ii. 24.

10 Of foreign and large coins for more common Jewish currency, in which were many frauds committed, as there still is.

11 Giving what was set apart for divine worship the appearance of a market place, and taking besides many sinful advantages.

12 Such an alteration in the look and manner of so meek a person must have occasioned surprise. Outward signs to express meaning still common among the easterns. Rushes found on the spot, and which had been used in tying the cattle, would answer this purpose.

13 Like J. xviii. 6.

14 Probably Nathanael, one of the most learned; the plural being here put for the singular.

15 Ps. lxix. 9. 10.

16 Was in his breast as a devouring fire bursting forth irresistibly; comp. M. xii. 33. &c.; L. xi. 39. &c. Abundance of other scriptures are quoted with such a beautiful accommodation. Hath destroyed me, or shall give occasion to my death; see. ver. 19.

1 Hebraism for speaking in general.

2 Comp. M. 21. 15.

miraculous ſign [a] ſheweſt thou unto us *of ſupereminent authority* 3, ſeeing thou doſt *take* theſe things *upon thee without our leave?* Jeſus, *who knew their inſidious purpoſe*, anſwered, and ſaid unto them [b], *ſuch evidence you ſhall have;* deſtroy 4 this temple 5, *which is now before you*, and, in three days, *by the power that is in me*, I will raiſe it up *again*. Then ſaid the Jews, *by way of ridicule*, forty and ſix years 6, *after our return from Babylon*, was this temple in building; and wilt thou *pretend* to rear it up in three days? *Thy boaſt is contemptibly vain.* But he ſpake of the *more ſacred* temple 7 of his body. When, therefore, he was riſen from the dead, *on the third day after his crucifixion*, his diſciples remembered *diſtinctly*, that he had ſaid this unto them; and they believed the *prophetic* 8 Scripture *more than ever*, and the word which *at this time* Jeſus had ſaid.

SECT. 51. J. Now, *though he would not to the utmoſt gratify the diſingenuous, yet*, when he was at Jeruſalem, at the *crowded Jewiſh* Paſſover, in the *moſt ſolemn* feaſt day [a], many *who were preſent* believed in his 1 name, when they ſaw the *various and ſhining*

3 Thus thou doſt affect the character of a high reforming prophet.

4 Diſſolve; ſo 2 Pet. iii. 10.; 1 J. iii. 8. Not words of command but of propheſy and permiſſion. They were in no meet temper, at the time, to be more clearly gratified. Even the apoſtles then knew not his full meaning.

5 Probably pointing at the time, though not obſerved by the Jews, to his own body. He might likewiſe allude to the divine preſence, or glory, which reſided in the Jewiſh temple, and was now far ſurpaſſed by what dwelt in him; comp. 1 Cor. iii. 16.; vi. 19.; 2 Cor. vi. 16.; Col. ii. 9.

6 Comprehending the nine and a half years of Zorobabel, with the large and beautiful additions by Herod to pleaſe the Jews; ſee *Joſephus*, B. iii. c. 4.; Eſd. v. 16. The more to expoſe Chriſt, they ſtretched their term to the utmoſt.

7 Comp. Eph. i. 20.; Col. ii. 9.; M. v. 41.; J. xii. 44.; 1 Th. iv. 16. Here the words would be explained by the event, and their intended obſcurity ſubjected them to examination, and impreſſed them on the memory. A plain reference to his death and reſurrection would have been unwiſe and dangerous, before malignant hearers. He muſt inſtantly have preſerved his life by miracle.

8 Such as Pſ. xvi. 8. &c.; Illuſtrated by Acts ii 25. &c.; xiii. 33. &c.; comp. Pſ. ii. 7.; Iſ. lv. 3.; Acts xxvi. 22.; 1 Pet. i. 10. 11. &c.; L. xxiv. 25. 26.

1 Perſon or office; See J. i. 12; xx. 31.; Pſ. lxxv. 1. Acts i. 15.; Rev. iii. 4.

ning miracles which he did. But Jeſus did not, *however, familiarly* [b] commit himſelf 2 unto them, becauſe he knew all *the weakneſſes incident to* men; and needed not that any ſhould teſtify *to him* of *frail fickle* [c] man; for he knew *by the* 3 *ſpirit perfectly* what was in *every* man.

Sect. 52. *Chriſt's Converſation with Nicodemus;* J. iii. 1. &c.

J. *Now, during the Paſſover*, there was *at Jeruſalem* a *certain* 1 man of the 2 Phariſees, named 3 Nicodemus, a 4 ruler of the Jews: The ſame, *being as yet weak in love, and of courſe timorous*, came 5 *ſecretly* to Jeſus by [a] night, and ſaid unto him, *with great reſpect* [b], Rabbi, we know *many of us, and muſt allow*, that thou art a teacher come *with ſignal authority* from *Almighty* God; for no man can do theſe *various beneficent* miracles that thou doeſt, except *the* 6 *only living and true* God be with him *preſent and aiding*. Jeſus, *with a view to inſtruct him farther*, anſwered, and ſaid unto him [c], *in a moſt gentle friendly manner*, verily, verily, I ſay unto thee,

2 Comp. J. ii i. 2.

3 Comp. M. iii. 16. This was ſuch a knowledge that we cannot ſuppoſe Almighty God would ſuffer thoſe to partake of who are not ſent by him.

1 Illuſtrious Example of J. ii. 32. This interview diſcloſes the ſituation of men's minds, when Chriſt began his miniſtry, and his graceful addreſs to them.

2 Rigid obſervers of the ritual law, and greateſt enemies to the righteouſneſs of faith; comp. M. xxiii. 13. &c. Infamous for oſtentation, falſehood, and bigotry.

3 Greek, and importing conqueror of the people, one of the Sanhedrim, or ſupreme Jewiſh council; comp. J. vii. 51.; L. xiv. 1.; J. xii. 42. By this time the doctrine and miracles of Chriſt muſt have been very powerful; comp. J. vii. 48 49. Worldly honour and greatneſs frequently obſtruct true faith.

4 This gives luſtre to his teſtimony. The bulk of the reſt were ſelfiſh, proud, ignorant, and cowardly.

5 Rank might make him bluſh to be ſeen in company with ſo low a perſon, and ſo much hated by his wealthy neighbours.

6 Comp. Deut. xiii. 1. &c.; Acts. x. 38.; 2 Cor v. 19.; J. ix. 30, 33.

thee, except a man be, *as it were*, born 7 again, *to other principles and conduct than are now prevalent*, he cannot *even* ſee 8 the kingdom of God [d] *under the Meſſiah*. Nicodemus, *at a loſs to underſtand his conciſe figure of ſpeech* [e], ſaith unto him, how can a *grown up* man be born when he is old? Can he, *thus grown, poſſibly* enter *for* the ſecond time into his mother's womb; and *ſo* be born again? Jeſus, *taking no offence at his groſs miſapprehenſion*, anſwered *him as before, in this ſoft and ſolemn way*, verily, verily, I ſay unto thee, except a man [f] be born of water 9 in baptiſm, and of the *divine* 10 ſpirit, he cannot enter into the kingdom of God. That which is born of the fleſh, *could it be ever ſo often* 11, is *ſtill* fleſh [g]; and that which is born of the *holy* ſpirit, is *thereby ſanctified in* 12 ſpirit. Marvel not, *therefore, as though the doctrine you have now heard was ſtrange and incredible, and, becauſe* that I ſaid unto thee, ye muſt be born again; *for things of like nature, you experience every day. Thus*, the 13 wind, *from different quarters*, bloweth where it 14 liſteth, and thou heareſt the 15 ſound thereof,

7 Or from above; ſee ver. 31.; Gal. iv. 9.; comp. L. xvii. 20. Oppoſed to ordinary generation, ver. 6.; the ſame in ſubſtance with M. xviii. 3.; J. vi. 44. 45. A metaphor deſignedly made uſe of to excite inquiry, and to prepare for fuller diſcoveries; comp. J. iii. 11.; i. 18. Our Lord replies here, not to his words only, but to his thoughts. His behaviour to the rich was the moſt diſtant thing of any from ſecular views; comp. J. xii. 6.; vi. 64.; M. xiii. 22; L. xvi. 9. 11.; xii. 20.; xvi. 23.; M. x. 21.; xi. 25. 5.

8 Or, enter into; L. ii. 26.

9 Or ſpiritual water, like ſpiritual fire; M. iii. 11.; comp. Iſ. xliv. 3.; Ezek. xxxvi. 25.; 1 J. v. 8.; J. iv. 10. 14. Unleſs a man be renewed, becoming in reality what the waſhing with water ſignifies, and having a good conſcience towards God, *he cannot*, &c.

10 Copiouſly poured forth on the Son, and accompanying his doctrine. This makes a new ſpiritual man; Jam. i. 18.

11 Fitted only for natural and animal actions, and ſo continuing, is unmeet for immortality; Gen. vi. 3.; Gal. v. 17.; Jude 23.; comp. 1 Cor. xv. 21. 22. 50.; J. i. 13.; Rom. viii. 5. &c. Savoureth of nothing better.

12 Lives a ſpiritual life; ſee 1 Cor. vi. 17.; Heb. xii. 9. Therefore both more powerful and excellent.

13 Styled alſo Spirit; Gen. viii. 1.; Ex. xv. 10.; Pſ. civ. 30. This, and other things of nature which cannot be ſeen, produce very extraordinary effects.

14 Will is here aſſigned to it by a perſoniſying figure; ſo Rom. iii. 19.; v. 12. 14. 17.; vii. 1. 8. 11.

15 Or voice, figurative likewiſe. Motions of the wind are exceeding various.

thereof, *and how powerful it is*; but canſt not tell whence 16 it cometh *originally*, and whether it goeth *to terminate*: So is every one 17 that is *ſupernaturally* born of the [h] ſpirit.

Sect. 53. J. Nicodemus, *ſtill remaining ignorant, and yet deſirous* [a] *of information*, anſwered, and ſaid unto him, how can theſe things be *accounted for, and comprehended?* Jeſus anſwered, and ſaid unto him, art thou a *learned* 1 maſter [b] of Iſrael, and knoweſt not theſe things, *relative to the new birth, which the ancient prophets* 2 *have ſo often and clearly taught?* Verily, verily, I ſay unto thee, we 3 ſpeak that we do *certainly and infallibly* know *from the Father*; and teſtify *juſt* what we have 4 ſeen; and ye, *of greateſt renown with the people*, receive not our witneſs, *with true and ſtedfaſt faith*. If I have *hitherto* told you *principles ſo momentous by a familiar compariſon of them to* [c] earthly things, and ye believe not *even theſe*, how ſhall ye *underſtand and be able to* believe, if, *without ſuch* 5 *help, I ſhould* tell you of *ſtill ſublimer* heavenly things? And, *be aſſured of it, that this is in my power, for* no man hath *ever* 6 aſcended up to heaven, *for knowing intimately the ſecret counſels of the Moſt High*; but he that [d], *in his preſent low outward ſtate of the human nature*, came down from heaven, even the [e] Son of Man, *as you ſee him now*, which is in 7 *the very fulneſs of* heaven. And, as Moſes lifted up the *image of a poiſoning* 8 ſerpent, *to be the cure*

16 Similar to which is Eccl xi. 5.

17 The manner is hid, and the iſſue likewiſe into everlaſting life; Col. iii. 3.

1 Doctor or teacher.

2 Comp. Iſ. xxxii. 15.; xliv. 3; Jer. xxxi. 31. 33.; Ezek. xi. 19. 20.; xxxvi. 25. &c.; xxxix. 29.; Zech. xii. 10.

3 Plural for the ſingular.

4 And may therefore be depended upon; comp. J. i. 18. The ſtrongeſt evidence of any; comp. Lev. v. 1.

5 Comp. Heb. vi. 1. 2; M. xiii. 35; Pſ. ciii. 11.; Iſ. lv. 9. Why may not he who gave man a natural life give him afterwards one that is more excellent?

6 May expreſs, beſides local motion, the reſult of it by clear knowledge, contemplation of, and delight in celeſtial things; comp. Deut. xxx. 12.; Rom. x. 6.; Prov. xxx. 4.

7 Or *was in*, &c.; comp. J. vi. 62.; i. 1. 2.; Ph. iii. 20.; Eph. ii. 6. By the *Spirit of God in him without meaſure*, even the *fulneſs of the Godhead bodily*, he is, literally, in heaven, every where and at all times.

8 See Num. xxi. 8. 9.

9 *cure of threatening death*, in the 10 wilderneſs, *to the penitent Iſraelites*, even ſo, *with like efficacy*, muſt the Son of Man, *in the form of an atrocious ſinner*, be *firſt* lifted up 11 *on the croſs*, that whoſoever f *obediently* believeth in him ſhould not periſh, *under the guilt of their paſt ſins*, but have *the ſure hope of pardon and* 12 eternal life. For God ſo *compaſſionately* loved the 13 world *of mankind*, that he gave 14 *even* his 15 only-begotten Son *to ſuffer and die*, that whoſoever *ſincerely* 16 believeth in him, ſhould not periſh, *under the ſentence of divine juſtice*, but have everlaſting life. For God ſent not, *as might have been expected, this* his Son into the 17 world, to condemn the 18 world, but that the *whole* world *of mankind* through him might be ſaved *from eternal perdition*. He 19, *therefore, both now, and in every future age*, that believeth on him, is not condemned g *to ſuffer*; but he that believeth not on him, is condemned *by divine juſtice* 20 already, becauſe, *in contempt of grace itſelf*, he hath not *ſo* believed on the name of the 21 only-begotten Son of God, *as to become his diſciple*. And this, *as now ſo in all time coming*, is the *chief ground of* condemnation *to utter*

9 A glance at his death, like J. xii. 32.; and fitted to rectify the Jewiſh miſtake of a temporal kingdom.

10 A true figure of the world when Chriſt came, void of all piety and virtue, and full of enormous poiſoning ſinners. The grand point of the ſimilitude here is in the manner of performing the cure, by believing regards to what was lifted up.

11 See J. viii. 28.; xii. 32.; Rom. viii. 32. Comprehending likewiſe that of his exaltation; Ph. ii. 7. &c.

12 See Iſ. liii. 9.; M. xv. 28.; xxvi. 54.; M. viii. 31.; L. ix. 22.; xvii. 25.; xxii. 37.; Rom. v. 18.; 1 Cor. xv. 21.

13 Jews and Gentiles; comp. Gen. xii. 3.; J. x. 16.

14 Comp. J. xix. 10. &c.; Rom. v. 8.; viii. 32.; Eph. ii. 4. &c.; 1 J. iv. 9. &c.

15 Neareſt and deareſt. To perfect his obedience, and to riſe again, both in confirmation of his new covenant and to lead men to the obedience of faith.

16 So as to become renewed in the ſpirit of their minds thereby.

17 Comp. J. xii. 47.; L. ix. 56.

18 See Iſ. xiii. 9.; Hoſ. v. 10.; viii. 5.; Nah. i. 12. Or puniſh; 1 Cor. xi. 32; Heb. xiii. 4.

19 Explaining yet farther the cauſes of ſalvation and condemnation, and the juſtice of both.

20 Comp. Gen. ii. 17.; Rom. v. 18.; Deut. xviii. 19.; M. xxv. 33. &c.

21 A teacher of divine truth and goodneſs the moſt illuſtrious, and ſupported by the richeſt variety of arguments; comp. J. xv. 22.; Heb. ii. 1. &c.

utter ruin, that *the pureſt* 22 Light of *heavenly knowledge* is 23 come into the world, and, *notwithſtanding*, men love *the hideous* [h] darkneſs *of error* rather than light *ſo captivating*, becauſe their *paſt and preſent* deeds are *both* [i] *obſtinately* evil. For every one that, *with conſent*, doth evil, *and perſeveres in it*, hateth the *pure evangelical* Light; neither *indeed* cometh *nigh* to the Light *for inſtruction*, leſt his deeds ſhould be *ſeverely* reproved 24 *by it*. But, *on the other hand*, he that doth *conform himſelf to the dictates of certain divine* truth 25, cometh, *with freedom and pleaſure*, to the light *thereof*, that his *former purpoſes and* deeds may be made manifeſt, *to the joy of his own mind*, that they are wrought in 26 *ſincere obedience* [k] *to the will of Almighty* God.

SECT. 54. *John's Teſtimony for Chriſt to his Diſciples*; J. iii. 22. &c.

After theſe things *were laid as a ſuitable foundation for his glorious goſpel*, came Jeſus and his diſciples *out of Jeruſalem* into *another part of* the 1 land of Judea, *to edify the church*: and there he tarried with them, and baptized *by* 2 *means of his diſciples*. And John

22 Comp. Eph. v. 8. 1 ᵗ. 13.; M. iv. 16.; Iſ. ix. 2.; J. viii. 12.; xii. 35.; 1 J. i. 6. 7.; ii. 9.

23 At preſent in part, and more fully afterwards by the effuſion of the Holy Ghoſt.

24 Both by themſelves and others; Eph. v. 13.; M. xviii. 15.; L. iii. 19.; xvii. 3.; J. xvi. 8.

25 Or whoſe life and practices are according to truth and righteouſneſs, is diſpoſed to receive the light of Chriſt; comp. Pſ. cxix. 30; Iſ. xxvi 2.; 1 Pet. i. 22.; 1 J. i. 6.; 2 J. 4. There is really a truth or falſehood in actions as in words. For a beautiful oppoſition to *doing truth*; comp Rev. xxi. 27; xxii. 15.

26 Likewiſe in his ſtrength and agreeable to his will, and in cloſe affectionate imitation of him; M. v. 45.; Eph. v. 1.; comp. 1 Cor. vii. 39.; Col. iii. 18. How this did impreſs the mind of Nicodemus, may be be ſeen, J. vii. 50.; xix. 39.

1 That part of it which belonged to the tribe of Judah; ſee J. ii. 23.; iv. 43.; viii. 1.; L. xxi. 21.

2 See J. iv. 2.; comp. 1 Cor. i. 17. This baptiſm was not in the name of Jeſus, as after his reſurrection, but unto his preſent diſcipline, or the belief of what he taught.

John alſo *at the time* was baptizing in 3 Enon, *to repentance, and the belief of one to come* 4 *as his great ſuperior*, near to 5 Salim, becauſe there was much *depth of* water 6 there: And they came *from all quarters*, and were baptized *by him*. For John, *though in his territories*, was not yet caſt into priſon 7, *by King Herod*.

Sect. 55. J. Then there aroſe a *keen diſputed* queſtion between ſome of John's diſciples, and the Jews, about 1 purifying *in baptiſm: whether his, or that of Chriſt deſerved the preference*. And they came unto *their maſter* John, and ſaid unto him, *with ſome undue heat*, Rabbi, he that was with thee beyond Jordan 2, *as a follower*, and to whom thou *modeſtly* bareſt witneſs 3, behold the ſame baptizeth, *as thine equal*, and all 4 men, *of every denomination*, come [a] *crowding* to him. John, *with his uſual integrity*, anſwered, and ſaid, a man can receive 5 nothing *ſo high*, except it be given him *by Almighty God* from [b] heaven. Ye yourſelves muſt bear me witneſs, that I *ever* ſaid, I am 6 not the *expected* Chriſt, but that I am *only* ſent before him 7, *as an harbinger*. He that hath the bride, *in complete right*, is the [c] bridegroom; but, *as for* the *intimate* friend of the bridegroom, which ſtandeth *to ſerve*, and heareth him *give out his orders*, *ſo far from envying*, *he* rejoiceth

3 Toward the ſouth of Jordan, eight miles from Scythopolis; *Hier.*

4 Comp. M. iii. 6.

5 Not far from Sychem; Gen. xxxiii. 18.; to diſtinguiſh it from another of the ſame name; Ezek. xlvii. 17. He wiſely moved from place to place. Till Chriſt entered upon public office, John was ſole baptizer. The work of Jeſus being ſtill more important than John's, he left baptiſm to his diſciples.

6 As the name imports.

7 Comp. M. xxiii. 31. By this time he left a goodly number well prepared for Chriſt.

1 They appear to have been moved with envy, as Jeſus himſelf had received John's baptiſm.

2 Comp. J. i. 28.

3 We cannot ſee what right he has to aſſume any ſuch power; comp. Heb. v. 4. 5.; Rom. x. 15.

4 Expecting thereby to provoke him, and to have their own grudge acquieſced in. This evil of theirs did the more ſet forth Chriſt's glory.

5 Comp. Note 3.; Num. xi. 28.; L. ix. 49.

6 See J. i. 15. Anointed.

7 Comp. M. xi. 10. Our intereſts are by no means oppoſite and ſeparate.

rejoiceth greatly becauſe of the 8 bridegroom's voice: This, my *chief* joy 9, therefore, is *now* fulfilled. He muſt *daily* increaſe, *who hitherto has not been much known*, but I, *whom at preſent* 10 *ye are in danger of over-valuing*, muſt *proportionally* decreaſe. He that cometh from *heaven* above 11, *and is ſtored with every divine gift*, is above all *other men without exception*; he that is of the earth, *in compariſon*, is earthly [d] *in his ſentiments*, and ſpeaketh of the 12 earth: *Whereas*, he who cometh *with ſuch fulneſs* from heaven, is above all *prophets whatever*. And what he hath 13 *ſo certainly* ſeen and heard, that he *publicly* teſtifieth; and *I lament to be informed, that* no man 14 *almoſt hitherto* [e] receiveth 15, *as they ought*, his *divine* teſtimony. He, *of thoſe few*, that have received his teſtimony, hath ſet to his 16 ſeal, *to evidence*, that God is true *in what he hath revealed by his Son*. For he whom God hath ſent *in ſuch high character*, ſpeaketh the words of God 17 *clearly and fully*; for God giveth not the ſpirit *of wiſdom and power* by *ſparing* 18 meaſure unto him [f], *as in the caſe of former teachers*. The Father *ſupereminently* loveth the Son 19, and hath given all things *neceſſary for human happineſs* into his hand 20, *to be communicated and uſed at pleaſure*. He, *therefore*, that believeth on the Son, *ſo as*

8 Comp. Jer. vii. 34; xxxiii. 11; Rev. xviii. 23.

9 Comp. J. xv. 11.; xvi. 24.; 1 J. i. 4.; 2 J. 12. My office, of courſe, is nearly at an end, and my teſtimony, among ſo great a multitude of followers, allowed to be juſt.

10 I have now no glory by reaſon of the glory which excelleth, and it is your duty, who hitherto have been my diſciples, to leave me and go to him.

11 Comp. L. i. 35.; Rom. i. 4.; J. iii. 3.

12 Or, what is likewiſe mean in compariſon. The ſame thought ſet in a contraſted light, to make it yet more clear and impreſſive. Becauſe Jeſus was inveſted with a commiſſion from God, fully proved by miracles, to eſtabliſh his heavenly kingdom; he was ſuperior to John, and all the prophets who appeared under the Moſaic diſpenſation.

13 Comp. J. i. 11: 18.; viii. 26. 28. 38.; xv. 15.

14 Comp. Iſ. lix. 4.; lxiv. 7.; Jer. viii. 6.; Mic. vii. 1. 2.

16 A tacit and mild rebuke of his own diſciples.

15 Comp. ver. 34.; 1 J. v. 10.; J. vii. 16.; viii. 46. A ſimilitudes from ſolemn contracts, or the orders of ſuperiors, ſigned and ſealed.

17 Comp. J. vii. 16. 38. Acts ii. 4. 17.; iv. 13.; x. 44.; Tit. iii. 6.

18 See ver. 35.; J. i. 16. M. xi. 27. comp. Num. xi. 17.; 2 K. ii. 9.; M. iii. 16.; M. i. 10.; Joel ii. 28. &c. J. i. 18.; Iſ. xlii. 1.

19 M. iii. 17.

20 Comp. M. xi. 27.; xiii. 3.; xvii. 2.

as to obey his will, and truſt in his promiſes, hath *the* 21 *ſure hope of* everlaſting life; and he that believeth not 22, *from indifference or otherwiſe*, in the *doctrines and laws of* the *ſame divine* Son, ſhall not ſee *eternal* life *in the preſence of his Father*, but the 23 wrath of God, *in diſmal vengeance* [s], abideth on him.

Sect. 56. *The Impriſonment of John;* M. xiv. 3. &c.; M. vi. 17. &c.; L. iii. 19. &c.

But, *much about this time*, Herod *Antipas* 1, the Tetrarch, being reproved by 2 him, for *living with* Herodias, his brother Philip's wife, and for all the *ſcandalous* evils which Herod had *publicly* done; added, yet this *ſhocking* one above all, *that he the ſaid* M. Herod himſelf ſent forth *certain of his officers*, and laid hold on *the perſon of* John, and bound him *faſt with chains*, and M. put him in *cloſe* 3 priſon, for Herodias ſake, *his niece*, and his brother Philip's wife; M. for he had, *by this time*, *inceſtuouſly* 4 married her, *in contempt of all laws human and divine*. For John had ſaid unto Herod [a], *with a becoming fidelity and courage*, it is not lawful for [b] thee to have thy brother's wife *in marriage while he liveth* Therefore Herodias *alſo* had a *furious* quarrel againſt him, and would *then* have [c] *immediately* killed him, but ſhe could not *compaſs her end*. For Herod, M. when, *by her inſtigation*, he would have put him to death, feared [d] *his high eſteem with the* multitude; becauſe they counted him as a 5 prophet *of ſingular eminence*: *He alſo, in ſpite of himſelf*, feared 6 John [e], knowing, *for certain*, that he

21 See J. i. 12.; Rom. viii. 24. 25.

22. Or is diſobedient to.

23. Comp. Rom. i. 18.; J. v. 38; xv. 11.; 1 Jo. ii. 6. 10.; 1 Th. i. 7. &c.; Deut. ix. 23.

1 Son of the great wicked Herod, by Mariamne, daughter of Simon the high prieſt. Called alſo Herod by Joſephus.

2 John.

3 Yet were his diſciples permitted to converſe with him; M. xi. 2. 4.; L. vii. 19. &c.

4 See Lev. xviii. 6. 19.; xx. 21.; Deut. xxv. 5.; her ſpirit breathed out the moſt cruel revenge. In this inſtance, the rights of hoſpitality were groſsly violated; in like manner did Jezebel perſecute Elias. He would, no doubt, aſſign political reaſons for this; from John's increaſing popularity. She hung upon him like an enraged animal; comp. L. xi. 53.

5 One ſent by God; ſee M. xxi. 25. 26.

6 Or reverenced; comp. Eph. v. 38.; L. xii. 5.; Rev. xi. 18.; xiv. 7.

he was a juſt man, and an holy, and, *before this laſt bold freedom of his, attentively* obſerved him, and when he heard him *preach*, he did many things *for the good of the nation*, and heard him gladly.

CHAP. VI.

SECT. 57. *Chriſt departs out of Judea;* M. iv. 12. &c.; M. i. 14. &c.; J. iv. 1. &c.

J. WHEN, therefore, the Lord knew *in himſelf, as well as by the information of others*, M. that John was *thus* caſt into priſon, J. *and* how the 1 *chief* Phariſees *of the Jewiſh council* had *likewiſe* heard, that Jeſus made and baptized more diſciples 2 than *even* John *had done*, (though Jeſus himſelf baptized not 3, but *empowered ſome of* his diſciples *to do it*), he left Judea 4 *for a while*; and departed again into Galilee *of the Gentiles* 5, *to carry on what had already there been ſo well begun both by John and by himſelf.* And, *taking a ſtraight road*, he muſt needs go through *the country of* 6 Samaria.

SECT.

1 Comp. J. ii. 23.; iii. 1.; M. xvii. 12.

2 Who followed him as ſcholars; and out of which number the twelve were choſen afterwards, M. x. 1. For a time the Jews might blend the two together, as one new ſect; ſince that of Jeſus did originate from John's immediately; comp. L. vii. 30.

3 Comp. 1 Cor. i. 17.; M. iii. 11. This might be to avoid importunate and premature inquiries about his Meſſiahſhip; and likewiſe to prevent prejudices againſt the more perfect form of baptiſm, afterwards to be inſtituted.

4 Prudently yielding to their hatred and envy. He had beſides, ſufficiently declared to them his ſacred character.

5 See J. iii. 22. &c.; comp. M. 4. 12.; J. i. 44.; ii. 18. &c.; ſubject to Philip Herod, and very populous. Here phariſaic power and authority was leſs conſiderable.

6 See J. iv. 9; M. x. 5.

SECT. 58. *Christ talketh with a Woman of Samaria;* J. iv. 5. &c.

J. Then cometh he to a city of 1 Samaria, which is called 2 Sychar, near to the 3 parcel of ground that Jacob gave to his son Joseph. Now Jacob's 4 well was there. Jesus, therefore, being [a] wearied with his *long* journey, *and the heat of the sun*, sat thus *immediately down* on *a ledge of* the well, *expecting soon to have his thirst quenched*; and it was about the 5 sixth hour. There cometh, *accordingly*, a woman of *the country of* Samaria, to draw 6 water. Jesus, *for the sake of introducing some more useful discourse*, saith unto her [b], give me *of what thou hast brought up* 7 to drink. For his *few* disciples *as yet* were gone away into the *neighbouring* city *Sychar*, to buy meat. Then saith the woman of Samaria unto him [c], how is it that thou, being *so obviously* a Jew 8, *from thy dress and manner of speech*, asketh drink of me which am a woman of Samaria? For the Jews have no 9 *familiar* dealings with the Samaritans.

SECT. 59. Jesus answered, and said unto her, if thou knewest the *great* 1 gift of God *deposited with me for the benefit of all mankind*;

K

1 Where dwelt a people of mixed manners; partly Jewish, partly Pagan. They received Moses's books only; hence the Jews and they bore a cruel and common hatred to each other. More particulars may be collected from 2 K. xvii. 6. 24.; 1 Esd. i. 1. &c.; iii. 1. &c.; Neh. chapters iv. vi.; Eccluſ. l. 27. &c.

2 The same with antient Sychem, from the son of Hemor; Gen. xxxiv. 2.; comp. Gen. xii. 6.; xxxiii. 18.; xxxvii. 12.; Josh. xxiv. 32.; 1 K. xii. 25.; situated between mounts Gerizzim and Hebal.

3 Gen. xlviii. 22.

4 Dug by him probably; comp. Gen. xxi. 25.; xxvi. 15. 18.

5 From six of the morning; that is, high noon, or our twelve of clock, when labour must have been doubly painful.

6 Comp. ver. 28.; Gen. xxiv. 15. &c.

7 He offers himself to converse, without being asked. Here he begins to act as a reconciler, comp. Eph. ii. 14.; Col. i. 20.

8 Comp. Jud. xii. 6.; M. 26. 72. This is not agreeable to the prevailing severity of thy countrymen.

9 Rather, no friendly intercourse; for the disciples, at that time, were gone into the town to buy food.

1 Comp. Eph. ii. 8.

kind, and who it is that *now* ſaith unto thee, give me to drink; thou wouldſt *not only have complied with his requeſt, but, by this time, wouldſt ſurely* have of aſked him *much higher favours*, and he, *regardleſs of common prejudices*, would *readily* have given thee *even* 2 living water [a]. The woman, *perceiving him clearly to be more than common*, ſaith unto him, *with much reſpect*, Sir, thou haſt nothing *viſible about thee* to draw with, and the *water in the* 3 well is *by far too* deep *for thee to reach unto:* From whence then haſt thou that living water, *of which thou ſpeakeſt, to communicate?* Art thou 4 greater, *in wiſdom and power*, than our *venerable* Father Jacob, *which you Jews as well as we have in ſo high eſteem, and* which gave us, *by his diſcovery and pains*, the *preſent uſeful* well, and drank thereof himſelf *for the very beſt*, and his children, and *numerous* cattle? Jeſus anſwered, and ſaid unto her 5, whoſoever drinketh of this water *you value ſo much*, ſhall *very ſoon afterwards* thirſt again *for ſome new ſupply*; but whoſoever 6, *with firm reliance upon my word*, drinketh of the water that I ſhall give him, ſhall not thirſt *for any thing either more or better* 7: But the water that I ſhall give him, ſhall be 8 in him a well of water *the moſt excellent*, ſpringing up, *with ſuperabounding plenteouſneſs* 9, into everlaſting life [b]. The woman, *ſtill overlooking the ſpiritual ſenſe of his expreſſions*, ſaith unto him, Sir, *if any ſuch ſecret abideth with you*, give me, *I pray, ſome portion of* this *extraordinary* 10 water, that I thirſt not again, neither 11 *hereafter be under any neceſſity* to come hither to draw. Jeſus, *of deſign to reform her*, ſaith unto her [c], go call thy huſband *from home, that he, together with thyſelf, may be benefited*; and *once more* come hither *for ſo good a purpoſe*. The woman,

2 Spiritual and eminently refreſhing. See J. iii. 5.; alluſion to Zech. xiv. 8. Denotes great abundance; Iſ. xii. 3.; xxxv. 6. 7.; xliv. 3.; lviii. 11.; Jer. ii. 13.; Ezek. xxxvi. 24. &c.; xlvii. 8.; Zech. xiii. 1. &c.

3 The well now ſhewn as Jacob's, Mr Maundrel tells us, is 35 yards deep.

4 Comp. 1 John iii. 20.

5 Here is an eaſy and modeſt inſinuation of his ſuperiority even to Jacob.

6 Or by faith in me and my doctrine.

7 In order to final happineſs or ſalvation, ſee J. vi. 35.; or ſo as to be in danger from any thing new.

8 Oppoſed to that of Jacob, or any other without.

9 To the very height of heaven, its origin. A high emphatic phraſe.

10 Thought, by ſome, to have been ſaid in ridicule; but not ſo probable.

11 She ſeems therefore to have been of no high rank.

man, *desirous, if possible, to conceal her vicious way of living*, answered, and said 12, I have no husband *to call*. Jesus said unto her, thou hast, *in some sort*, well said, I have no husband [d]; for thou hast had *already* five *successive* 13 husbands, and he whom thou now hast is not thy *lawful married* husband: In that saidst thou, *as to the letter indeed*, truly.

Sect. 60. The woman, *observing that he was acquainted with things most secretly transacted, and at a distance*, saith unto him, *with yet more respect than formerly*, Sir 1, I perceive thou art [a], *without doubt*, a *real* prophet; *and, therefore, I presume to question thee* [b] *upon a point which unhappily divides us*. Our 2 *most early pious* fathers worshipped in this mountain 3 *of Gerizzim, by prayers, praises, and sacrifices*; and ye *Jews* say, that, in *the temple of* Jerusalem, is the *only* place where men ought *solemnly* 4 to worship, *at the return of high festival days, in particular: What sayest thou?* Jesus, *ever willing to encourage what belongs to the knowledge and practice of true Godliness*, saith unto her, woman, believe me, *whom thou hast so wisely owned to be a true prophet*, the hour 5 cometh [c] *instantly*, when ye shall neither, in this mountain *of Gerizzim only*, nor yet at Jerusalem *only*, worship the *great* Father *Almighty, by numerous, pompous, and burdensome sacrifices. For the present, however, it is proper to tell you, that* ye *Samaritans* worship ye know not *well* 6 what [d]; *whereas* we *Jews* know, *from certain Scripture authority, both* what we worship, *and whom:* For *the true way of* salvation is *clearly* 7 of the Jews. But, *after all*, the hour, *as before said, instantly* cometh, and *even* 8 now is *begun*, when the

12 She meant to be differently understood, and in so far did falsify.

13 Divorces contrary to the spirit of the law, were now in frequent use; and that by wives, as well as husbands; comp. ver. 29.

1 She might wish to turn his attention off a subject so disagreeable.

2 Comp. Gen. xii. 6. 7.; xxxiii. 18. 20.; Deut. xi. 29.; xii. 13. &c.

3 This was so near Sichem, that a man's voice might be heard from one end to the other; Judg. ix. 7.

4 Comp. Deut. xxxii. 14. 26.

5 Season, or time.

6 Perhaps put for whom; comp. 2 Sam. vii. 2. 13.; 1 K. v. 3.

7 The law and the prophets were owned by them; and the Messiah was to come out from them; see verse 25.

8 Comp. J. v. 25.

the true *acceptable* worſhippers ſhall worſhip 9 the Father *almighty, not with pompous rites, but* in [e] *pure affectionate* 10 ſpirit, and in truth *of mind:* For the Father ſeeketh ſuch *alone* to worſhip him. 11 God is a [f] ſpirit *who cannot be ſeen*, and they that worſhip him *acceptably*, muſt worſhip him, *as I have ſaid* 12, in *pure* ſpirit and in truth. The woman ſaith unto him, I know, *from* 13 *what Moſes has ſaid*, that Meſſias 14 cometh, which is called Chriſt; *and will ſoon appear*: When *once* he is come, he will *undoubtedly* tell us all things 15 *relative to Almighty God, and his worſhip.* Jeſus ſaith unto her, *by way of encouraging a temper ſo ingenuous*, I that *now* ſpeak unto thee [g] am he *whom you have mentioned.*

SECT. 61. And, upon this, *immediately* came his diſciples *back from the city*, and marvelled that he talked, *in a way ſo familiar and condeſcending*, with the 1 woman *of ſuch a corrupt nation:* Yet, *their reverence for him was ſo great, that* no man ſaid *either* 2 unto her what ſeekeſt thou *here?* or, *unto him*, why talkeſt thou with

9 A part of religion here put for the whole.

10 Pure ſpiritual diſpoſitions, inſtead of the expenſive and heavy yokes of bodily rites; comp. J. i. 17.; Col. ii 17.; Heb. viii. 2. 5.; ix. 24.; x. 1; 1 Cor. iii. 16.; vi. 19.; Acts xv. 10.

11 There muſt be an infinite diſtance betwixt *Spirit*, as it reſpects God, and any other: Hence ſome read, a Spirit is God: No perfect conception can be of him, no image; ſee Ex. xx. 4.; Deut. iv. 16. &c.; Eſ xl. 18; xlvii. 5. 6.; Acts xvii. 29; comp. Heb. i. 14.; L. xxiii 46; Acts vii. 59; Heb. xii. 23 But how much the more any thing is not a ſubject of ſenſe, the nearer it is to that of a pure ſpirit. Bodily parts are aſcribed to God by way of figure; and after the manner of men.

12 A worſhip free from ſymbolical rites, ceremonies, and ſacrifices. That of a holy mind and good affections; comp J. i. 14 17; Heb. viii. 2; ix. 24.

13 See Deut. xviii. 15.; among the leſs inquiſitive Samaritans this was chiefly known by tradition.

14 Or ſhall come. Here no ſuch inconveniences did attend an open acknowledgement, as among the Jews; comp M. xvi. 20; M. viii. 29. 30.; L. xxii. 67. J. x. 24. In effect however, though more delicately, he declared to them the ſame thing; comp. J. vii. 31. 41.; ix. 22.

15 Perhaps by this new exerciſe of faith, ſhe deſigned to bring forth what follows from the mouth of Chriſt.

1 They were full of Pagan mixtures.
2 Or, what do you look for?

with her, *who is quite unworthy of thee?* The woman, *thus interrupted, and, at the same time, being full of ardour,* then left her 3 water-pot, and *with great speed,* went her [a] way into the *neighbouring* city; and saith to the men *of her acquaintance in it,* come [b] *each of you to Jacob's well,* see *there, and converse, if you will, with* a man which hath told me all *the most secret* things that ever I did *in my life* [c]: Is not this the *long and much desired* Christ? Then they, *of them who were ingenuous,* went out of the city [d], and came unto him *with haste.*

Sect. 62. J. In the mean while, *that he was free from company,* his disciples, *who knew him to have had a very long fast,* prayed him *earnestly,* saying, Master, eat *of the food we have now bought.* But he, *full of much higher matters,* said unto them, I have [a] meat, *of a very different and far superior kind,* to eat, that ye know not *as yet* of. Therefore, said the disciples [b], *aside,* one to another, hath any man, *since we went to the city,* brought him *hither* ought to eat? *and, if not, how can he yet abstain?* Jesus, *knowing what thus passed,* saith unto them, *more 1 directly than before* [c], my *most delicious* meat is to do the will of him that sent me, *by close and earnest teaching;* and to finish, *as fast as possible,* his *appointed* work, *of saving a perishing world.* Say not ye, *very commonly among yourselves,* there are yet four months *from sowing time,* and then 2 cometh harvest? *But* behold 3, I say unto you, lift up *even now* your eyes *to those approaching multitudes* [d], and look on *them, though both a strange, ignorant, and corrupt people,* as 4 the fields *just ready to be reaped:* For they are, *in some good measure,* white already to the *gospel* harvest. And he that, *with due pains,* reapeth, *as I do,* receiveth *proportionable* wages, and gathereth fruit 5 *from amongst all sorts of people* [e] unto life eternal; that both he that soweth *before* 6 *us,* and he that reapeth, *in the manner soon to be exemplified* 7, may rejoice *in heaven* together. And herein, *at present,* is that *proverbial* saying true, one soweth *with*

3 Or pail.

1 Comp. M. xiii. 36. &c.; xv. 15.

2 Comp. Ex. xxiii. 16

3 Pointing to them as with his finger, who were now on their way to see, hear, and be converted.

4 Here was a prelude to willing and numerous conversions from among the heathens.

5 Anciently labourers were paid in kind often.

6 Such as the prophets, and John in particular; M. ix. 37.

7 The Spirit in Christ without measure, and afterwards largely poured out upon the apostles, was to be the principal mean: comp. Acts ii. 1. &c.

with great care and diligence, and another reapeth *with much leſs of either*. I *hitherto have* ſent you to reap that whereon, *as ſowers of the word*, ye *have* beſtowed *little or* no labour: Other 8 *holy* men have laboured *hard to bring a ſinful people to faith and repentance*, and ye are *already* entered into [f] *the good effects of* their *pious and uſeful* labours.

SECT, 63. J. And many of the Samaritans of that city, *Sychar* 1, believed on him [a] *in part*, for the ſaying of the woman, which 2 *thus* teſtified *of Chriſt*, He told me all things that ever I did. So, when *ſhe and* the Samaritans *together* were come unto him, they, *without taking offence at his mean outward appearance, or the ſmall train of his ſimple and unlearned diſciples, earneſtly* beſought him, that he would tarry *ſomewhile* with them, *for their ſpiritual inſtruction, and accept ſuch entertainment as they were able to afford:* and he *moſt readily* 3 abode there two days [b], *by way of recompenſe to their humane, hoſpitable, and docile diſpoſitions.* And many more *of thoſe parts* believed, becauſe of his own 4 *moſt excellent* words; and ſaid unto the woman, now we believe, not becauſe of thy ſaying *only*; for we have heard him *teach* ourſelves, and know, *from his whole convincing manner*, that he 5 is indeed the Chriſt, the Saviour [c] of the world.

SECT. 64. *Chriſt cometh into Galilee*; M. iv. 12. &c.; M. i. 14. &c.; L. iv. 14. &c.; J. iv. 43. &c.

J. Now, after two days *abode with the ingenuous Samaritans*, he departed thence, *from regard to juſtice and natural affection*, (for Jeſus himſelf teſtified, *what he would be an inſtance of remarkable*,

8 Along with the prophets and John, himſelf now, though modeſtly, ſeems to be implied.

1 Here was quick and clear evidence of an immediate harveſt.

2 Though bad in ſome reſpects, ſhe might have been well known as an acute perſon. They ſaw no viſible profit which could redound from her lie; and certain ſhame and diſgrace to herſelf. As Lord, he might diſpenſe with that future order; M. x. 5.

3 Juſt enough for the preſent, and ſo as to give leaſt offence; comp. J. viii. 48.

4 Comp. 1 K. x. 6. 7.

5 A ſevere rebuke this, to the unbelief of much more highly favoured Jews.

able, that a prophet 1 hath no honour in his own [a] country, *compared with what he meets with elſewhere*), L. and [b] returned in the *full* power of the 2 ſpirit M. into *many places of* Galilee. J. Then, when he was come *from theſe* into Nazareth 3 of Galilee, the Galileans, *even there, as in the neighbouring villages, for ſome time hoſpitably* received him; *great numbers of them* having ſeen all the *wonderful* things that he did at Jeruſalem, at the *Paſſover* 4 feaſt: For they alſo 5, *as appointed by the law*, went unto the *celebration of that annual* feaſt.

SECT. 65. *He heals the Nobleman's Son;* J. iv. 46. &c.

So Jeſus, *encouraged by ſuch ready attendance*, came again unto Cana of Galilee, where 1, *it was now well known*, he *had* made the [a] water wine. And there was a certain 2 rich Nobleman, whoſe ſon was *dangerouſly* ſick 3 at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he 4, *being moved by the fame of his miracles*, went *in perſon* unto him [b], and beſought him *earneſtly*, that he would come down, and 5 heal his *beloved* ſon; for he was *ſuppoſed by all to be* at the point of death 6, *and could not be carried out*. Then Jeſus ſaid unto him, *and the reſt of his hearers*, except ye ſee [c] *great* ſigns, and *even* wonders *of them done immediately, and under your own eye*, ye will not 7 believe *that*

I

1 Or reſpect. There may be exceptions; but, in common, familiarity brings contempt; whereas, perſons and things from far are eſtimated beyond their value; ſee M. xiii. 55. 56. M. vi. 4.

2 Comp. L. iv. 1.; Acts i. 5. 6. This he did eminently experience in the wilderneſs.

3 Where he was brought up; and where his own and the poverty of his friends was well known.

4 Comp. J. ii. 13. 23.

5 Ex. xxxiv. 23.

1 Such a miracle having ſo many witneſſes, muſt ſoon have been noiſed abroad.

2 Perhaps the Emperor's deputy in civil matters; and originally a heathen; or one of Herod's courtiers.

3 Poſſibly this might give occaſion to M. viii. 8.

4 Comp. verſe 45.

5 Cana was diſtant from Capernaum, about one day's journey.

6 Comp. L. viii. 42.

7 His faith, though imperfect, was conſiderable. Many Jewiſh eye-witneſſes

I have power to perform cures of this ſort at a diſtance. The Nobleman, *ſtill intent upon his ſon's extreme hazard, and without anſwering to ſo mild a reprehenſion,* ſaid unto him, Sir, *I pray you be kind enough to* come down e'er my child die 8 *altogether.* Jeſus ſaith unto him, go thy way 9 *home in peace; for* thy ſon *now* liveth *in perfect health.* And the man, *though he had never ſeen, or heard of a parallel caſe,* believed the word which Jeſus had *thus graciouſly* ſpoken unto him; and he went his way 10 *under pleaſing hopes.* And, as he was going down *to Capernaum, ſome of* his ſervants, *who had been aſtoniſhed at ſo ſudden a recovery,* met him *on the road in great haſte, to give the earlieſt information,* and told him, ſaying, *Maſter,* thy ſon, *whom all people of the beſt ſkill had given over* [d], *now* liveth *in perfect health.* Then inquired he of them the *preciſe* hour, *of a change ſo ſudden and marvellous as that muſt have been,* when he began to amend: And they ſaid unto him, yeſterday, *juſt* 11 at the ſeventh hour, the fever left him *entirely.* So the father knew, that it was at the *very* ſame hour, in the which Jeſus ſaid unto him, thy ſon *now* liveth; and himſelf *firmly* [e] believed, and *thoſe of* his whole 12 houſe *likewiſe who were of age.* This is again the ſecond *public* miracle that Jeſus did, when he was come 13 out of Judea into Galilee.

SECT.

eye-witneſſes there were, who did not believe at all. He might in his own mind, reſolve to be determined by the event of this very application. Perhaps ſomething of that ſort had more than once been ſaid; and, if ſo, it would demonſtrate his knowledge as well as power.

8 Comp. 2 K. v. 11.; he ſeems to have no ſuſpicion that the dead could be raiſed.

9 Hebraiſm, like M. viii. 13.; L. vii. 15.

10 He might, notwithſtanding, have mixtures of doubt from joy; verſe 52.

11 Or one afternoon.

12 Comp. Acts xvi. 14. 15. 34.; xviii. 8.; not only as before, that he was a prophet, but the Meſſiah himſelf.

13 In Jeruſalem he had done many; J. iii. 2. 23.; comp. J. i. 44.; ii. 2.

SECT. 66. *Jesus dwells in Capernaum, and preaches his Gospel openly;* M. iv. 13. &c.; M. i. 14. &c.; L. iv. 15. &c.

M. And, leaving 1 Nazareth, he came [a] to dwell, *for most part*, in Capernaum 2, which is *situated* upon the 3 sea coast, L. a *considerable* city of Galilee, M. in the borders of Zabulon and Nephthalim; that it might be *largely* fulfilled which was spoken by Esaias 4, the prophet, saying, the land of Zabulon, and the land of Nephthalim, by way of the 5 sea 6, beyond Jordan, *called by the general name* Galilee 7 of the Gentiles: The people which sat in *afflicting* 8 darkness, saw *now* a great *restorative* 9 Light; and, to them which sat in the *very* region 10 and shadow of *dismaying* death [b], Light is *refreshfully* sprung up. From that time began Jesus, *more publicly than ever*, to preach M. the 11 gospel of the kingdom 12 of God [c]; M. and to say, *in substance* 13, repent

L

1 For the reason hinted; J. iv. 44. and fully verified, after this; M. iv. 28. 29.; L. iv. 16. 29. &c.; comp. M. vi. 1. &c.

2 And not in Jerusalem; because they who have most confidence in their own understanding, are the most incurable. Where vices, from wealth did most abound, there did the Saviour take up his residence. From its largeness, trade, and variety of inhabitants, peculiarly well adapted to his purpose.

3 That of Tiberias, or lake of Genesareth.

4 Ch. ix. 2.; only so much excerpted from the Prophet's words, as answered his purpose.

5 Such part thereof as borders upon the sea; comp. 1 K. ix. 12. 13.

6 Having respect to the situation of things, as set forth Num. xii. Josh. i. 7.

7 Comp. 1 K. ix. 11. Next to them lived those Gentiles, and sometimes within their bounds; whence therefore many of them; comp. M. iv. 18.; J. xxi. 1.; Num. xxxiv. 11.; Deut. iii. 17.; Josh. xiii. 27.

8 Denoting gross ignorance; and vice from thence.

9 A joyful mean of deliverance from both.

10 Country of extreme wickedness; and where *death*, so to speak, did seem to reign; comp. Is. xlii. 6. 7. Or of very thick darkness.

11 Or glad tidings.

12 Foretold; Dan. vii. 13. &c.; see note M. iii. 1. Described; Rom. xiv. 17.

13 The well known and familiar doctrines of John; and which therefore would prove the more acceptable to those who held that prophet in great veneration.

pent M. and [d] believe the *glad* goſpel *tidings*; M. for *the* 14 *determined time of admiſſion into* the kingdom of heaven [e] is at hand.

SECT. 67. *The calling of four Fiſhermen*; M. iv. 18. &c.; M. i. 16. &c.; L. v. 1. &c.

L. And it came to paſs, that, as the people, *in great multitudes*, preſſed *cloſe* upon him to hear *how he taught* the Word of God, he ſtood by the lake of Genneſareth, and ſaw two 1 ſhips ſtanding by the 2 lake *ſide*; but the fiſhermen were gone out of them, and were waſhing their nets. M. He ſaw two brethren *making this preparation to leave off work*, Simon, called Peter, and Andrew his 3 brother, *who had ſpoken with him before*. L. And, *to avoid the throng*, he entered into one of the ſhips which was Simon's, and prayed him, that he would thruſt *his veſſel* out a little from the land: And, *at a proper diſtance*, he ſat down, and taught the people out of the ſhip. Now, when he had left off ſpeaking *to them*, he ſaid unto Simon, launch out *yet farther* into the deep *water*, and let down your nets for a draught; M. for they were fiſhers. L. And Simon anſwering, ſaid unto him 4, Maſter, we have toiled all night *wherein fiſhes may be beſt caught*, and *yet* have taken nothing: Nevertheleſs, at thy word 5, *and in dependence upon it*, I will *once more* let down the net *for a new trial*. And,

14 Comp. Gal. iv. 4.; Eph. i. 10.

1 Or little veſſels.

2 The ſame with ſea of Galilee; M. i. 16.; and ſea of Tiberias; J. vi. 1.

3 Comp. J. i. 37. &c. Till now they followed their ordinary buſineſs; and were believers. Here it may be obſerved, that the Evangeliſts honeſtly narrate many circumſtances which actually diſparage their own character; or which prejudice unthinking men againſt them, or their cauſe; comp. M. ix. 9.; x. 3.; xvi 6. &c.; M. iv. 13.; M. xv. 16. 17.; M. vi. 51. 52.; L. ix. 44. 45.; xviii. 32. &c; M. x. 35.; L. xxiv. 21. &c.

4 A word in the original peculiar to Luke; and denoting the ſame with a learned Doctor, or Rabbi: One who has an excellency of miniſtering to others.

5 Or the truſt I have in thy word; comp. J. i. 43.; M. x. 24.; 2 Cor. i. 9.; Heb. ii. 13.

And, M. caſting a net into the ſea, L. they [a] incloſed a great 6 multitude of fiſhes; and their net *in certain places of it* brake. And they beckoned unto their partners, *James and John*, which were in the other ſhip, *at ſome little diſtance*, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that, *in appearance*, they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, *in great amazement*, ſaying, *with confuſion*, depart from me, for I am 7 a *very* ſinful man, *and unworthy of ſo pure* [b] *a preſence*, O Lord. For he was aſtoniſhed, and all that were with him, at the *great* draught of fiſhes which they had *thus miraculouſly* taken; and ſo was alſo James and John, the ſons of Zebedee, which were partners *in trade* with Simon. And Jeſus ſaid unto Simon [c], fear not *any hurt to thyſelf and others*; from henceforth thou ſhalt *no leſs ſucceſsfully* catch men 8, *who are next to drowned in worldly cares and prevailing vices* [d]; *to ſave them for ever.*

SECT. 68. L. And, when they had brought their ſhips to land, M. he ſaith unto them 1, follow me *cloſe henceforth*, and I will make you fiſhers of men, *to pull them away from the deep plunge of error and wickedneſs, to the Light of divine truth, and the love of heavenly things.* And they ſtraightway left their nets, and followed him 2 *as his attendant diſciples* 3 *ever* [a] *after.* M. And, when they had gone a little further thence, M. he ſaw other two brethren, James the ſon of Zebedee, and John, his brother [b], in a ſhip with Zebedee, their father 4, mending their 5 nets; and he called them *to be cloſe witneſſes of his doctrine and miracles.* And they immediately left the ſhip, and M. their father Zebedee in

6 Emblem of yet more amazing power, in turning deſpiſers and murderers of Chriſt to the obedience of faith; ſee Act. ii. 41.

7 Comp. 1 K. xvii. 18. He might be afraid of ſome evil too, as in the following caſes; Judg. vi. 22.; xiii. 22.

8 Or captivate; comp. 2 Tim. ii. 26. John's teſtimony did well prepare for new meaſures of faith; ſee J. i. 35. &c.

1 That is, to Simon and Andrew.

2 Comp. M. iv. 21. &c.

3 Or, as familiar witneſſes of his doings and ſayings; and by whom afterwards he was to teach others. His wiſdom and gentleneſs they had firſt experience of before this. They took no anxious thought about how they ſhould be ſubſiſted hereafter.

4 It was a hopeful circumſtance, that they agreed ſo well with one another, and both with their father.

5 And ſign of their not being affluent.

in the ſhip, with the hired 6 ſervants, and went after him *with plain confidence and truſt* [c].

SECT. 69. *A man of an unclean ſpirit healed;* M. i. 21. &c.; L. iv. 31. &c.

M. And they *chearfully* went *from their ſecular employments* into 1 Capernaum [a]; and ſtraightway on the 2 Sabbath day [b], he entered, *as his cuſtom was*, into the Synagogue, and taught [c], *by* 3 *allowance of the Miniſter*. And they were aſtoniſhed [d] at *the ſublimity and excellence of* his 4 doctrine: For he taught them as one that had *the moſt undoubted manner, and evidence of divine* authority [e], and not as the 5 Scribes. And there was in their Synagogue a man *poſſeſſed* with an unclean 6 ſpirit, and he, *under dread of more ſevere divine diſpleaſure*, cried out 7, L. with a loud voice, M. ſaying 8, let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come [f] to *torment and* deſtroy us *before our time?* I know thee who thou art; the 9 holy one of God. And Jeſus, *wiſely declining ſuch improper teſtimony*, rebuked him, ſaying, hold thy peace, and come *inſtantly* out of him. And, when the unclean ſpirit L. had thrown him *from his ſeat*, in the mids

6 Whoſe aids were needed beſides that of his two ſons. An emphatic circumſtance.

1 A place of great trade, and of great opulence. Of courſe, abounding in various ruining vices.

2 Comp. Lev. xxiii. 3.; Act. xv. 21.; xiii. 27.; L. xvi. 31.; xiii. 10.; Act. xiii. 14.; xvii. 2.; xviii. 4. Chriſt was far from deſpiſing this divine inſtitution.

3 Comp. L. iv. 15. &c; Act. xiii. 15. &c.; 1 Cor. xiv. 30.

4 Or teaching.

5 Stated Jewiſh teachers. Of right, they only could give what was their own private ſenſe, and that of their fathers. They often dealt in trifles of bodily cleanſing, endleſs genealogies, and the like.

6 Devil, or Demon.

7 Comp. ver. 41.

8 The ſame as, Ah! *what have, &c.?* comp. M. viii. 29. Fitted to excite the attention of others.

9 Comp. Heb. i. 5. 9. Of like import with the Son of God and Chriſt; ſee M. viii. 29.; J. x. 36.; deſtined to reign over, and conquer all his and the enemies of his people; comp. L. i. 33.; L. iv. 41.

mids *of those present*, M. had torn him 10 *with convulsions* g, and cried *again* with a loud, *indignant, and impatient* voice, he came out of him; L. and hurt him not h *any longer*. And they were all *exceedingly* amazed, M. insomuch that, *under deep and solemn awe*, they questioned among themselves, L. saying, what *unheard of* thing is this? What new i *and extraordinary* doctrine is this? For, with *clear divine* authority 11, and *irresistible* power, he M. commandeth the unclean spirits, and they do *instantly* obey him; L. and come out *of those who were possessed*. M. And immediately his k fame, *as an authorised heavenly teacher*, spread abroad throughout all the region round about Galilee.

Sect. 70. *Peter's mother-in-law is healed;* M. viii. 14. &c.; M. i. 29. &c.; L. iv. 38. &c.

M. And forthwith, when *that cure was performed, and* they were come out of the Synagogue, they a entered into the house 1 of Simon and Andrew, with James and John. M. And, when Jesus was come into Peter's house, he saw his wife's mother laid, and *dangerously* sick L. with a 2 great fever. M. And anon L. they *of the family* b besought him for *a cure to* her. M. And, *soon as the request was made*, he came nigh 3 *where she lay*, and took her by the hand, and lift her up *in the bed*, L. and rebuked the fever; M. and c immediately the fever left her *quite*, M. and she arose *in as much strength and liveliness as ever*, and ministered *food and other necessaries* unto them *whom Jesus had brought thither*.

Sect.

10 Giving full and open evidence of his maliciousness; and how forcibly he was ejected; comp. L. ix. 39.; M. ix. 20.

11 Comp. M. ix. 25.

1 The place of their usual residence, while in that city, and probably belonging to his father-in-law; for he had a house at Bethsaida; comp. M. xix. 27.; J. i. 44.

2 Peculiarly hazardous to old age.

3 Comp. L. iv. 39. In our Lord, says one, there always appears the confidence of a person armed with omnipotence; comp. M. i. 25.; ix. 25.; M. viii. 26.; M. iv. 39.; i. 41; L. vii. 14.; M. v. 41.; J. xi. 43.

SECT. 71. *Several Sick are cured, and Devils are diſpoſſeſſed;* M. viii. 16. &c.; M. i. 32. &c.; L. iv. 40. &c.

M. When the even was come, L. the 1 ſun ſetting, all they *of Capernaum, and throughout that neighbourhood,* that had any ſick with divers diſeaſes [a], brought them unto him, *for relief;* M. many *alſo* that were *underſtood to be* poſſeſſed with devils; M. and *almoſt* 2 all the city was gathered together at the door *of his lodging, when it could contain no more;* M. and he caſt [b] out the ſpirits with his *ſovereign* 3 word, and healed all that were ſick 4, *without exception* [c]; L. and he *even* laid his *gracious* hands on every [d] one of them, that, *in the loweſt ſenſe,* it might be fulfilled, which, *with a nobler ſpiritual view,* was ſpoken by Eſaias 5, the prophet, ſaying, himſelf took our infirmities, and bore *away the burden of* our 6 ſickneſſes. M. And caſt out many [e] devils M. with his word; L. and *they that inſtant* came, crying out *with vehemence,* and ſaying, thou art Chriſt *indeed* the Son of God, *whom none can reſiſt.* And he, rebuking [f] them, ſuffered them not to ſpeak *at any more length*; for they knew *well, and* 7 *felt him both,* to be Chriſt.

SECT.

1 Or fully ſet, before which the Jewiſh Sabbath was not ended, and ordinary buſineſs was unlawful. The firſt *Even* began from three afternoon; ſee Ex. xii. 6.; M. 14. 15. 23.; xxvii. 57.; Lev. xxiii. 32.

2 Often put for moſt; M. i. 33.; L. iv. 40.

3 An emblem of his power to relieve the diſeaſes of their ſouls with equal eaſe.

4 The moſt vehement, the moſt incurable by any means. Not loathing, ſo as to turn away from the very worſt.

5 Ch. liii. 4.; comp. J. xx. 15.; 1 Pet. ii. 24.; Heb. ix. 12. Many Jewiſh diſorders were brought on by ſin. As he removed bodily infirmities and diſeaſes; ſo, by the power of his ſpirit and goſpel, would he remove the moral diſorders of the mind. This prophet flouriſhed in Judea, in the reigns of Uzziah, Jotham, Achaz, and Hezekiah.

6 Comp. Rom. xv. 1.; Gal. vi. 2.

7 Comp. M. xvi. 20.; xii. 23. &c.

SECT. 72. *Jesus goes to Galilee, and preaches in their Cities;* M. iv. 23. &c.; M. i. 35. &c.; L. iv. 42. &c.

L. And, when it was *just break of* day, M. in the morning rising up a great while before *full sun-shine* 1 day, he went out *to avoid any like throng for a time;* and departed into a solitary place, and there [a] prayed 2 *to his Father.* And Simon, and they *of the same apostolical order* that were with him, followed after him. And, when *the day was something advanced, and* they had found him, they said unto him [b], *Master,* all men *earnestly* 3 seek for thee. And he said unto them, let us go [c] into the next 4 towns, that I may preach there also: For therefore came I forth *from God.* L. And the *multitudes of* people *likewise anxiously* sought him, and stayed [d] him, *as they were able,* that he 5 should not *soon* depart from them. And he said unto them, I must, *by all means,* preach the *doctrines of the* kingdom of God to other cities also: For therefore am I sent 6 *from the Father, and sealed with his divine gifts.*

SECT.

1 Or light.

2 With solemn thanksgiving for his past success; and deep meditation on what was yet destined for him to go through; comp. M. xiv. 23.; xxvi. 36.; M. vi. 46.; ix. 28. Mark alone mentions this, though an incident which affects the superior excellence of our Lord's character. For similar examples, see M. v. 16.; iii. 21. None of the Evangelists aimed at exhausting the subject of our Lord's power and goodness. Nor yet that of his eloquence and wisdom; comp. L. x. 30. &c.; xv. 11. &c.; xvi. 19. &c.; J. chapters xiv. xv. xvi. xvii.

3 Full of ardor for a temporal kingdom; they seem to have wished, he would now be at pains to increase his popularity, when he so easily might.

4 Where he had been formerly, he had sowed good seed; which would be the better for a while to lie untouched. Including cities and villages; comp. M. i. 38. 39.

5 Such power has instruction under good beneficent example.

6 Comp. L. iv. 43.; J. viii. 47.; xvi. 28.; xviii. 37.

SECT. 73. M. And *thus* Jeſus went about all Galilee, *accompanied by his apoſtles*, teaching in their 1 Synagogues, and 2 preaching the *glad* goſpel *tidings* of the kingdom; and healing [a] all manner of ſickneſs, and all manner of diſeaſe among the people *to whom he came*, M. and caſt out devils. M. And his fame went out L. into every place of the country round about; and M. throughout all 3 Syria. M. And they brought unto him *from thence, as well as from nearer places*, all ſick people that were taken with divers 4 diſeaſes and torments, and thoſe which were *underſtood to be* poſſeſſed with *malicious* 5 devils, and thoſe which were 6 lunatic, and thoſe that had the 7 palſy; and he healed *every one of* them.

SECT. 74. M. viii. 18. &c.; L. ix. 57. &c.

M. Now, when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide [a] *of the Lake Genneſareth*. L. And it came to paſs as they went in the way M. a certain 2 Scribe 3 came, *in hope of ſome high place, under ſo great*

a

1 Small edifices for public worſhip and inſtruction, which were numerous in the land of Canaan, and much reſorted to by the godly and intelligent.

2 Inviting and alluring the worſt of men, upon repentance, to free and everlaſting benefits.

3 Another name for Judea, and the neighbouring provinces; comp. M. iv. 25. That which is properly ſo called, is a fruitful country, bounded by Arabia and Judea on the ſouth; by the Levant ſea, on the weſt; by Natolia and Turcomania, on the north; and by Meſopotamia, on the eaſt.

4 The moſt ſtubborn and apparently incurable.

5 Or Demons.

6 Mad, liable to the epilepſy, and otherwiſe influenced by the moon; comp. M. xvii. 15.; L. ix. 38. &c.

7 Or paralytic. Each of them caſes of great miſery, and little hope.

1 Not from want of good will, but finding that a longer ſtay here would be prejudicial.

2 One ſuppoſed to be peculiarly well ſkilled in the law of Moſes, and whoſe office it was to expound it. They were generally much addicted to avarice and ambition; M. xxiii. 1. &c.

3 He ſeems to have made no doubt that he would ſoon declare himſelf a temporal king.

a miracle-worker, and *reſpectfully* ſaid unto him [b], Maſter, L. I will, *with permiſſion*, follow thee *in cloſe ſervice* whitherſoever thou goeſt. And Jeſus, *knowing his undue motive* 4, ſaid, foxes [c] *themſelves* have holes, and the birds of the air have 5 neſts *to ſhelter in*, but the Son of 6 Man hath not *ſo much as a place* where to lay his 7 head. And he ſaid, M. to another of his 8 diſciples, L. follow me *inſtantly as a cloſe attendant and preacher of righteouſneſs*: But he M. ſaid unto him, Lord, *I will indeed; yet* ſuffer me *firſt* to go *home, and live for ſome ſmall ſpace with*, and *afterwards* bury [d] my *aged* father. L. Jeſus ſaid unto him, let the dead 9, *in worldly cares and buſineſs* [e], bury their *natural* dead; but, *without further delay* M. [f], follow *thou* me, L. go *from hence*, and preach the kingdom of God *in my name*. And, *at a certain time*, another alſo ſaid, Lord, *I have purpoſed in my heart that* I will follow thee *cloſe*; but let me firſt go *for a little to diſpoſe of my ſecular property, and ſo* bid them farewell which are at home at my 10 houſe. And Jeſus ſaid unto him, no 11 man having *once* put his hand to the plough, *for drawing ſtraight and uſeful ridges*, and, *careleſsly after that*, looking 12 back, is fit for *being employed* [g] *as a miniſter of* the kingdom of God.

M SECT.

4 How gentle is the admonition here given to a raſh offer, and from a wrong principle?

5 Tents Gr. comp. M. xiii. 32.; M. iv. 32.; L. xiii. 19.

6 A Hebrew phraſe for one of low condition, vilified and perſecuted; ſee Pſ. cxliv. 3.; Ezek. ii. 3.; comp. Phil. ii. 7.; Eſ. liii. 3.; Dan. vii. 13. Upwards of 70 times uſed in the New Teſtament; and always almoſt by Chriſt himſelf. Mark of great modeſty; ſee Jud. xvi. 7. 11.; Pſ. lxxxii. 7.

7 Is quite deſtitute of worldly poſſeſſions. Where he oftenеſt dwelt, it was only as a gueſt; comp. M. iv. 13.; xi. 1.

8 Scholars, or ordinary attendants.

9 Comp. Lev. xxi. 1. 10. &c.; Num. vi. 67. A more ancient practice than burning; ſee 1 Tim. v. 6.; Num. ix. 6. Such a common work requires no ſpecial degree of perfection. Some have thought, that this man might expect, from waiting till the death of his Father, the uncomfortable life that our Lord now led would be over, and he would be entering upon his kingdom.

10 Comp. Act. xviii. 21; 1 K. xix. 20.; L. xiv. 33.

11 Proverbial.

12 Probable alluſion to Gen. xix. 26.

Sect. 75. *The Sea and the Winds obey Chriſt;* M. viii. 23. &c.; M. iv. 35. &c.; L. viii. 22. &c.

M. And the 1 ſame day when the even was come, M. when he was entered into a ſhip, his *apoſtolical* diſciples followed him *thither*. L. And he ſaid unto them, let us go over unto the other ſide of the 2 lake. M. And when, *by this means*, he had ſent away the *greater part of the* multitude, they took him even as he *then* was in the ſhip; L. and, *without any farther proviſion for their paſſage*, they launched *directly* forth: M. And there were alſo *in company* with him *ſeveral* other little 3 ſhips. L. But, as they ſailed *over the lake*, he, M. in the 4 hinder part of the ſhip, L. fell aſleep *with fatigue and long watching*. M. And behold there *ſuddenly* aroſe a great tempeſt in the ſea, L. and there came down *from the encompaſſing heights* a *continued* ſtorm on the lake, M. with a great *weight* of wind. And the 5 waves, *being lifted up thereby, brake upon, and were* beat into the [a] ſhip, M. inſomuch that the ſhip was covered *on all ſides* with the *huge* waves; L. and they were *nearly* filled *with water*, and were in *the utmoſt* 6 jeopardy. M. And his diſciples came to him *in conſternation and terror*, and awoke him, ſaying, *with much ſurpriſe and importunity*, M. [b] Maſter 7, careſt thou not that we periſh? M. Lord, ſave us *e'er* we periſh *outright*. And he ſaith unto them, why are ye *ſo exceedingly* fearful, O ye of little faith, *in the Father's protection to me and mine?* L. Where is your faith *already gone?* M. [c] How is it, that you have not faith *in more ſtedfaſt exerciſe?* M. Then he aroſe, L. and, *with a divine majeſty*, rebuked the wind, and the raging of the water, and M. ſaid unto the ſea, *as a maſter might to a company of turbulent ſervants*, peace 8, and be [d] ſtill: And, *at this authoritative word*, the wind ceaſed, M. and there was a great 9 *immediate*

1 Or rather one of thoſe days; comp. M. viii. 23.; xiii. 1. L. v. 17.; viii. 22.

2 Tiberias, or Genneſareth.

3 Hence both diſciples and others were witneſſes.

4 Or ſtern; and on a pillow; M. iv. 38.

5 An emblem of our toſſed ſtate in this world.

6 In extreme danger of being caſt away, or foundered.

7 This itſelf was an argument of faith, though not ſtrong.

8 Comp. Pſ. lxv. 7.; cvii. 29. 30.

9 Not common, even after a tempeſt ceaſes. This is yet more than healing the ſick, and diſpoſſeſſing devils. It is a ſpecial divine prerogative.

immediate [e] calm. But the men *who wrought the ſhips* M. feared exceedingly, and M. marvelled, L. ſaying one to another [f], what *an extraordinary* manner of man is this? For he commandeth *even* the *boiſterous* winds and the *raging* water; M. and *that inſtant* the winds and the ſea *both* obey him.

CHAP. VII.

SECT. 76. *Two Demoniacks are cured;* M. viii. 28. &c.; M. v. 1. &c.; L. viii. 26. &c.

M. AND, *thus delivered from the danger of the ſtorm*, they came over unto the other ſide of the 1 ſea *of Tiberias*, unto the country of the 2 Gadarenes, L. which is over againſt Galilee. And, when he went forth to land M. out of the ſhip, immediately M. there met him *from thence* two poſſeſſed with devils, coming out of tombs 3 *near the city* 4, exceeding fierce [a], ſo that no man might *ſafely* paſs by that way. L. And 5 *one of them* had devils long time, and *was ſo terribly outrageous that he* ware no 6 clothes, neither abode in any houſe, but in *burying grounds*,

1 Or lake of Genneſareth.

2 Called likewiſe Gergaſenes; M. viii. 28. Situated near to each other, on the ſame ſide of the lake. A remain of the Canaanites. Gadara is a city of Galilee, eaſt of the ſea of Galilee; comp. Gen. x. 16.; xv. 21.; Deut. vii. 1.; Joſh. iii. 10.

3 Or ſepulchres; then in caverns, or cut out of rock, or incloſed with a wall; comp. M. xxvi. 60.; J. xx. 6.; L. xxiv. 3. Dr Shaw obſerves, in his travels, that, among the Moors, the graves of the principal citizens have cupolas, or vaulted chambers, of four or more yards ſquare, built over them; and they frequently lie open, and afford an occaſional ſhelter from the inclemency of the weather.

4 Left as incurable, and dreaded by the whole country.

5 Being more fierce, or better known, he only is mentioned by Mark and Luke. Important circumſtances in parallel hiſtories are often ſuggeſted by a ſingle Evangeliſt; comp. M. xx. 30.; xiv. 21.

6 Sure token this of extreme diſtraction.

grounds, among wild and ſolitary tombs. M. And no man could bind him *even* with chains, becauſe he had been often *thus* bound *for a while* with fetters and chains, and, *after all*, the chains had been plucked aſunder by him, and the fetters broken in pieces; neither could any man, *either by force or entreaties*, tame him. L. He was driven of the devil into the wilderneſs; M. and always night and day he was in the 7 mountains, and in the tombs, crying *out furiouſly*, and cutting himſelf with *ſharp pieces of the* ſtones *he found there*. L. When he ſaw Jeſus M. afar off, he ran, L. and, *under ſolemn awe*, fell down *on his face* before him, M. and worſhipped him; and cried with a loud voice, M. ſaying, L. what have 8 I to do with thee [b], Jeſus thou Son of God 9 moſt High? M. Art thou come hither *to reſtrain our pleaſure and ſo* to torment 10 us before [c] the *appointed* time *for our puniſhment?* M. I adjure thee by 11 *the living* God, that thou torment me not *as yet, either more or leſs*. L. For he had *in pity* commanded the unclean ſpirit to come out of the man; for oftentimes it had *cruelly* caught him [d]. M. He ſaid unto him, *with authority*, come out of the man, thou unclean ſpirit. And he aſked him 12, what is thy name? And he anſwered, ſaying, my name is 13 Legion: For we are many, L. becauſe many devils were entered into him. And they beſought him M. much, that he would not ſend them *quite* away out of the country. *In particular, that he would* not command them to go out into the *profound* 14 deep.

SECT 77. M. And there was *in their view, though* 1 a good way off from them, M. nigh unto the mountain, a great herd of ſwine

7 Now in one, and anon in the other; ſee M. v. 5.

8 Now, ſpeaking for himſelf, as at other times for both, What is your affair with us? Why do you trouble us? Importing, likewiſe, what have I, or we to do with thee? comp. 2 Sam. xvi. 10; Joel. iii. 4.; J. ii. 4. His power they knew and feared.

9 One of his chief epithets; Gen. xiv. 18.; Heb vii. 1.

10 Feeling like a Demon; comp. 2 Pet. ii. 4; Jud. vi. Perhaps only Chriſt himſelf underſtood the ſenſe and propriety of this.

11 Comp. M. xxvi. 62.; 1 Th. v. 27. Or, *conjure thee by, &c.*

12 To make the greatneſs of the miracle better known.

13 A word of war, importing a numerous and thick multitude. As eaſily, however, put to flight by Chriſt, as a ſingle one.

14 Or abyſs, of old prepared for ſuch; ſee Rev. xx. 15.; Dan. x. 13. 20. Underſtood by ſome, of the heart of the earth; comp. Rom. x. 7. A plain acknowledgement of his ſuperiority.

1 Vulg. Lat. not far; confirmed by Mark and Luke.

2 ſwine feeding. And all the devils 3, *ſet upon doing miſchief*, beſought him, L. that he would ſuffer [e] them to enter into them, M. ſaying, if thou *art determined to* caſt us out *from* 4 *hence* [f], ſuffer us to go away *yonder* into the herd of ſwine, M. that we, *under thy permiſſion*, may enter into them. And forthwith Jeſus gave them leave. M. And he ſaid [g] unto them, go 5 *from thoſe unhappy men* [h]. M. And, *upon this*, the unclean ſpirits went *directly* out *of the men*, and entered into the 6 ſwine. M. And behold, the whole herd of ſwine, *by the force of tranſferred diabolical madneſs*, ran violently down a 7 ſteep place into the ſea [i] *beneath*, M. *being in number* about two thouſand; and were choked in the M. waters. L. When they that fed them ſaw what was done, they fled 8 *in great amazement*; and M. went their ways into the 9 city *of Gadara*, M. and in the country; M. and told every thing *circumſtantially* that was befallen to the poſſeſſed of the devils.

SECT. 78. M. And, behold, the 1 whole *inhabitants of the* city, and L. the whole multitude of the country of the Gadarenes, M. *for entire ſatisfaction in a matter ſo new and next to incredible*, went out to ſee what *ill* was *ſaid to be* done; and they came to Jeſus, *fearing that he ſhould make further progreſs among them*,

2 Or hogs. Whence it appears, that the country was generally inhabited by heathens; and thoſe who lived after their cuſtoms. Deſire of gain might lead Jews to deal in them; comp. Lev. xi. 26.

2 Or mad men, believing themſelves to be under ſuch deplorable influence.

4 Expreſſed actively; M. v. 12.

5 This and the miracle of the fig-tree were the only apparently damaging ones. Wherefore the reaſons muſt have been peculiarly ſtrong. The reſt that followed was their own doing; which ſhowed both the malice of Satan, and made the miracle ſtill more known. Idolaters would now clearly ſee the authority of Moſes's law; Lev. xi. 7. 8.

6 Hereby the poſſeſſed were made more ſenſible of their great deliverance. They could not be confederates. It was likewiſe proper to correct an illicite trade; and of uſe to convince all, how much the power of Satan is now circumſcribed.

7 Or precipice.

8 Quite different from good ſhepherds, who help their flocks in jeopardy.

9 Gergaſa, or Gadara.

1 Metonymy for greateſt part.

them, M. and, when they ſaw him, L. and found the man out of whom the devils were departed *calmy* ſitting at the feet of Jeſus, *to own his goodneſs and to receive his beſt advices*, now *decently* clothed, and in his 2 right mind, they were afraid *of power ſo great*. They alſo which ſaw it told them *moſt particularly* by what means he that was poſſeſſed of the devils was healed; M. and alſo concerning the *permitted madneſs and loſs of the* ſwine. And they, *being conſcious of much guilt* [a], began to pray 3 him *earneſtly* to depart out of their coaſts; for they were taken with 4 great fear *and conſternation*.

SECT. 79. M. ix. 1.; M. v. 18. &c.; L. viii. 38. &c.

M. And [a] he entered into a 1 ſhip, and paſſed over. M. And when, *with this view*, he was come into the ſhip, L. the man out of whom the devils were departed, M. prayed him, *in the 2 moſt affectionate and grateful manner*, that he might be *allowed to abide* with him. Howbeit Jeſus ſuffered him 3 not *then* [b], but ſaith unto him, go home *for the preſent* to thy 4 friends, and tell them how great things the Lord hath *graciouſly* done for thee, and hath had compaſſion upon thee. And he departed, and began to publiſh L. throughout the whole city *of Gadara*, and

2 Madneſs and poſſeſſion were often confounded; comp. J. x. 20. Such a perſon muſt have been well known, from the number and greatneſs of the miſchiefs he had done.

3 What they dared not attempt by force. As yet they knew not Jeſus thoroughly.

4 Comp. 1 K. xvii. 18. Here were many apoſtates from the Jewiſh to the Pagan religion. Think of; 1 Cor. v. 5.; 1 Tim. i. 20.

1 He takes no revenge. A noble pattern of mildneſs and condeſcenſion.

2 How ſuddenly transformed into a meek, merciful, and devout ſpirit? ſee M. xii. 43. &c.

3 He would that the Gentiles ſhould have ſome knowledge of him, as a preſage of their immediate calling.

4 Even thoſe who have been ſtruck with ſo great a fear. A witneſs againſt thy friends and countrymen; what enemies they have been to themſelves. A moſt wiſe preparation for their future truſt.

and M. in *the* 5 *neighbourhood of* Decapolis, how great things Jeſus had done for him; and all men did marvel. And, when Jeſus was paſſed over again by ſhip unto the other ſide *of the lake*, much people [c] gathered unto him; (he was *yet* nigh unto the ſea), and 6 *they all* gladly received him, for they were *anxiouſly* waiting for him.

SECT. 80. *Chriſt cures one ſick of the Palſy;* M. ix. 1. &c.; M. ii. 1. &c.; L. v. 17. &c.

M. And again he entered M. into his own 1 city M. Capernaum [a], after ſome days. And it was [b] noiſed *abroad* 2, *by domeſticks and others*, that he was in the houſe: And, L. on a certain day, M. many 3 were gathered together *around him with great eagerneſs*, inſomuch that there was no [c] room to receive them, no not ſo much as about the door *of the veſtible*. L. And he was teaching, M. and preached the 4 *goſpel* [d] word unto them; L. and the *miraculous* power of the Lord was preſent to heal *thoſe of* them *who were under trouble*. And there were Phariſees [e] and doctors of the law ſitting by, which were come out of every *little* town 5 of Galilee, and Judea, and *from* Jeruſalem.

SECT. 81. M. And behold, L. they M. come unto him, *as he then taught*, bringing, *among others* [a], one *all over* ſick of the 1 palſy, which was born *in a couch* of four *men*. L. And, when they could not find by what way they might bring him in, *to affect his compaſſion and engage his aſſiſtance*, becauſe of the *thick-preſſing* multitude, they went, *by an outer ſtair*, upon the houſe top, and

5 Or in the bounds of, &c.
6 Or the people gladly received him; ſee M. iv. 13.

1 Where he choſe for moſt part to reſide; ſee M. iv. 13.
2 As the ſun cannot hide, ſo could not Jeſus be long concealed.
3 The miracle was performed in moſt public manner.
4 Comp. M. xiii. 19.; Act. xviii. 11.
5 Or village. Curioſity was heightened from this circumſtance of ſo many ſkilful judges now preſent.

1 Being rather a carcaſe than a man. An emblem of the total inability brought upon ſome by ſin.

and M. they uncovered 2 *part of* the *flat* roof [b] where he was; and, when they had *thus* broken 3 up *the large door in midſt of* L. the tiling, M. they let down *from thence* the bed wherein the ſick of the palſy lay, L. 4 into the midſt *of the room underneath, and* before [c] Jeſus. When Jeſus ſaw *ſuch an open and honeſt profeſſion of* their faith [d] *who had brought him hither*, he ſaid unto the ſick of the palſy, *in like manner truſting to his powerful beneficence*, M. 5 ſon, be [e] of good 6 cheer, thy [f] ſins, *which have cauſed ſo great tribulation to both body and mind*, be *now* forgiven thee. And behold, L. the *envying prejudiced* Scribes and Phariſees began to reaſon *upon his words*, ſaying, M. in their hearts [g], why doth this *arrogant* man ſpeak 7 blaſphemies? Who can *pretend to* forgive 8 ſins but God only?

SECT. 82. L. And immediately, when Jeſus perceived in his [a] ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, why [b] reaſon ye theſe things *ſo cauſeleſsly* in your hearts? 1 Whether is it eaſier to ſay to the ſick of the palſy, thy

2 By lifting up a large hatchet; comp. Deut. xxii. 8.; 2 K. i. 2.

3 Or pulled it up. Common ſenſe ſuggeſts that this muſt have been done with great care.

4 It was meet in this manner the efficacy of true faith ſhould be manifeſted. They prayed not in words, but were earneſt ſuitors by deeds. His ſpeechleſs ſtate was his moſt powerful petition.

5 It was doubly gracious to comfort the mind of the humble penitent prior to the relief of his body. A ſharp and tacit rebuke to phariſaic pride and arrogance. It was full of majeſty, and no leſs tenderly condeſcending; comp. Joſh. vii. 19.; Eccl. xii. 12.; 2 Tim. ii. 3. Hence he may be underſtood to have been young.

6 Or take courage, This would remove all fear of impropriety or intruſion. Here, as elſewhere, we have a pleaſing mixture of authority and benevolence; ſee M. x. 24.; M. ix. 22.; J. xxi. 5.; comp. 1 J. ii. 1. 12. 18. 28. &c.

7 They only blaſpheme who, without authority, attribute to themſelves what is proper to God; comp. M. xxvi. 65.

8 They were right in their principle, but extremely wrong in the application of it. Alluding probably to Iſ. xliii. 25.

1 In its own nature the remiſſion of ſins is the moſt difficult of the two, being of a higher order than any thing natural. But this laſt is more obvious to human ſenſe; and, therefore, he would prove

thy ſins be forgiven thee, *which have brought on this extreme bodily evil*; or, to ſay *to him*, ariſe *from being any longer bound by them*, take up thy bed, and walk *off with it*. M. But, that ye may know the Son of Man, *who is ſo mean in outward appearance*, hath *divine* power *even while* on 2 earth, to forgive ſins; *I have ſpoken as above*. (Then ſaith he to the ſick of the palſy), M. I ſay unto thee, *in plain terms*, ariſe, and take up thy bed, and go away into thy houſe. And immediately [3], *by that powerful word*, L. he roſe up M. 3 before them all, L. and took up that whereon he lay, M. and departed *in perfect vigour* to his own houſe, L. *humbly* glorifying God. M. But, when the multitude ſaw it, they marvelled, L. and they were all 4 amazed, and, *with united hearts and voices*, glorified 5 God [6] *by cheerful praiſe likewiſe*, which had given ſuch *unprecedented* power unto *one of the children* of 6 men; M. ſaying, *under deep and ſolemn awe*, L. we have ſeen ſtrange things to day: M. We never *before* ſaw it on this faſhion, *even among thoſe who have been deemed the moſt excellent*.

SECT. 83. *The Calling of a Publican*; M. ix. 9. &c.; M. ii. 14. &c.; L. v. 27. &c.

L. And, after theſe things, he went forth M. again by the ſea ſide; and all the multitude [2] *ſtill* reſorted unto him, and he

prove unto them the certainty of inviſible things by what they could all judge of. Putting the two together there could be no room to charge him with being either preſumptuous or falſe. Which is eaſier, to ſee the heart and to know that a perſon is worthy of forgiveneſs, or to work a miracle?

2 To diſtinguiſh from that which is more complete, and which God hath reſerved for another world; comp. M. x. 22; M. xiii. 13.; Heb. iii. 6. 14.; vi. 2.; Phil. iii. 20.; 1 Cor. xv. 24. &c.

3 This put the miracle beyond all doubt. In an inſtant he became as whole and ſtrong as if he had never been afflicted at all. They gave him room to go out who could give him none to come in.

4 Even to awe and dread of Almighty God; comp. L. v. 26.; Acts v. 5. 11.

5 See Pſ. l. 23.; L. ii. 20.; xvii. 15. 16.

6 Comp. Jon. i. 5.; M. xxvii. 44. Singular for the plural, and v. v.

taught them. M. And, as he paſſed *out* 1 from thence, M. he ſaw, *in his way to the lake* [b], Levi, the ſon of Alpheus, a *chief* 2 Publican, M. named *alſo* Matthew, L. ſitting at the *place appointed by government for* receipt of cuſtom: And, *becauſe he knew him to be a perſon of good diſpoſitions*, he ſaid unto him, follow me *as your guide*. And he left *his gainful trade*, and all M. *his outſtanding debts to the care of ſome proper friend*, aroſe, *without delay*, and followed [c] him.

SECT. 84. L. And Levi, *from reſpect to Chriſt*, made him a great [a] feaſt in his own 1 houſe, M. and it came to paſs as Jeſus 2 ſat at meat in *this* his houſe, M. behold many *invited* 3 Publicans, and *other people known to be groſs* [b] ſinners came, and ſat down with him *to enjoy his inſtructive converſation*, and his diſciples *at table* to eat: M. For they were many, and, *having leave given*, they *eagerly* followed him. L. And the *more preciſe* Scribes and Phariſees murmured, M. [c] when they ſaw him *openly go in, and knew for certain that he did* eat with Publicans and ſinners; M. and, *fearing as yet to ſpeak with Jeſus himſelf, they* 4 ſaid unto his [d] diſciples, why eateth L. and drinketh your *high-pretending* Maſter with *ſcandalous* Publicans and ſinners? M. But, when Jeſus heard that *ground of offence from his diſciples*, M. he ſaith unto them *who objected*, they that are *perfectly* whole 5 have no need of *advice from* [e] the phyſician, but they that are ſick: *And, upon a like principle*, I am come not to call the *real and ſuppoſed*

1 The houſe where the paralytick was cured, and on his way to the lake; ſee M. ii. 10.

2 Very odious among the Jews, and an employment attended with much corruption and temptation; whence M. ix. 11.; xi. 19.; xxi. 15.

1 Matthew himſelf mentions not whoſe houſe it was from a modeſty much to be commended.

2 Or reclined; comp. M. xi 12.; L. xv. i.

3 Or Tax-gatherers. Their employment, as above ſaid, was odious in itſelf, to a people who thirſted for liberty, and from the number and greatneſs of their temptations there were but few honeſt among them. Matthew would allure them to admire and love the Lord Jeſus as himſelf did.

4 Hoping thereby to leſſen their affection for, and attachment to him.

5 The rebuke is moſt mildly conceived.

poſed 6 righteous, but 7 ſinners, *even* [f] *of the worſt kinds*, to repentance. M. But go ye 8, *with all your high profeſſions*, and learn what that *of the prophet Hoſea* 9 meaneth, I will [g] have 10 mercy, and 11 not 12 ſacrifice.

Sect. 85. M. ix. 14. &c.; M. ii. 18. &c.; L. v. 33.

M. Then the diſciples of John, *after the example of their maſter*, M. and of the Phariſees, *who* uſed to faſt *in private*, M. came to him, ſaying, why do the diſciples of John *the baptizer*, and of the Phariſees faſt oft 1, *to keep at under their bodies*, L. and, *upon theſe occaſions*, make *ſuitable* prayers; but thy diſciples, *to every one's obſervation* 2, eat and drink *freely upon all days alike*, and 3 faſt not [a] *religiouſly as they do?* M. And Jeſus ſaid unto them [b], can ye *ever think to* make the children 4 of the bride-chamber faſt while the bridegroom is with them? M. As long as the bridegroom is *continued* with them, they cannot *properly* [c] faſt, M. *or* mourn. But the days will *ſoon* come, when the bridegroom

6 Who have left ſin already and are moſt affectionately ſet on doing good; comp. L. xv. 7.; M. xviii. 13. Yet the beſt may be improved.

7 Impious perſons, who make a mock of religion and lead a looſe life.

8 With all ſuitable mildneſs, how open was Jeſus and bold? comp. Jud. x. 14.; Prov. vi. 6.

9 Ch. vi. 6. Such ſevere rebuke was juſtly due to the want of charity, under a form of godlineſs. How ſoft withal and piercing is it?

10 Put for every good beneficent work.

11 Or, rather than.

12 Put for every other poſitive rite, as being the chief.

1 See M. vi. 16.; L. xviii. 12. One of the ſureſt ways to popular fame.

2 Not alledged concerning Chriſt himſelf, nor could be; comp. L. v. 33.; vi. 12.

3 In every age of the church private faſts are left to be determined by the convenience of Chriſtians.

4 His invited relations and friends; comp. Jud. xiv. 11.; Pſ. xlv. 15.; M. xxii. 2.; xxv. 1. &c.; 1 Cor. xi. 2.; Rev. xix. 7. &c. It is not impoſſible, but it would be abſurd.

bridegroom ſhall be taken from them; and then ſhall [4] they faſt 5, *under great grief of ſoul*, M. in thoſe days.

SECT. 86. L. And he ſpake *yet* a *new* parable 1 unto them; M. no man *when he is mending* ſeweth, *if he can help it*, a piece of a new cloth on an 2 old [a] garment; elſe the new piece that filled it up *ſoon* taketh away from the old garment; M. and the rent, *when ſtretched*, is made worſe *than ever*. L. And, *beſides*, the piece that was taken out of the new, agreeth not *either in colour or form to look upon* with the old. And [b], *in like manner*, no man putteth new *friſky* 3 wine into old *leathern* bottles, elſe the new wine *fermenting* will burſt the bottles, and be *intirely* ſpilled; and the bottles *too* ſhall periſh *from any farther uſe*.

CHAP. VIII.

SECT. 87. *The Ruler's Daughter is reſtored to Life; and the Woman diſeaſed with an Iſſue of Blood is healed;* M. ix. 18. &c.; M. v. 22. &c.; L. viii. 41. &c.

M. WHILE he ſpake theſe things unto them, L. behold there came a man, named Jairus, and he was a 1 ruler of the Synagogue *in the city of Capernaum*; and, when he ſaw

5 Comp. Lev. xxiii. 27.; Num. xxx. 13.; 1 Cor. iv. 11.; 2 Cor. xi. 27.

1 A feigned hiſtory or compariſon, taken from any thing natural to explain what is ſpiritual. Though, for moſt part, obſcure, they are of great uſe to inſinuate truth after a pleaſant and gradual manner. They move the affections, keep hold of the memory, excite and preſerve attention. Some things at firſt could not be taught otherwiſe without giving offence. In parables certain circumſtances are abſolutely needful to the ſenſe, others added only by way of ornament; and here great prudence is to be uſed by carefully marking the deſign. No part whatever ſhould be too much ſtretched; comp. Prov. xxx. 33. Reſtrain the ſubtility of human genius, to avoid what is falſe and ridiculous.

2 Or raw and unwrought.

3 Comp. Joſh. ix. 4. 13.; Pſ. cxix. 83.

1 Or governor, whoſe office it was to read the law in that ſacred

ſaw him, he fell *down* at his feet, M. and worſhipped 2 him *with profound reſpect*, L. and [a] beſought him, that he would come *immediately* into his houſe: For he had one only daughter, about twelve years of age, *and chief ſolace of his life*, and ſhe lay, *to all human appearance*, a-dying. M. He beſought him greatly, ſaying, my little daughter lieth at the *very* point of death; *or*, M. is even now, *it may be*, dead; but, *if not*, come, *e'er that dreadful event ſhall take place*, and lay thy 3 hand upon her, M. that ſhe may be healed *of her ſickneſs*, and yet live; and, *I am confident, that thy intereſt with Almighty God is ſuch, that* ſhe ſhall *indeed* live. And Jeſus [b] aroſe, *without delay*, M. and went [c] with him, and much people 4 followed him *to ſee the event*, M. and ſo did his *apoſtolical and other* diſciples. L. But, as he went *to the ruler's houſe*, the *crowds of* people thronged him.

SECT. 88. M. And behold, *among the multitude, there was* a *certain* woman which was diſeaſed with an iſſue of blood, L. *for no leſs than* 1 twelve years, M. and had ſuffered many *diſagreeable* things of many *trials made by* phyſicians, and L. had ſpent all her living 2 upon *the medicines preſcribed by thoſe* phyſicians, neither *till now* could be healed of any, M. but, *in ſpite of their beſt ſkill*, grew rather worſe; when ſhe had heard of *the various and wonderful cures performed by* Jeſus, came 3, *as ſhe was able*, in the preſs L. behind him, and *ſlightly* touched the borders of his 4 garment.

cred place, and to direct or carry on the other devotional exerciſes; comp. J. vii. 48. Sometimes there were more than one; comp. Acts xiii. 15.

2 Here was faith, humility, earneſtneſs, and truſt, the beſt requiſites for ſucceſsful petitioning.

3 A common ſymbol of beſtowing gifts, and uſually accompanied with prayer; See 2 K. v. 11.; M. xix. 13.; Acts iv. 30. This hiſtory is much abridged by Matthew. Jairus had as yet no notion of a cure in abſence. Between hope and fear, therefore, he did excellently well ſpeak.

4 Owing in part, it may be, to the greatneſs of the petitioner.

1 Being all this time fed only with good hopes and comfortable words.

2 Or ſubſtance ſhe had to live upon.

3 All, ſave the rudeſt, would yield to viſible ſigns of female ſickneſs. Her modeſty and reverence for the law might alſo ſet her a trembling; comp. Lev. xv. 24. &c.

4 Comp. Num. xv. 38.; Deut. xxii. 12.; L. vi. 19.

garment. M. For ſhe ſaid within herſelf, if I may but *thus* 5 touch *any part of* his [a] garment *whatever*, I ſhall *ſoon, if not immediately*, be *made* whole. And the woman, *as ſhe expected*, was 6 made whole from that hour: M. And ſtraightway the fountain of her blood was *ſtaunched and* dried up, and ſhe felt in *the vigor of* her body that ſhe was healed of that *late ſevere waſting* plague. And Jeſus immediately knowing in himſelf that *powerful* 7 virtue had gone out of him, turned him about in the preſs, and ſaid, *in her hearing*, who *was it that juſt now* touched my clothes? L. Who [b], *by this means*, *perſonally* touched me? When all *who were now neareſt unto him* denied, Peter and they that were *moſt intimate* with him M. of his *own* diſciples ſaid, L. Maſter, the multitude throng thee *on every ſide*, and *even* preſs thee *to a great degree*, and ſayeſt thou *then*, who touched me? *Such inconvenience muſt happen.* And Jeſus ſaid, ſomebody *of deſign* hath touched me; for I do *certainly* perceive that *powerful* virtue is gone out of me *to heal.* M. And, *upon this*, he looked round about *him again*, to ſee her that had done this thing. L. And, when the woman ſaw that ſhe was not hid *from ſo great a miracle-worker*, M. knowing, *beyond a doubt*, *in herſelf*, what was *graciouſly* done in her, fearing [c] and trembling 8 *to abide his reproof*, *for ſome part of her conduct or other*, *in this matter*; ſhe came *forward*, and fell down before him, and *candidly* told him all the truth, *from firſt to laſt*; L. and, for what cauſe, *in particular*, ſhe had touched him, ſhe *likewiſe* declared, *without reſerve*, before all the people; and how ſhe was healed immediately. M. And, when he ſaw her *ſo much affected with confuſion and fear*, he ſaid L. unto her, *in a moſt gentle and condeſcending manner* [d], M. daughter, be of good comfort, thy faith,

5 From modeſty ſhe was unwilling to diſcover the nature of her malady. What ſhe deſigned was not in every caſe againſt the law; M. viii. 3. She ſuppoſed divine virtue to be wholly throughout him in the way of natural emanation, and that ſhe might be cured as it were by ſtealth. But ſoon ſhe came to know that this depended upon his will.

6 Thus too have ſome graces been ſurpriſingly acquired, and to appearance out of the ordinary conduct of God.

7 This abode with him cloſe, which could be ſaid of no other prophet. An evidence that nothing could eſcape his notice, and an opportunity of both illuſtrating and commending faith. Such notice ſerves to condemn a ſuperſtitious regard to any thing which may look like a relique of his, without ſome proper warrant from himſelf.

8 Her only crime was exceſs of faith and truſt, both pleaſing to Jeſus Chriſt.

faith, *in my divine miſſion and power*, hath made thee whole *as thou now art*. M. Go home in 9 peace, and, *as at preſent, ſo in all time coming*, be *thou* whole of thy *late ſevere* plague.

SECT. 89. L. While he yet ſpake *to the woman*, there cometh one from the ruler of the Synagogue's houſe, ſaying to him, thy daughter is *juſt now* dead; M. why 1 troubleſt thou the *indulgent* Maſter *to travel* any farther? L. Trouble him not 2 *unneceſſarily*. M. As ſoon as Jeſus heard the *heart-rending* word that was ſpoken *to an affectionate parent*, he, *in the ſame moment, to prevent an agony of deſpair*, ſaith unto the ruler of the Synagogue, *in the healing ſpirit of divine benevolence*, L. fear [a] not; believe only 3, *and truſt to him that dwelleth in me*, and ſhe ſhall be made *completely* whole. M. And he ſuffered no man *of the company* to follow him *farther than the door*, ſave Peter, and James, and John, the brother of James; *whom now, as afterwards, he did eminently diſtinguiſh*. M. And, when Jeſus came into the ruler's houſe, and ſaw the minſtrels 4 *they had ſent for, ſinging and playing their ſoft muſical airs*, and *others of* the people making a *confuſed* noiſe, M. and them that *more honeſtly* wept and wailed 5 greatly [b] *a death ſo premature*, he ſaith unto them, why make ye this ado, and weep *with ſuch extravagance?* L. Weep not *any longer*, but M. give place *to my admiſſion*; for the maid is not dead *in the manner you ſuppoſe* 6, but *is as one who* [c] ſleepeth. And they, *underſtanding his*

9 Denoting among the Jews all manner of happineſs both temporal and ſpiritual.

1 Judging it vain to call for help after death.

2 His late arrival they might think, likewiſe, would only ſerve to increaſe family ſorrows.

3 It is now in thine own power to obtain thy wiſhed for object.

4 In their ſongs they made often honourable mention of the dead; comp. 2 Chr. xxxv. 25. &c.; Jer. ix. 17.; xlviii. 36.; Acts ix. 39. How much better is it ſilently and ſecretly to reflect upon death? They tore their hair and beat their bodies; comp. Am. v. 16. The like practice, Dr Shaw informs us, is ſtill cuſtomary in the eaſt, and that mourning women are great miſtreſſes of thoſe melancholy expreſſions. They do their parts with ſuch proper ſounds, geſtures, and motions, that they rarely fail to work up the aſſembly to an extraordinary pitch of thoughtfulneſs and ſorrow.

5 Comp. Gen. xxi. 16.; Jud. ii. 4.; 1 Sam. xxx. 4.

6 You ſhall ſee her awake out of that inſenſible ſtate immediately. An unoſtentatious figure; and, though ambiguous, yet not contrary to truth. The mark of a humble mind, like J. xi. 11.

his words literally, did, *with great rudeneſs*, laugh him [d] to ſcorn, L. knowing, that ſhe was *moſt certainly* dead. M. But, when he had *deſired* to put them all out *who were hired and ſent for to mourn*, L. he ſuffered no man to go *with him*, ſave Peter, and James, and John, and the father and mother of the [e] maiden, *to witneſs the truth of what ſhould happen*; M. and entereth in where the damſel was lying, L. and 7 took her [f] by the hand, *as if under a natural ſleep*, and called, ſaying M. unto her *then dead carcaſe*, maid, talitha cumi, which is, being interpreted, damſel, (I ſay unto thee) 8, ariſe. L. And, *ſoon as he ſpoke*, her ſpirit *and ſtrength* came again; and ſhe aroſe 9 ſtraightway, M. and 10 walked *with eaſe*, (for ſhe was of the age of twelve years), and commanded, *in further evidence of her complete health*, that ſomething ſhould be given her 11 to eat. L. And her parents were aſtoniſhed, M. with great *and joyful* aſtoniſhment, *even beyond expreſſion*; and, *with his* [g] *uſual modeſty*, he charged them ſtraitly, L. that they ſhould tell no man, *as yet* what was done. M. And the fame [h] thereof, *notwithſtanding*, went abroad into all that land.

SECT. 90. *Two blind Men cured*; M. ix. 27. &c.

M. And, when Jeſus departed thence, two blind men [a], *hoping to receive benefit from what they had heard of his goodneſs, by means of their guides*, followed him *through the ſtreets*, crying *out with great importunity*, and [b] ſaying, thou *moſt eminent* 1 Son of

7 Here is full proof both of Chriſt's humanity and divinity.

8 Or, awake girl. Thus he expreſſed his power over death.

9 Therefore not owing to any natural cauſe.

10 To evince more clearly the ſtrength of the miracle. Strength and cheerfulneſs came with life. In troubles of long duration, weakneſs and pain continue often after an effectual cure is begun.

11 Comp. L. xxiv. 41.; J. xxi. 5. Hence it appears that there could be no deceit. How perfect is our Lord's decorum upon this occaſion! How much is he maſter of himſelf, and ſuperior to any views of human applauſe! In the conſtellation of Chriſt's miracles we are perhaps leſs ſenſible of the luſtre and glory of each.

a The fame as great Meſſiah; comp. M. xii. 23.; J. vii. 31.

b Strong and well grounded faith.

of David have mercy on us. And, when he was come into the houſe *of his uſual reſidence in Capernaum*, the *two* blind men came, *by permiſſion*, to him; and Jeſus [c] ſaith unto them, believe ye *indeed* that, *by the mighty power of God in me*, I am able to do this? They ſaid unto him 2, yea, Lord, *we moſt ſeriouſly do*. Then touched he their eyes, *in recompenſe of ſuch wiſe and ſtrong belief*, ſaying, according to your [d] *ſincere* faith, be it unto you. 3 And their eyes were [e] opened *that inſtant*; and Jeſus ſtraitly 4 charged them, ſaying, ſee [f], *as much as in you lies*, that no man know it. But they, when they were departed 5, *unable to repreſs the joy of ſo new and great a felicity* [g], ſpread abroad his fame in all that country.

Sect. 91. *A dumb Devil cured*; M. ix. 32. &c.

M. And *again*, as they went out *from the houſe*, behold they [a] *of that country* brought to him a 1 dumb man poſſeſſed with a devil. And when, *by his ſovereign command*, the devil was caſt out, the *man who had ſo long been* [b] dumb ſpake *readily and diſtinctly*: And the multitudes marvelled, ſaying, it was never [c] ſo ſeen *that ſuch great and various miracles were performed even* in *the land of* Iſrael *itſelf; and with ſuch aſtoniſhing eaſe*. But the Phariſees, *filled with envy and rage* [d], ſaid 2, he caſteth out *theſe inferior* devils through *Beelzebub's aid* 3, the prince of devils.

2 This faith was the greater that they had the knowledge of his miracles only from report.

3 Comp. Iſ. xxxv. 5.; xlii. 7.; L. xxiv. 31.

4 As in ſeveral other caſes; ſee M. viii. 4.; xvii. 19.; M. v. 43.; L. viii. 56. to prevent the immediate envy and rage of the Jews, and the mobbiſh attempts of the common people to make him a king. They might own the miracle upon being aſked, but not induſtriouſly ſpread the knowledge of it.

5 In all this they had no purpoſe of a criminal diſobedience.

1 Comp. M. xii. 22.; L. xi. 14. Nor reaſon to wiſh for health, nor tongue to aſk it. How miſerable!

2 The very conſummation of malice.

3 That bitter enemy of truth and goodneſs. How abſurd as well as blaſphemous!

CHAP. IX.

SECT. 92. *Jesus cureth him which had an Infirmity thirty-eight years;* J. v. 1. &c.

J. AFTER this, there was a 1 *great* feast of the Jews, and Jesus, *according to his custom*, went up to 2 *attend at* Jerusalem. Now, there is at Jerusalem, by the sheep 3 market, a *large* pool *for watering and cleansing*, which is called in the Hebrew Tongue 4 Bethesda, having five *stone* 5 porches, *and covered above*. In these lay a great multitude 6 of impotent folk *from various causes*, of blind, halt *in their feet* 7, withered *in different members of their body*, waiting for the moving of the water *and earth together which lay under it*. For, *the common belief was, that* 8 an angel went down *unseen from heaven*, at a certain 9 season *of the year* into the pool, and troubled the water; whosoever then first, after the troubling of the water 10, stepped in, was made whole of whatsoever disease he had.

SECT.

1 Generally understood to be that of the passover; comp. Ex. xxiii. 14.; M. xv. 6.; L. xxii. 1.; J. ii. 13.; though not certain.

2 Here he would find good opportunity to set forth his doctrine and declare his authority.

3 Or gate; see Neh. iii. 1.; xii. 39.; comp. 2 K. xviii. 19.; xx. 20. By this gate the sheep for sacrifices were led into the city.

4 That is the house of favour or mercy. Even fit to swim in.

5 Porticos, or cloysters. Three of these, Mr Maundrel tells us, remain to this day.

6 Comp. M. viii. 17.; L. xiii. 11. 12.

7 Comp. M. xii. 10.; L. vi. 6.; 1 K. xiii 4.

8 The Jews called every thing an angel, or messenger, by which God acts. This water probably had, at some particular times, some medicinal virtues.

9 Not said how often, nor is it now needful to be curious.

10 Natural means were sometimes used in miracles; 2 K. v. 14.; xx. 7.

SECT. 93. And a certain man was *lying* there, which had an infirmity *of deep root, for the ſpace of* 1 thirty and eight years. When Jeſus ſaw him lie, *unnoticed, by the ſide of the pool*, and *ſupernaturally* knew that he had been now a long time, *without aid*, in that *diſmal* caſe, he [a] *compaſſionately* ſaith unto him, wilt thou be made whole *of thy long and grievous diſorder?* The *poor* impotent man anſwered him *who ſhewed ſuch gracious attention*, Sir, *my deſire is great*, but I have no man *belonging to me ſo able and friendly as*, when the water is troubled, to put me *firſt* 2 into the pool: But, while I am coming, *in the beſt manner poſſible*, another, *taking advantage of my ſlow motions*, ſteppeth down before me, *and enjoys the whole benefit of the miracle.* Jeſus ſaith unto him *who had ſuffered ſo much, and in good patience of ſoul* 3, riſe, take *up* thy bed *from under thee*, and walk *home.* And immediately, *as he ſpake theſe majeſtic and authoritative words*, the man was made *completely* whole; and, *in a tranſport of wonder and joy* 4, took up his bed, and walked *ſtraight home* [b]: and on the ſame day was the 5 Sabbath.

SECT. 94. J. The Jews, therefore, *of ſtrict regard to ritual obſervances*, ſaid unto him that was cured, it is the Sabbath day; *and* it is not [a] lawful for thee *thus* to carry thy bed 1, *in defiance of both God and man.* He anſwered them, *even* he that made me *ſo amazingly and ſuddenly* whole, the ſame 2 ſaid unto me, take up thy bed [b] *whereon thou haſt ſo long and miſerably lain*, and, *in public honour of thine Almighty Deliverer*, walk *away to thy houſe.* Then, *regardleſs*

1 To make the miracle more notable. His caſe was the faitheſt from hope of any; comp. L. xiii. 11.; viii. 43.

2 He muſt therefore have been poor as well as diſeaſed. This was a modeſt intimation of his wiſh to obtain help, from one ſo apparently merciful and able.

3 He requires no faith, being as yet ignorant who Chriſt was.

4 All clear ſigns of health and ſtrength; comp. M. xiv. 20.; xv. 27.; viii. 4.; L. v. 14.

5 Or a Jewiſh day of bodily reſt.

1 Comp. Neh. xiii. &c.; Jer. xvii. 21. 22. 24. His ſudden and certain recovery, however, was fit to be known for the glory of God and the good of mankind. It was a ſanctification of the Sabbath, rather than the contrary. They thought it no fault to grudge and envy the poor man's health.

2 He believed him juſtly to be ſuperior both to man and to the Sabbath.

regardleſs of what he had told them concerning a miracle, aſked they him, what *audacious* man is that, which, *in the face of all religion*, ſaid unto thee [b], take up thy bed, and walk *off?* And he that was healed wiſt not *at the time* who it was *by name:* For Jeſus, *ſoon as the cure was over*, had 3 *modeſtly* conveyed himſelf away *through one of the porches*, a multitude being in that place *where the miracle was done*. *But* afterward Jeſus findeth him [c] in the *court of the* temple, *giving* 4 *thanks to God for his amazing recovery;* and ſaid unto him, *on purpoſe to diſcover clearly who he was*, behold, *through rich divine goodneſs*, thou art *now* made whole, *from the cauſe* [d] *of thy late, great, and long continued trouble;* ſin no more *hereafter to the provoking of God's anger*, leſt 5 a *far* worſe thing *ſtill than what has yet happened* come unto thee. The man, *hoping to be of uſe*, departed *from the temple*, and told the Jews *who had taken ſuch offence*, that it was Jeſus *of Nazareth, the celebrated prophet both by word and by deed*, which had made him whole; *and whom all were bound to honour*. And, therefore, did the Jews perſecute Jeſus *yet more maliciouſly;* and *even* ſought, *if they could*, to ſlay him *outright* 6, becauſe [e] he had done theſe *ſo neceſſary and merciful* things on the Sabbath day.

SECT. 95. *A Diſcourſe of Jeſus to the Jews concerning the Power he had received from the Father;* J. v. 17. &c.

J. But Jeſus, *being well aware of their prejudice and malice* 1, anſwered them, my *heavenly* Father, *whoſe religious worſhip you ſeem*

3 An elegant Metaphor, borrowed from ſwimming, or gliding as through water. Partly to give place to envy for a time, and partly to give the man ſo much better opportunity for declaring the miracle.

4 Comp. L. xviii. 10.; Acts iii. 1. &c. Chriſt choſe an opportunity for inſtructing him how to improve his late mercy, his chief view all along.

5 Comp. Deut. xxviii. 21. 22.; 1 Cor. xi. 30. He might be left to harden in guilt, or be taken off the earth by a ſudden death. Deliverance from ſuffering by paſt ſins, is a dreadful aggravation of future guilt.

6 This was their pretence only.

1 Poſſibly this might happen in the preſence of a ſolemn council; ſee ver. 33.

ſeem to have ſo great zeal for 2, worketh hitherto [a] *in ſupport of all his creatures*, and I *too* work *after his example, and having his authority, in behalf of his reaſonable offspring*. Therefore, *in place of yielding to argument*, the Jews ſought the more *eagerly* to kill him, becauſe *now they did pretend* he had not only broken *by command the reſt of* the Sabbath; but *blaſphemouſly* ſaid alſo, that God was his *own* 3 *peculiar* Father, making himſelf, *as to freedom and manner of acting* 4, equal with God. 5 Then, *mildly obviating their malice*, anſwered Jeſus, and ſaid unto them, verily, verily, I ſay unto you, the Son *of the Higheſt, great as he is*, can do nothing *of that ſort which is complained of as* of himſelf, but what he ſeeth the Father *and fountain of all juſtice* 6, do *before him*; for what things ſoever he doth, *by way of inſtruction and pattern*, theſe 7 alſo doth the Son likewiſe. For the Father loveth the Son *with an entire affection*, and ſheweth 8 him all things that himſelf doth; and he will ſhew him *an example of yet* greater works than theſe [b], that ye, *however unwillingly*, may 9 *be obliged to* marvel. For, as the Father raiſeth up the dead, *how and when he pleaſes*, and *completely* 10 quickeneth them; even ſo the Son 11 quickeneth whom 12 he will. For the Father, *in his own perſon*, judgeth no man

2 Either immediately, or by his angels at all times. Even circumciſion and killing of ſacrifices themſelves did allow to be lawful as divine works. The phariſaic cavillers might have urged, in Chriſt's hearing, how the Father did reſt, without a proper knowledge of what they ſaid.

3 Or his above every other; comp. M. xvi. 16.; Rom. viii. 33.; M. xxvi. 63.; J. viii. 41.

4 This was highly injurious, as he ranked not his own but his father's works above the Sabbath.

5 He might deſign likewiſe to make them reaſonably afraid of his power.

6 Comp. J. xii. 49. He may refer to peculiar divine impulſes.

7 They have both one will and power, though to the father is attributed pre-eminence of right and command; ſee ver. 20.

8 To ſlander the one, therefore, is to ſlander the other; ſee ver. 26. J. viii. 28.

9 Comp. J. xi. 47. Some by means of them would be led to believe. What a mild rebuke was this of their preſent unbelief!

10 Or ſhall quicken; comp. ver. 22. 24. 26. Expreſſes certainty, and as juſt at hand; ſee 2 K. iv. 35.; Deut. xxxii. 39.; Tob. xiii. 3.; Wiſd. xvi. 13.

11 Preſent again for the future; comp. L. vii. 15.; viii. 54.; J. xi. 43.

12 Yet both in harmony; ver. 30.; comp. Pſ. cxxxv. 6.

man *hereafter*; but hath 13 committed [c] all judgment unto the Son; that all men, *acknowledging his divine power and dignity*, ſhould 14 honour the Son *with loyal obedience*, even as they honour the Father. He that honoureth not the Son, *in his ſovereign and judicial characters*, honoureth not [d] the Father, which hath ſent him, *to ſpeak and act in the manner he hath done.*

SECT. 96. J. Verily, verily, I ſay unto you, *as a matter of the utmoſt importance*, he that *ſtedfaſtly* 1 heareth *and obeyeth* my word, and [a] believeth on him that ſent me, *under divine commiſſion* 2, hath, *in ſure reſerve for him*, everlaſting [b] life; and ſhall not come into *the* condemnation *of unbelieving obſtinate ſinners*; but is *already* paſſed from *under a ſentence of* death unto *the bleſſed and lively hope of an endleſs* life 3. Verily, verily, I ſay unto you, the 4 hour is coming, and now is *at* 5 *hand*, when the dead 6, *both in ſpirit and law*, ſhall hear the *inſtructing* voice of the Son of God, and they that hear *as they ought* 7 ſhall live *in joy and happineſs without end.* For as the Father hath *originally and eſſentially* life in himſelf, *with undoubted power to communicate the ſame*, ſo hath he given to the Son to have *a principle of* life in himſelf, *with power of beſtowing it agreeably to his own inſtruction and example*; and hath given him authority to execute *final* judgment alſo, becauſe he is the 8 Son of Man. Marvel not *therefore* at this *ſaying*, *as*

13 Or decreed to commit. This is the chief authority of any; ſee Acts xvii. 31.; x. 42.; 1 Pet. iv. 5.

14 For illuſtrating this divine oeconomy; ſee Pſ. ii. 11. 12.; Phil. ii. 10. Hence their intimacy of union doth clearly appear.

1 Comp. M. vii. 21. &c.; J. xiii. 17.; Jam. ii. 26. Momentous truths ſhould be often repeated.

2 See J. iii. 16. 36.; vi. 54.; xx. 31.; 1 J. v. 11. 12.

3 A ſtrong method of aſſeveration, to hold out undoubted truth and weight!

4 Or time, Hebraiſm.

5 Preſent examples being given; ſee M. v. 41.; L. vii. 14.; J. xi. 43. M. xxvii. 52. 53.

6 Comp. Eph. ii. 1. 5.; Col. ii. 13.; M. viii. 22.; L. ix. 60; xv. 24. 32.; Rom. vi. 13.; Eph. v. 14.; 1 Pet. iv. 6. Such were moſt of the Jews.

7 Comp. ver. 26. with J. vi. 68.; x. 36. Thus do all paſs, as above, ver. 24. whoſe former ſins are blotted out.

8 Or a ſon of man. Referring to Dan. vii. 3. 14. The grounds of his exaltation are ſet forth, Phil. ii. 8. 9.; Heb. i. 9.; xii. 2.; See M. xxv. 31. &c. He hath a nature like their own, and can

be

as though it were ſtrange and incredible; for the 9 hour 10 *ſpoken of by Daniel, the prophet*, is coming, in the which all that are in the 11 graves ſhall hear 12 his *commanding* voice, and ſhall come forth, they that have done good *by my order and example* unto the reſurrection of *endleſs* life *and happineſs*; and they that have done evil, *under an obſtinate heart of unbelief*, unto the reſurrection of *final and endleſs* 13 damnation. I can of mine own ſelf do nothing *of ſo high a nature*; *but* as I hear *and learn* 14 *from him who is ſole ſupreme*, I 15 judge; and my judgment is *moſt* juſt, *in the declaration of it*, becauſe I ſeek [c] not *by any partial means whatever to gratify* mine own will, but, *as a true and faithful witneſs, to make known at all hazards* the will of the Father 16 which ſent me.

SECT. 97. If I, *alone indeed*, bear witneſs of myſelf, my [a] witneſs is not *to be depended upon as* 1 true. There is another *of undoubted reputation* 2 that beareth witneſs of me, and I know, *as ye alſo may*, that the witneſs which he witneſſeth of me is true *and credible*. Ye, *under high and juſt eſtimation of his ſingular excellence*, ſent 3 *meſſengers* unto John, and he, *in moſt expreſs terms*, bare witneſs to the truth *of my divine authority and miſſion*. But *ſtill* 4 I receive not *my chief* teſtimony from man *of any rank*; but theſe things, I ſay, *in conformity to your late prevailing and right ſentiments*

be ſeen by them. His piety, modeſty, humility, meekneſs, juſtice, and equity, were incomparable.

9 Or time.

10 Ch. xii. 2. &c.

11 Expreſſive ſometimes among the Jews of great irretrievable miſeries; ſee Pſ. xxii. 29.; xliv. 25.; lxxxviii. 4. &c.; Prov. ix. 18. Even ſuch will God redeem; Ezek. xxxvii. 12.; Hoſ. xiii. 14. Or have long ſince been dead.

12 A figure taken from rouſing out of ſleep; ſee Rev. xx. 13. and comp. 1 Cor. xv. 52.; 1 Th. iv. 16.; Rom. xi. 25. 26.; Rev. xiv. 6.

13 Or judgement.

14 Comp. ver. 20.; J. viii. 26. 28.

15 Do, or, ſhall judge.

16 Comp. Heb. x. 9. 10.; M. xxvi. 39.

1 Comp. J. viii. 13. 17.

2 Viz. John Baptiſt. Glancing chiefly at J. i. 29. &c.; the bleſſed effects whereof ſtill continued.

3 See J. i. 19. &c.

4 Or ſeek not to receive; ſee ver. 44.; comp. J. iii. 11.; 1 J. v. 9.

ments who now conſpire againſt my life, that ye might, *by means of ſo eaſy an argument among others*, be [b] ſaved *from this and every kind of guilt through faith*. He was *indeed* a 5 burning and a ſhining light, *to point out with zeal the road of virtue and endleſs happineſs*; and ye *of this nation* were [c] willing for a 6 *ſhort* ſeaſon to rejoice in his *inſtructive* light. But, *truly creditable as he was*, I have *yet* a greater witneſs than that of John; for the *manifold, beneficent, miraculous* works which the Father hath given me [d] to finiſh, *in ſupport of my divine authority*, the ſame works that I *openly* do, *every where*, bear witneſs of me, that the Father hath ſent me, *as his ambaſſador to men*. And, *indeed, I may ſay with the greateſt propriety, that* the Father himſelf which hath ſent me hath, *beſides thoſe wonders of power and mercy*, born *direct and audible* 7 witneſs of me *from heaven*. Ye have neither heard his voice, *in ſuch manner before*, at any time, nor ſeen *what may be termed* his *image* or ſhape 8, *as now reflected from me*. And, *after all* [e], ye have not *the belief of* his 9 word abiding in you; for whom he hath ſent, *as his commiſſioned ſervant, and moſt amply ſealed too in that auguſt character*, him ye believe not. Search *alſo with proper diligence* the [f] Scriptures 10 *of former times*, for in them ye *rightly* think ye have *an account of what is to be believed and done, in order to* eternal life; and they are they which, *from the beginning*, teſtify of me *as the moſt certain and perfect revealer of it*. And *thus, though your means of faith do ſuperabound*, ye will not *truly and affectionately* [g] come unto me, *as an infallible teacher and guide*, that ye may have life.

SECT. 98. J. I receive not honour from *prejudiced* men, *nor is this indeed the chief ground of my complaint*; but 1 I know you, *and am deeply affected with this thought*, that ye, *of greateſt profeſſion and eminence by ſacred office*, have not the *true* [a] love of God in you. I am come *among you well atteſted* in my Father's name; and *yet* ye receive me not *as one whom he doth warrant*: If another ſhall come,

5 Above every other till now; comp. J. i. 19.; L. iii. 15.; J. iii. 36. 37.; Eccluſ. xlviii. 1. &c.; M. iii. 10. &c.

6 Comp. Philem. 15.; 2 Cor. vii. 8.; Gal. ii. 5.; 1 Th. ii. 17. Why diſregard him now, of whom you had ſo juſt and good a teſtimony?

7 Comp. M. iii. 17.; xvii. 6. &c.; J. xiii. 23. 29.

8 In eſſence, or mere nature, God was and ever will abide inviſible to bodily eyes.

9 Comp. J. iii. 36.; viii. 37

10 What we now ſtyle the Old Teſtament.

1 A larger account of what he had ſaid, ver. 42.

come, *with a pretended ſcheme of worldly grandeur, and,* in his own name, *having few or no teſtimonies,* him 2 ye will receive *to your utter undoing.* How *then* can ye believe *him who is true,* which *eagerly* [b] *ſeek after and* receive honour one of another; and ſeek not the *far ſuperior and laſting* honour which cometh from *the approbation of* God only? Do not *however* think, that I *alone* will accuſe you to the Father, *for ſuch unwarrantable conduct*: There is one *other* that 3 accuſeth you *awfully,* even Moſes, in whom ye *do glory and* truſt, *for his eminent worth.* For, had [c] ye believed Moſes, *as a guide and prophet,* ye would, *of courſe* 4, have believed *in* me, *by his means*; for he wrote of me *in his ever memorable books.* But, if ye believe not his writings, *which you profeſs to have in high eſtimation* [d], how ſhall ye believe my 5 words, *whom you proſecute with hatred, as your enemy?*

CHAP. X.

SECT. 99. *The Phariſees complain of Chriſt's Diſciples, that they plucked the Ears of Corn, and did eat on the Sabbath Day*; M. xii. 1. &c.; M. ii. 23. &c.; L. vi. 1. &c.

M. AND it came to paſs, M. 1 at that time, that L. on the ſecond 2 Sabbath after the firſt, he went through the corn fields; and his *attendant* diſciples M. were an hungered,

2 It will be enough that they accommodate what they ſay to your worldly prejudices and inclinations. Such inſtances were various, and proved fatal to them. The time for taking vengeance is not yet, till you have filled up the cup of your iniquities. He wiſely, as yet, declines naming his high office, viz. that of Meſſiah. The taſte of the leading Jews is here principally aimed at.

3 Or ſhall accuſe you, or is your accuſer.

4 See Deut. xiii. 1. &c.; xviii. 15.; and comp. Acts iii. 23.; vii. 37.; Gen. iii. 15.; xxii. 18.; xlix. 10. Thus he takes from them two grand pretexts for unbelief, the love of God and Moſes. He could never, therefore, be their patron, but the contrary; comp. M. xii. 41. All the Jewiſh ceremonial had its ultimate completion in Chriſt.

5 Or diſcourſes.

1 Or about.

2 Firſt often ſignifies great or greateſt. From the ſecond day of

and [a] began, M. as they went, M. to 3 pluck the ears of *ripe* corn, and to eat, L. rubbing them *free from huſks* in their hands. And certain of the Phariſees, *who choſe to follow him as ſpies*, M. ſaw it, and, *being very preciſe, or affecting ſuch uncommon zeal*, ſaid L. unto them [b], why do ye that *kind of ſervile work* which is not lawful to do on the Sabbath days? M. They ſaid *with diſpleaſure* unto him *alſo*, behold thy diſciples do that *in thine own preſence* which is not lawful *for any one* to do on the Sabbath day. But he *anſwering*, ſaid unto them, M. have ye, *profeſſed expoſitors of the Word*, never read what David 4 *your pious king* did *aforetime* [c], when he had *urgent* need, and was an hungered, he and they that were *waiting* with him? how he went into the *tabernacling* 5 houſe of God, in the days of 6 Abiathar, the high prieſt. M. And the 7 ſhew-bread L. he did take *from off the holy table*, M. and eat; L. and gave *it* alſo to them that were [d] with him; M. which was not lawful for him to eat *in common*, neither for them which were with him, but only for the 8 prieſts. Or, have ye not read in the 9 law, how that, on the Sabbath days, the prieſts in the temple 10 profane, *to appearance, by ſervile bodily work*,

of unleavened bread, or the firſt ſolemn day of the paſſover, ſeven full weeks were counted to the feaſt of pentecoſt; Lev. xxiii. 15. And thus there was a firſt-firſt Sabbath, a ſecond after the firſt, &c. Others explain the words thus: The firſt Sabbath of the paſſover was the firſt-firſt or chief throughout the year, the firſt Sabbath of Pentecoſt was the ſecond to that, and firſt of the tabernacles the third. The exact meaning is hardly to be aſcertained.

3 Great muſt have been their zeal to benefit by Chriſt's inſtructions.

4 1 Sam. xxi. 6. &c. In a much better ſervice than even David's, were the wants of the diſciples become preſſing. The zeal of Chriſt and his apoſtles took up all their time for providing and preparing victuals.

5 The temple was not yet built; ſee 1 Sam. xxii. 10.

6 He was the ſon of Ahitub; 1 Sam. xxii. 9.; called Achimelech and Abiathar. And had a ſon the ſame way named; comp. 1 Sam. xxii. 20.; xxiii. 6.; xxx. 7.; 2 Sam. viii. 17.; 1 Chr. xviii. 16.; xxiv. 6. The aged father might be preſent, and give his advice.

7 Se Ex. xxv. 30. &c.

8 Comp. Ex. xxix. 32.; Lev. xxiv. 6.

9 Num. xxviii. 9.

10 To the prieſts there was no literal Sabbath. What is done for God, and by his order, is not ſtrictly profane. Doing as they do on all other days, in what relates to killing the beaſts for ſacrifices.

work [e], the Sabbath; and *yet* are *accounted* blameleſs? But I ſay unto you, that in this place is one *to whom* greater *regard is due*, than *even to* the 11 temple. But *further*, if ye had known, *ſo as to be properly affected with* what this 12 *divine maxim* meaneth, I will have [f] mercy 13, and not ſacrifice, *when at any time they happen to interfere with each other*, ye would not *ſo haſtily and harſhly* have condemned the guiltleſs. M. [g] And he ſaid unto them, the Sabbath was made for *the benefit of* man, *in his ſoul and body together*; and not man for *a mere ceremonial obſervation of* the Sabbath. [h] Therefore the Son of Man 14 is Lord alſo of the Sabbath *itſelf, however great and important.*

SECT. 100. *The Man which had a withered Hand is healed;* M. xii. 9. &c.; M. iii. 1. &c.; L. vi. 6. &c.

M. And, when he was departed thence, L. it came to paſs alſo on another Sabbath, M. again, L. that he entered, *as his cuſtom was*, into the *neighbouring* Synagogue, and taught *his heavenly doctrine*; and there was a man *preſent* whoſe [a] right hand was withered *uſeleſs*. And the Scribes and Phariſees *maliciouſly* watched him, whether he would heal on the Sabbath day, that they might find an [b] *apparent popular ground of* accuſation againſt him *more feaſible than the laſt*. M. And they aſked him, *after divine worſhip*, ſaying 1, is it lawful to heal on the Sabbath days 2 *as on any*

11 The temple is the Lord's; Mal. iii. 1.; and Chriſt's body was the nobleſt temple of the Deity.; comp. J. ii. 21. Thoſe who attended on him were of courſe more free than they who attended on the Jewiſh one. They acted under the authority of a prophet who had power to regulate the obſervance of the Sabbath, and with far leſs labour.

12 Reforming ſinners is the greateſt act of mercy, and it is part of my office.

13 According to the Hebrew idiom, one thing ſeems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred; comp. Joel ii. 13.; M. vi. 19. 20.; J. vi. 27.; L. xii. 4. 5.; Col. iii. 2.

14 Therefore has a power of diſpenſing with it.

1 Intimating thereby their own opinion that it is not, and expecting that he would be awed by them, and by ſo many people, to a declaration of the like nature.

2 Importing care, labour, and attendance, as beſt favouring their baſe purpoſe.

any other? L. But he knew *the wickedneſs of* their thoughts; and ſaid to the man which had the withered hand, riſe up 3 *from thy ſeat*, and [c] ſtand forth *in the* mids *of this large multitude.* And he *cheerfully* aroſe, and ſtood forth. Then ſaid Jeſus unto them, I will *take upon me firſt to* aſk you one *plain* thing, M. Is it lawful 4 to do *what is charitably* good on the Sabbath days; or, *by the omiſſion of theſe*, to do evil? *Nay, in yet plainer terms*, is it lawful to ſave life, *by an effectual and ſeaſonable relief from extreme trouble*; or, *by* [d] *withholding theſe, even* to kill *the innocent?* But they 4, *under conſcious guilt*, held their [e] peace. M. And he ſaid unto them, what man ſhall there be *of common underſtanding* among you *all*, that ſhall have one ſheep, and if it fall into a 5 pit on the Sabbath day, will not lay hold on it 6, *if poſſible*, and lift it out *from periſhing?* How much then is *the reſtoring of* a man *to the uſe of his moſt neceſſary working hand* better than *the* [f] *ſaving of* a ſheep *out of the moſt extreme danger?* Wherefore, *on your own principles*, it is lawful, *by every kind of charitable office, however laborious*, to do well on the Sabbath days. M. And, when he had looked round about on them *all* [g] with *juſt* anger 7, being *yet more* [h] grieved for the 8 hardneſs of their hearts, he ſaith unto the *diſeaſed* man [i], ſtretch forth thine hand. And he *accordingly* ſtretched it out; and his hand was reſtored *perfectly* whole *even* as the other.

SECT. 101. L. And, *ſtung with the affront*, they were [a] filled with 1 madneſs; and, *leaving his preſence*, communed one with another

3 To make the miracle better known, and, if poſible, to move even phariſaic compaſſion.

4 Here he appeals to their feelings and underſtanding. The word ſignifies what is lovely to every remain of moral ſenſe; comp. Jam. iv. 17.; J. iii. 17. 18 Here was an oblique and happy reference to their evil deſign. They held their peace, leſt, on the one hand, the people ſhould think them cruel, and, on the other, they ſhould loſe their occaſion to find fault. An obvious declaration of their malice at the bottom, and fear to ſpeak true.

5 Or ditch.

6 Comp. L. xiv. 5.; 1 Mac. ii. 40. 41. This was a home thruſt to conſcience.

7 It was a juſt and generous reſentment of their diſſembled malevolence. How could the Sabbath be profaned by an act of humanity, and ſanctified by compaſſing the death of him who performed it?

8 Inſenſibility, ſtubbornneſs. Happy they whoſe anger is only awakened by ſin.

1 Anger to great exceſs, and without any ſhadow of pretext for it.

another *in a ſecret corner*, what they might do to Jeſus. M. Then the Phariſees went out *from the Synagogue altogether;* and ſtraightway with the 2 Herodians took counſel againſt him [b], how they might *for ever* 3 deſtroy him.

Sect. 102. M. But, when Jeſus knew it *to be ſo*, he withdrew 1 himſelf from thence [a] to the ſea-coaſt, that *thereby* it might be fulfilled *in the cleareſt manner* which was ſpoken by Eſaias, the 2 prophet, ſaying, behold *the great Meſſiah*, my 3 ſervant, whom I have choſen *to redeem Iſrael*, my beloved in whom my *very* ſoul [b] is well pleaſed; I will put my 4 ſpirit [c] *of meekneſs, humility, and goodneſs* upon him; and he ſhall ſhow 5 judgment to the *univerſally idolatrous* Gentiles, *by public and clear teaching*. He ſhall not *tumultuouſly* [d] ſtrive 6, nor *yet proudly* cry, neither ſhall any man hear his *angry* voice in the ſtreets. A bruiſed 7 reed ſhall he not break *with diſquieting alarms*, and ſmoking flax ſhall he not quench *by provoking and driving to deſpair*, till, *by* [e] *much caution and tenderneſs*, he ſend forth *righteous* 8 judgment unto victory. And, in his 9 name, *even when rejected by his own*, ſhall the Gentiles, *in their room, ſee juſt cauſe to* truſt [f].

Sect.

2 Comp. M. iii. 6.; J. xi. 48. Flatterers of Herod, and zealous for his authority.

3 This they did not ſcruple even upon the Sabbath. They had now a will towards murder, and only wanted the occaſion.

1 Comp. M. iii. 7.; M. x. 23.; J. vii 30; viii. 20.; Rom. xii. 19.; L. iv. 29. &c. He withdrew, leſt his preſence ſhould excite their envy and hatred yet more.

2 Ch. xlii. 1. &c. How exact is the reſemblance! comp. Zech. ix. 9.

3 By way of eminence, becauſe of Phil. ii. 7. &c.

4 Conſider well what follows, and likewiſe M. iii. 16. &c.

5 How to live according to the will of God.

6 Proverbial. Violent paſſion ſpeaks much and loud.

7 Or weak perſon in whom there is any remains of good hope. Or bruiſed under agonies of penitent grief. The prophet's ſenſe is more regarded than his preciſe words.

8 Till he cauſe judgement or righteouſneſs to prevail, and be victorious in the earth.

9 Or in him. Comprehending his rules and promiſes; ſee Pſ. ix. 10.; M. vi. 9. Every ſect uſed to be called by the names of their founders; ſee 1 Cor. i. 13.

SECT. 103. *Many ſick are healed, and Devils caſt out;* M. iv. 25.; xii. 25. &c.; M. iii. 7. &c.; L. vi. 17. &c.

M. But, *as before obſerved* [a], Jeſus withdrew himſelf with his diſciples to the ſea *of Galilee;* M. and there [b] followed him great 1 multitudes of people from Galilee, and from 2 Decapolis, and from 3 Jeruſalem, and from Judea, M. and from 4 Idumea, M. and from beyond 5 Jordan; M. and they about Tyre and Sidon, *belonging to the Jews,* a great multitude, when they had heard what great things he did, came unto him. And he ſpake to his diſciples, that a [c] ſmall ſhip ſhould wait 6 *cloſe* on him, *and nigh to the coaſt,* becauſe of the multitude, leſt they ſhould throng him *too much.* L. And the whole multitude ſought *at leaſt* to touch him; M. inſomuch, *indeed,* that they 7 preſſed *eagerly* upon him to touch him, as many 8 as had ſore plagues: L. For there went [d] *divine* 9 virtue out of him, and healed them all. And they that were vexed with 10 unclean ſpirits, whe*never* they ſaw him, fell down before him, *in a poſture of humble homage,* and cried *out,* ſaying, thou art *indeed* the Son of God *Moſt High.* And he ſtraitly charged them 11, that they ſhould not, *after* [e] *that loud and noiſy manner,* make him known.

CHAP.

1 Some might be moved with novelties, and, perhaps, among them there might be malicious on-lookers.

2 So named from ten cities which were in it.

3 Singled out for its eminence.

4 Where lived the deſcendants of Eſau; Gen. xxv. 23. The Jews and they were bitter enemies to each other; comp. Gen. xxvii. 41.; Num. xx. 14. &c. Iſ. xxxiv. 5. &c.; Jer. xlix. 7. &c.; Ezek. xxv. 13. &c. At this time they agreed in religion with the people of Judea; Joſephus. The country of thoſe Edomites was part of Arabia Petraea in Aſia, lying between Judea and the Red Sea.

5 In reſpect of Judea and Jeruſalem.

6 Comp. Acts viii. 13.

7 Ruſhed in upon him.

8 Such as leproſy, bloody flux, &c.; ſee M. v. 29.

9 Or power cloſely reſiding in himſelf.; comp. L. viii. 46.; M. ix. 20. &c.

10 Comp. M. vii. 25.; i. 44.

11 Comp. M. i. 44.; M. xvi. 20.

CHAP. XI.

SECT. 104. *The chooſing of the Apoſtles;* M. v. i.; M. iii. 13. &c.; L. vi. 12. &c.

L. AND it came to paſs in thoſe days, M. *Jeſus* ſeeing the 1 multitudes, went up into a mountain, *as uſual*, L. to 2 pray; and continued *with ardor* all night in prayer 3 to God. When he ceaſed, and when it was day, and, M. when he was ſet *down again in a common teaching poſture*, M. he calleth unto him whom he would 4 *of* L. [b] his diſciples: M. And they came unto him, L. and of them he choſe twelve 5, whom [c] he alſo named 6 apoſtles; M. that, *for ſome time*, they ſhould be *cloſe* with him *as eye and ear-witneſſes:* and that, *after ſuitable preparation*, he might ſend them 7 forth to preach *among them who ſhewed ſo great*

a

1 See M. iv. 24. 25.

2 Comp. Acts i. 24.; xiv. 23.

3 Or perhaps in God's oratory; theſe being ſmaller places of divine worſhip, and frequently built on a hill. His time was divided between the care of teaching his numerous followers, and the exerciſes of ſecret devotion.

4 Or judged moſt proper; comp. Eph. i. 1.; J. xv. 16. All, ſave Judas, men of integrity and piety. One bad man permitted, to be a different kind of evidence from the reſt; comp. J. ii. 25.; vi. 70. 71. Every reaſonable mean was made uſe of to amend him.

5 Correſponding to the tribes of Iſrael. They were not free from infirmities, and even faults, which are a preſumptive proof of Chriſt's divine miſſion. He neither compels nor takes hold of their firſt ardours, which was fair, candid, and honourable. The reverſe of an impoſtor. They were ever left alſo to exerciſe their reaſon.

6 That is, meſſengers, or ambaſſadors; ſee 2 Cor. v. 20.; M. vi. 7.; L. ix 1.; Heb. iii. 1.; 2 Cor. viii. 23.; Ph. ii. 25.; 1 K. iv. 7. LXX.

7 See M. vi. 7.

a desire to be informed; and to have power, *in confirmation of their doctrine,* to heal ſickneſſes, and to caſt out 8 devils.

Sect. 105. M. x. 2. &c.; M. iii. 16. &c.; L. vi. 14. &c.

M. Now, the 1 names of the twelve *ſo eminently honoured* apoſtles, are theſe; the firſt 2 *in zeal and piety upon the whole was* Peter, M. and Andrew, his [a] brother 3, James, the ſon of Zebedee, *the fiſherman,* and John, *the beloved diſciple,* his brother; and he ſurnamed them Boanerges, which is, *being interpreted* 4, the ſons of thunder. Philip 5 and Bartholemew; Thomas, called Didymus 6; and Matthew 7, *who had been* the Publican; James, 8 the ſon of Alpheus; and L. Judas, the brother of James; and 9 Lebbeus, whoſe ſurname was 10 Thaddeus; Simon, the Canaanite, called 11 Zelotes; and Judas 12 Iſcariot [b], L. which was the *wicked and miſerable* 13 traitor.

Sect.

8 Or demons.

1 To prevent impoſitions, as was afterwards attempted; 2 Cor. xi. 13.; Rev. ii. 2. And to perpetuate their honour; comp. Eph. ii. 20.; Rev. xxi. 14. Uſually ſtyled *twelve* from that time forth; Acts i. 8. 21. 22. They reſembled the twelve patriarchs in planting the church. Rightly ſtyled fathers; 1 Cor. iv. 15.; Philem. 10. An office of great dignity; M. xix. 28.; L. xxii. 30.

2 Not in reſpect of ſuperiority; M. iii. 16.; L. vi. 14.; but early called; M. iv. 18. 21.; J. i. 42. Peter ſignifies ſtone, or rock, holding out to himſelf, and the world afterwards, the need of an immoveable faith; comp. J. i. 43.; Iſ. l. 7.

3 Commonly ſtyled the greater from age, and killed by Herod; Acts xii. 2.

4 To denote their great ſtrength in preaching the goſpel; and their ſucceſs in raiſing the minds of the people to fear God and obey his word; comp. Rev. vi. 1. 10. 11. Hence, with Peter, he was preferred to ſome advantages; M. xvii. 1. &c.; xxvi. 37. To great ſinners the doctrine of repentance is a thunder-clap, and yet to ſuch as are ingenuous the danger is over.

5 See J. i. 40. 43.

6 Or twin-brother.

7 See M. ix. 9.

8 Styled the leſs; M. xv. 40.; comp. Gal. i. 19.

9 Importing ſpecial knowledge and genius.

10 Hebrew of Judas; comp. L. vi. 16.; M. iii. 18.; Jud. 1.

11 Both ſignify fervent.

12 Of the city Carioth; Joſh. xv. 25.; comp. J. xiii. 18.

13 By this example, teaching all what a horrible thing it is to buſe ſpecial goodneſs.

Sect. 106. *Various Leſſons of Chriſt;* L. vi. 17. &c.

L. And he came down *from the height* with them, and ſtood in the *neighbouring* plain 1, and the company of his diſciples, and a great multitude of the people, out of all Judea, and *particularly* Jeruſalem, and *even* from the ſea-coaſt of Tyre and Sidon, which came to hear [a] him, and to be healed of their diſeaſes.

Sect. 107. *Wherein true Happineſs conſiſts;* M. v. 2. &c.; L. vi. 20. &c.

L. And he lifted up his eyes on his *ſurrounding* diſciples, M. and, when he was ſet, *according to the cuſtom of the Jewiſh doctors*, he 2 opened his mouth, and 3 taught them, ſaying 4, bleſſed are the 5 poor [a] in ſpirit; for theirs is the 6 kingdom of *God*,

Q *begun*

1 Though a *plain* it was ſtill upon the ſame mountain.

1 Upon the plain of the mountain he delivered part of what is contained in the v. vi. vii. chapters of Matthew, who ſeems to have collected from other diſcourſes of his Lord, in different places, and at different times, a ſummary of the Evangelical doctrine.

2 Hebraiſm for beginning to teach.

3 Having a ſpecial reference, in many of theſe inſtructions, to his apoſtles.

4 Or happy.

5 Some, humble; comp. Pſ. xxxiv. 18. LXX.; Prov. xxix. 23.; Iſ. lvii. 15.; lxvi. 2.; Zech. ix. 9. Much oppoſed both by the world and proud philoſophy. Others, willing to be poor in a good cauſe, or beggars from God. Having as though they had not. A fit maxim to ground the temple of God, and eaſily connects with other virtues. How different are the maxims of Jeſus from thoſe of the world? There is an art of ſhort ſpeaking as well as ſhort writing, which only the intelligent and thinking can draw conſiderable conſequences from. Yet, when rightly underſtood and patly applied, they make a much deeper impreſſion upon the mind than a plauſible declamation adorned with all the flowers of rhetoric. Perſons of the beſt judgement always delight more in thoughts than in words. To ſay much in ſmall compaſs has both grace and force in it.

6 See Dan vii. 13. 14. Very different from what was promiſed under

begun upon earth and made perfect in [b] heaven. M. Bleſſed are they that mourn [c] L. now 7 *under afflictions;* M. for they ſhall be comforted *with the diſcoveries of God's forgiving love both here and hereafter.* Bleſſed are the 8 meek, *and forbearng towards others;* for they, *ſo full of eaſe in themſelves* [d], ſhall 9 inherit the earth. Bleſſed are they which do hunger and thirſt after 10 *goſpel* righteouſneſs, *and are* [e] *in want for the ſake of it;* for they ſhall be 11 filled *in the end.* Bleſſed are the 12 merciful *and beneficent:* for they, *in time of need,* ſhall [f] obtain mercy *both from God and men.* Bleſſed are the pure in 13 heart *from what is* [g] *unlawful;* for they ſhall 14 ſee God *in the moſt pleaſant manner now, and in all time coming.* Bleſſed are the peace-makers 15 *like him* [h]; for they ſhall be 16 called, *from ſuch reſemblance,* the children of God. Bleſſed are they which are perſecuted *to the very utmoſt* for righteouſneſs ſake, *and which notwithſtanding hold faſt their integrity;* for 17 theirs is the *glorious* [i] kingdom of heaven *hereafter.* L. Bleſſed are ye, *my ſincere diſciples and faithful friends,* when men ſhall hate you, and when they ſhall ſepa-

rate

under the Old Law; Lev. xxvi. Deut. xxviii. throughout. To the prevailing and ſecular mean taſte of the Jews, is the ſeveral beatitudes obviated.

7 Or from ſympathy and guilt; 2 Cor. vii. 9. &c.; comp. 2 Cor. i. 8. &c. L. xvi. 25.; 1 Th. iv. 17. 18.; 2 Th. i. 7. &c.

8 Such endure with mildneſs, ſuffering wrongfully; comp. Eph. iv. 26.; Jam. i. 21.; M. xviii. 21. 22. They ſtill the rage of wrath often.

9 See Pſ. xxxvii. 11.; Iſ. lvii. 13. But in a more perfect ſenſe hereafter; Heb. i. 6.; ii. 5.; 2 Pet. iii. 13.

10 Comp. Iſ xli. 17.; lv. 1. &c.; Gal. v. 5.; 2 Tim. iv. 8.; 2 Pet. iii. 13.; M. vi. 33. This is ſtrong and expreſſively continued.

11 Comp. M. xv. 26.; M. vii. 27.; J. vi. 32.; iv. 10. 14.; Prov. xxi. 21.

12 Eſpecially to Chriſtian ſufferers.

13 Herein God and our Saviour are the moſt perfect examples; 1 J. i. 1.; iii. 3.; comp. M. xii. 35.; xv. 11.; xxiii. 25.; 1 Pet. i. 15.

14 Or enjoy him by taſte and knowledge; comp. Job. xix. 27.; xxxiii. 26.; Pſ. xvii. 15.; lxvii. 2.; Heb. xii. 14.

15 And from a peaceable diſpoſition of their own; comp. Rom. i. 17.; Jam. i. 18. Eccluſ. iv. 10. &c.; M. v. 45. &c.; Rom. xvi. 20.; Ph. iv. 9.; Heb. xiii. 20

16 Or really are; ſee J. i. 12.; 1 J. iii. 1. &c.

17 Of this the ſenſe of well doing is an agreeable foretaſte.

rate you from their company 18, *by caſting you out of their Synagogues*, M. and ſhall revile you *in opprobrious language*, L. and caſt out your *very* name *from among them* as *infamouſly* 19 evil, M. and *cruelly* perſecute you *with bodily ſufferings*, and ſhall ſay all manner of *ſcandalous* evil againſt you for L. the 20 Son of Man's ſake. [k] Rejoice ye in that day *of trial, on account of the honour and happineſs it is ſure to terminate in, yea*, and *even* leap for joy; for behold, your reward is *proportionably* great in heaven. M. For ſo perſecuted L. their 21 fathers, the prophets [l], which were before you.

SECT. 108. L. But [a] wo unto you that are 1 rich *in this world's goods, and ſeek no better;* for ye have 2 received your conſolation. Wo unto you that are [b] full *of its honours and pleaſures, ſo as to reſt in them;* for ye ſhall hunger 3 *to an extremity afterwards.* Wo unto you that laugh *now with a conſtancy, from having preſent advantages in great abundance;* for ye ſhall, *e'er long, proportionably* [c] mourn and weep. Wo unto you *in theſe corrupt days*, when all [d] men, *on account of criminal obſequiouſneſs to their prejudices, errors, and vices* 4, ſhall ſpeak well of you; for ſo did their [e] fathers to the *flattering*, falſe prophets.

SECT. 109. *Chriſt's Apoſtles and Diſciples the Salt of the Earth, the Light of the World;* M. v. 13. &c.; L. xi. 33. &c.

M. Ye are *as* the 1 ſalt of the earth [a], *to preſerve them who live upon it by your doctrine and example;* but, if the ſalt have loſt his

18 See J. ix. 22.; xii 42.; xvi. 2. &c.; comp. 2 K. ii. 23.; M. x. 22.; J. xv. 20.

19 Impious, abominable, and not to be conſorted with.

20 Or becauſe of your profeſſed relation to me; comp. Acts v. 4. &c.; Col. i. 24.

21 See Neh. ix. 26.; M. xxiii. 31.; Acts vii. 52.; Jam. v. 11.

1 Who love wealth, or truſt in it more than riches ſpiritual and everlaſting.

2 Or have had your comfort; comp. L. xvi. 25.

3 Comp. Jam. v. 1. &c.; Iſ. lxv. 13.; M. xix. 23. &c.

4 Conſider at leiſure; 1 J. iv. 5. 6. The very name of Chriſtian has been branded by ſome as the perfection of all evil.

1 Specially applicable to the apoſtles and ſubſequent teachers of religion;

his *preſervative power and* 2 ſavour [b], wherewith ſhall it be 3 ſalted *over again?* [c] It is thenceforth good for nothing, but to be caſt out *from poſſeſſion;* and to be troden under foot of men, *as entirely uſeleſs.* Ye are *as* the 4 *ſun*-light *itſelf* of the *natural* world, *to make manifeſt right and uſeful principles. So,* a city ſet on *the ſide of* 5 an hill [d] cannot be hid *from thoſe who are placed before it; but muſt attract obſervation even at ſome diſtance.* L. No man, when he hath lighted a *common* 6 candle, putteth it *from every human view* [e] in a ſecret place, neither under a 7 buſhel *for immediate extinction;* but *rather* on a 8 candleſtick, *where it may burn freely, and be of ſervice.* M. And *thus* it giveth light unto all that are in the houſe; L. that they which come in *too* may ſee the light. M. Let *then, after the ſame manner,* your light 9 *of doctrine and practice* ſo ſhine before men, that they, *having ſuch occaſion given,* may *ever* ſee your good [f] works, *from the religious principles you have been taught, and take their opportunity, by imitation and fervent* 10 *praiſe, to* glorify your Father which is in 11 heaven.

SECT.

religion; comp. L. xiv. 34. 35.; Col. iv. 6. Greece was ſtyled the ſalt of nations, and wiſe Jews the luminaries of the earth; both on account of their improvements.

2 See M ix. 50. If it be grown inſipid; comp. Job vi. 6.; Col. iv. 6. When long expoſed to rain and air, though it retains the ſparks and particles of ſalt, yet it perfectly loſes its ſavour. Proved by Mr Maundrel, near to Gibul.

3 Or reſtored to its former virtues? It will not rectify. Suppoſitions may be made which yet are impoſſible to happen; ſee 1 Cor. xiii. 1. &c.

4 Comp. Phil. ii. 15. &c. Fitted to diſpel ignorance from off all neceſſary important ſubjects

5 Perhaps that of Japhet, or Bethulia, might be in view.

6 Lamp or torch.

7 A meaſure for grain. This ſimilitude at different times is applied differently.

8 Or ſtand.

9 Here, not only actions, but their beauty, fitneſs, and decorum, are attended to.

10 Comp. Pſ. l. 23.; J. xv. 8.; 1 Pet. ii. 12.; iv. 11.; Prov. xvi. 4.

11 Comp. 1 K. viii. 17.; 2 Chr. ii. 6.; vi. 18.; 1 Tim. vi. 16.; M. vi. 9.

SECT. 110. M. vi. 22. &c.; L. xi. 34. &c.

M. The *directing* [a] light of the body is the 1 eye; if, therefore, thine eye be ſingle 2 *from external hurt, or inward corrupt humours*, thy whole body ſhall be [b] full of *clear, uſeful, and rejoicing* light. But, if thine [c] eye be *clouded with what is* evil, thy whole body ſhall be *proportionably* 3 full of darkneſs, *no part of it can be ſafe.* L. Take [d] heed, therefore, that the light which is in thee be not darkneſs. M. 4 For, if the light that is in thee be *as* darkneſs, how great is *the* [e] *hazard of* that darkneſs? L. But, if thy whole 5 body be full of *ſafe-directing* light, having no part dark *through diſtemper or otherwiſe*, the whole ſhall be full of [f] light, *and of orderly behaviour*, as when the bright ſhining of a candle doth give thee light *to all thy paths.*

SECT. 111. *The law to be fulfilled;* M. v. 17. &c.; L. xvi. 17.

M. Think not that I am come to deſtroy the *moral* 1 law *of Moſes*, or the prophets: I am [a] not come, *by an offer of pardon upon genuine repentance*, to deſtroy; but, *by that very means among others*

1 What the eye is to the body in external actions, that is the mind to pious and moral ones.

2 Clear and whole.

3 The guide and the rule is erroneous.

4 The true ſenſe of *therefore* here, as in ſeveral other places; ſee L. xi. 34.

5 Comp. 1 J. ii. 10. An oblique hint, it may be, of his own celeſtial luſtre.

1 Or diſſolve their ſacred obligation. The judicial and civil law of the Jews could not ſubſiſt after their ſociety itſelf was diſſolved; and this, though not of deſign, was the conſequence of Chriſt's appearing. The Meſſiah was to ſuperſede the Jewiſh ceremonial, when manhood came; ſee Gal. iv. 1. &c. They are then fulfilled. The political Jewiſh law was unfavourable to enlarged beneficence, and their application of it exceeded even the ſeverities of the letter.

others 2, to fulfill. For 3, verily I, *being authoriſed of the Father*, do ſay unto 4 you, till heaven and earth, *with what they contain* [b], paſs *entirely away*, *what may appear ſmall as* one jot, or tittle *of a letter* ſhall in no wiſe 5 paſs from the law, till all *which it requires and deſigns* be 6 fulfilled. Whoſoever, therefore, ſhall *himſelf, either by doctrine or example* [c], break one of theſe leaſt *moral* commandments, and ſhall teach *other* men *to do* ſo; he ſhall be called, *and* 7 *treated likewiſe, as* the leaſt *worthy profeſſor of religion* in the kingdom of heaven: But whoſoever ſhall do, and teach them, the ſame ſhall be great *by advancement* in the 8 *honour and happineſs which belongs to the* kingdom of heaven. For I ſay unto you, that, except your *habitual* righteouſneſs, *in both principle and practice*, ſhall exceed the righteouſneſs of the 9 Scribes and Phariſees, *whom you ſo generally admire on account of their* 10 *religious appearances*, ye ſhall in no caſe [d] enter into the kingdom of heaven *above*.

SECT.

2 Vindicate and illuſtrate; ſee ver. 19. and comp. J. v. 18. &c.; vii. 23.; x. 35.; 1 Pet. ii. 22.; 2 Cor. v. 21.; 1 J. iii. 5.; J. viii. 46.; M. xii. 10. &c.; xxii. 40.

3 Or truly.

4 Hebraiſm; com. L. xvi. 17.; M. xxiv. 35.; M. xiii. 31.

5 Or periſh. Referring to Jod, the leaſt letter of the Hebrew Alphabet.

6 Comp. for the ſenſe of this word, 1 K. i. 14. margin; Rom. xiii. 10.; 2 Cor. x. 6.; Ph. ii. 30.

7 They ſhall forever be excluded from that which is everlaſting. The Phariſees were moſt peculiarly blameable.

8 See Dan. xii. 3.; M. xix. 28; 2 Cor. ix. 6. This is the only juſt and holy ambition.

9 Theirs was the religion of the times, and next to wholly ritual. According to them, actions, and not intentions, were puniſhable; comp. Phil. iii. 1. &c. How muſt this have ſurpriſed Chriſt's hearers, if, as has been ſaid, they believed, that, were only two men to go to heaven, one of them would be a *Phariſee*, the other a *Scribe*?

10 See Acts xxvi. 5.; M. vi. 1 &c.; xxiii. 13. &c. Even now they are not Chriſt's ſincere diſciples, profeſs what they will; comp. M. xii. 21. &c. xviii. 3.; xix. 23.; Num. xiv. 30.; Pſ. xcv. 11.; M. ix. 47.

SECT. 112. *Concerning Meekneſs, mutual Reconciliation, and Concord;* M. v. 21. &c.; L. xii. 58. &c.

M. *For example,* ye have heard, that it was ſaid 1 by them of old, *from their written law,* thou 2 ſhalt not kill; and whoſoever ſhall *malicioufly or deſignedly* kill, ſhall be in danger of the [a] judgment *of* 3 *death even from men.* But I ſay 4 unto *thoſe of* you [b] *who are my profeſſed followers,* that whoſoever is 5 angry with his brother, *and perſiſts in it,* without a *clear adequate* 6 cauſe [c], ſhall be in *no leſs certain* danger of the *divine* judgment *than wilful murder is of that which is human;* and whoſoever ſhall ſay *in wrath, of deſign to ſlight and revile* his brother 7, Raca, ſhall be in danger of *a puniſhment from the Almighty* 8, *which may be likened to a more ſevere ſentence than even common capital judgment from* the *Jewiſh* council. But whoſoever, *in his hot rage of paſſion,* ſhall *calumnioufly* [d] ſay, thou *obſtinate* fool 9, ſhall, *from the impartial juſtice of Almighty God,* be in danger of *torment* 10 *in* hell-fire. Therefore, if

1 Or to them; comp. Rom. ix. 12.; Gal. iii. 16.; Rev. vi. 11.; ix. 4.

2 Ex. xx. 13.; Deut. v. 17.; in ſubſtance the ſame.

3 Comp. Lev. xxiv. 21.; Num. xxxv. 16.; Deut. xvi. 18.; xxi. 2.

4 Obſerve the elegant antitheſis here.

5 One of his own kind; comp. Gen. xxvi. 31.; Joel ii. 8. Where law was imperfect, Jewiſh interpretations were more ſo.

6 And that more eſpecially which deſigns to kill, or do hurt. Anger is innocent in itſelf; and in its firſt motions, perhaps, not to be prevented.

7 That is coxcomb, vain empty fellow; and from no honeſt purpoſe of doing good; comp. Jam. ii. 20.

8 Cauſeleſs anger may be ſo concealed in the heart, as not to admit of conviction before men.

9 *More.* That is, ſtubborn, obſtinate, villain, rebel, apoſtate, &c.; all of which, at times, may be ſaid without any evil mind in the ſpeaker, and therefore lawfully; comp. Pſ. xiv. 1.; M. xxiii. 17.; L. xxiv. 25.; 1 Cor. xv. 36.; Gal. iii. 13.; Deut. xxi. 18. 20.; Pſ. lxxviii. 8. 23.; Num. xx. 10.

10 Whereof burning in the valley of Gehinom was a moſt fit emblem; comp. Joſh. xv. 8.; 2 Chr. xxviii. 3.; Jer. vii. 31.; xix. 5.; xxxii. 35; 2 K. xxiii. 10. A more terrible puniſhment ſtill, than to either of the two former degrees of guilt may be ſignified. In the different puniſhments, there is an alluſion to the different Jewiſh

if thou 11 bring thy gift *for an holy uſe*, to *be offered on* the altar, *however valuable in itſelf and free*; and there [c] rememberest that thy brother hath ought *of ſuch ſort to complain of* againſt thee: Leave there thy gift before the altar, and *forthwith* go thy way; firſt *do* 12 *what is poſſible to* be reconciled to thy brother, and then, *having done ſo* [f], come, and offer, *with humble confidence*, thy gift. L. *This is ſuch prudence as thou mayeſt eaſily learn from what follows.* When thou goeſt with thine adverſary to *give him redreſs before* the *civil* magiſtrate; *it is proper* M. *to* agree, *in an amicable manner*, with *this* thine adverſary quickly, while thou *haſt time for it, and* art in the way [g] with him. *Both ſenſe of duty and intereſt do render that matter exceedingly obvious.* L. Give *all* diligence, that thou mayeſt be delivered from him; leſt, *by violence of law*, he hale thee to the 13 *appointed* [h] judge, and the judge *who muſt hear his ſuit, after trial and conviction*, deliver thee to the officer *who is commanded by him*, and the *authoriſed* officer caſt thee into priſon. I tell thee, *that, when matters, from careleſſneſs and obſtinacy, are allowed to go ſo great a length*, thou ſhalt not, *however ſorrowful, be able to* depart thence, till thou haſt paid the very [i] laſt mite 14 *of thy debt, or ſuffered by cloſe confinement the utmoſt rigours of juſtice.*

CHAP. XII.

SECT. 113. *Concerning Continence and Offence;* M. v. 27. &c.

M. *AGAIN*, ye have *often* heard, that it was ſaid by them [1] of old time, thou ſhalt not commit adultery. But, I ſay unto you, that whoſoever looketh [a] on a *married* woman, *with deſign*

Jewiſh tribunals; with their ſeveral and peculiar powers to be ſevere. Diſpoſitions and habits of temper are all along underſtood by Chriſt; and not ſingle acts.

11 Or intendeſt to bring; the act put for the will or endeavour, as in ver. 31. 32.; Gal. v. 4.

12 Humble thyſelf before him, if it be needful; and make him ample reſtitution. The offending party are chiefly concerned here.

13 Not unlike to; L. xvi. 9.; Jam. v. 3. 20.; Rev. ii. 27.; xi. 5.

14 The leaſt valuable of their coins; ſee M. xii. 42.; M. x. 29.; L. xii. 6.

1 Ex. xx. 14.; comp. 1 Cor. vii. 4.

deſign 2 to luſt after her, hath, *by ſuch looſe indulgence*, committed adultery with her already in his heart; and, *for ſuch good reaſon*, if *deſire towards evil dear to unchaſte irregular thoughts as* thy 3 right eye, *continues to* offend thee [b], pluck it out *forthwith*, and caſt it from thee, *like what is vile and dangerous*: For, *in the ſenſe of all wiſe judges*, it is profitable for thee, that one of thy members ſhould periſh, and not thy whole body, *for the ſake of momentary pleaſure or eaſe*, ſhould be caſt into *the tortures of* [c] hell. And, *by parity of reaſon*, if thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee, that one of thy *moſt neceſſary working* 4 members ſhould periſh *forever*, and not that thy whole body, *by ſoftneſs and fear of immediate pain*, ſhould be caſt into hell.

Sect. 114. *Concerning Divorce;* M. v. 31. &c.

M. It hath been ſaid *likewiſe*, whoſoever ſhall put away his wife 1, let him give her a writing of divorcement. But, *for perfecting*

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2 Gr. In order to deſire her; thereby denoting full and unreſtrained ſcope of evil thoughts and intentions; comp. 2 Pet. ii. 10. 14.

3 Proverbial, and to be generally underſtood; comp. M. xviii. 6. Rather, be an offence, or ſtumbling, by a ſoliciting to luſt. That is, enſnare, or cauſe to ſin; ſee Rom. xi. 9.; xiv. 13. 21; 1 Cor. viii. 13.; Gal. v. 11.; Rev. ii. 14. Lead thee to renounce my goſpel, or to violate any religious, or moral duty. A ſtrong eaſtern manner. This furniſhes an anſwer to what might be objected to ver. 28. Who will ſuffer a gangrene to eat? And, of courſe, not forego momentary eaſe and pleaſure, to prevent eternal deſtruction; it is no hard ſaying. By the abuſe of bodily members, the abuſes of the mind are here reproved.

4 By an audience of poor labouring people chiefly, this would be ſenſibly felt.

1 See Deut. xxiv. 1. The ſenſe given rather than the words; comp. Jer. iii. 1. Only permitted to huſbands, and even, unto them, not enjoined as a command. Without that form, women might have left their huſbands only on pretence of having been divorced. This might be private without judicial proof; M. i. 19.; except in ſettling the dowry; M. xix. 3. This permiſſion, for a time, was to prevent worſe; ſuch as murder by poiſoning, and the like.

fecting the law, I ſay unto you 2, that whoſoever ſhall put away his wife [a], ſaving for the cauſe of *ſuch* fornication 3, *as deſtroys the original contract* [b], *by thus licenſing a future marriage* 4, cauſeth her *in that caſe* to commit adultery: And whoſoever ſhall marry her who is *thus unlawfully* divorced, committeth adultery *likewiſe*.

Sect. 115. *Concerning Oaths*; M. v. 33. &c.

M. Again, ye have heard that it hath been ſaid by 1 them of old time, thou [a] ſhalt not 2 forſwear thyſelf; but ſhalt perform *unto the* Lord *the full import of* thine oaths *and vows*. But, I ſay unto you 3, *my followers*, ſwear not at all, *if, by any poſſible means, you can avoid it, and eſpecially in common diſcourſe with each other*; neither 4 by heaven [b], for it is God's throne; nor by the earth for it is 5 his footſtool; neither by *your capital*, Jeruſalem, for it is the *eminently honoured* city of the 6 great King. Neither ſhalt thou ſwear by thy [c] head, *as Lord of it or of any thing elſe belonging to thee*, becauſe thou canſt not make *at pleaſure ſo much as* one hair white or 7 black. But, let your 8 communication

2 Each of them being Chriſtians; 1 Cor. vii 10. 12.

3 Uncleanneſs with ſome other perſon; M. x. 11.; L. xvi. 18. Even in this caſe, though divorce be permitted, it is not enjoined. This cauſe is admiſſible, being the breach of a ſworn paction. In every thing elſe there may be hope and room for reconcilement.

4 Comp. Deut. xxiv. 1. &c.

1 Ex. xx. 7.; comp. Lev. xix. 12.; Num. xxx. 3.; Pſ. xv. 4. 5.; Deut. v. 11.; xxiii. 21.

2 Or perjure.

3 Or you who would act in true character as my diſciples.

4 Taken from Iſ. lxvi. 1.; Admitted by Jewiſh teachers to be lawful, and very commonly practiſed. Every oath by the creature is an implicit appeal to God. But, that all kind of ſwearing is not prohibited; ſee M. xxvi. 64.; Rom. i. 9.; ix. 1.; Gal. i. 20.; 2 Cor. i. 18; Heb. vi. 16.

5 Still continuing the figure; ver. 34.

6 Mal. i. 14.; Pſ. xlviii. 1.; M. xxiii. 21.

7 Comp. M. vi. 27.; L. xii. 25.

8 Comp. 2 Cor. i. 18.; Jam. v. 12. Proverbial. Common ſwearing leads to perjury, and is highly irreverent towards God. Every mode of vehement aſſeveration, in the uſual intercourſe of men with each other, proceeds from mutual diſtruſt. But plain affirmation and denial argue a ſacred and habitual attention to truth.

communication *or promiſes, contracts, and private actions,* be *with ſuch ſimple terms as theſe* [d], yea, yea, *when you would affirm any thing:* and nay, nay, *when you would refuſe or deny:* For, whatſoever, *in common diſcourſe and buſineſs,* is more than theſe, *with any thing that ſo much as borders upon an oath,* cometh of *the* evil *one, and his wicked* [e] *accomplices.*

SECT. 116. *Concerning Patience and Charity*; M. v. 38. &c.; L. vi. 29. &c.

M. Ye have heard, that it hath been ſaid, *in the caſe of thoſe who do malicious hurt* 1, an eye for an eye, and a tooth for a tooth. But, I ſay unto *all* you [a] *who would act in proper character as my diſciples,* that, *rather than foment and perpetuate a quarrel,* ye reſiſt not *inſtantly and furiouſly ſuch* 2 evil *men;* but, whoſoever ſhall *contemptuouſly* ſmite thee on the right cheek, *in place of ſudden and private revenge* 3 *be prepared in mind to* turn to him the other alſo. And, if any man *will diſcover an inclination to* ſue thee [b] at law, and *this on purpoſe to* to take thy *lower* coat; *rather than break the peace with him,* let him have thy *upper* cloke 4 *alſo.* And whoſoever ſhall *tyrannically* compel thee to go a mile 5, *for love's ſake,* go with him twain. L. Give [c], *with readineſs, notwithſtanding any*

1 Ex. xxi. 24. Some laws are common to all kingdoms, and ſome peculiar; Deut. xix. 21. This was a direction for judges only; and not to be ſought after by any private perſon from revenge; ſee Lev. xix. 18.; xxiv. 19. 20. For the injured to deſire it, was not required. If the public good did render ſuch a thing neceſſary, all anger and hatred was to be reſtrained. Retaliation permitted only to prevent what might be more cruel at private hands; ſee Rom. xii. 17. &c.; J. xviii. 23.; 1 Pet. ii. 19. &c.; iii. 9. In its moſt favourable aſpect, accommodated only to infant ſociety.

2 Comp. 1 Cor. v. 13.; 2 Tim. iii. 8.

3 So St Auguſtine. Proverbial; Job. xvi. 10.; Pſ. iii. 8.; Mic. v. 1.; comp. J. xviii. 22. 23.; Act. xxiii. 3.; Eſ. l. 6.; Lam. iii. 30. The ſame kind of patience to be exerciſed under all ſlight and bearable injuries, for the ſake of mutual peace and love; comp. L. vi. 29.

4 See J. xix. 23. Veſt and mantle. Dr Shaw tells us, that ſuch parts of dreſs are ſtill retained in Barbary, Egypt, and the Levant; Travels, p. 289.

5 This, with the former two, comprehend every ſpecies of injury; comp. M. xxvii. 32.

any of the above provocations, to every man that aſketh *aſſiſtance* of thee; M. and, *in like manner*, from him *whoſe wants are obviouſly preſſing, and* that, *without the promiſe of uſury*, would borrow of thee [d], turn 6 not thou *deſpitefully* away: L. And of him that, *having formerly withheld what was due*, taketh away thy goods [e], aſk them not *with rigour* again.

Sect. 117. M. vii. 12.; L. vi. 31.

L. And, as ye would that men, *by a cool diſpaſſionate exerciſe of their own judgment* 1, ſhould do to you, do ye alſo [a], *who have ability for it*, to them likewiſe. For this is, *in effect*, the *ſum* [b] *of the Moſaick* law, *in reference to ſocial duties*, and *of what* the prophets *too have taught*.

Sect. 118. *Of loving Enemies*; M. v. 43. &c.; L. vi. 27. &c.

M. Ye have heard, that it hath been ſaid, thou ſhalt love thy 1 *Jewiſh* neighbour; and 2 *art left free to* hate thine enemy *of a different country and religion*; but, I ſay unto you, *my diſciples*, L. which hear *the* 3 *evangelical doctrine to obey it*, love, *with ſincere pity*, your *moſt cauſeleſs* 4 enemies; M. do good to them [a] that hate *and injure* you; L. *ſweetly converſe with, and mildly* bleſs them that, *in the bittereſt manner*, curſe you; M. and pray *with affection*

6 Or turn not away him that would borrow.

1 We quickly ſee, from the natural impulſe of ſelf-love, what is juſt and equal to ourſelves. Whence appears the great and extenſive benefit of ſuch a mental exchange.

1 Lev. xix. 8. Hebrew friend, companion.

2 This was not permitted by the law; comp. xix. 17.; Ex. xxiii. 4. 5.; Deut. xxii. 1.; xv. 3.; xxiii 20.; but by common Jewiſh inference. And their hatred they carried to great extravagance; comp. Ex. xxiii. 23.; xxxiv. 11. &c.; Lev. xxvi. 7. &c.; Deut. xxiii. 6.; 1 Th. ii. 15.

3 Fitly oppoſed to thoſe in ver. 4.

4 Of all countries, and religious profeſſions.

affection for *the benefit of* them which, *by inſult*, deſpitefully 5 uſe you, and *otherwiſe* perſecute you; that ye 6, *by reſemblance*, may *approve yourſelves to* be the [b] children of your Father which is *glorioufly manifeſted* in heaven: For, *with the moſt diffuſive kindneſs and beneficence*, he maketh his *enlivening* [c] ſun to riſe on the evil, and on the good; and ſendeth his *fertilizing* rain on the *fields of the* juſt, and on *thoſe* of the unjuſt.

SECT. 119. For, if ye love them *only* which love you, L. what thank have ye 7 *from Almighty God to look for on that account?* M. What *extraordinary* reward have ye? Do not even the 8 Publicans, *whom you are moſt averſe to*, L. and *other enormous* ſinners alſo *of different ſorts*, love thoſe that love them? And, if ye do good *offices* to them which do good to you *only*, what thank 10 have ye *to expect?* For *undoubted great* ſinners alſo do the ſame. And, *in like manner*, if ye lend to them *only* of whom ye hope to receive *an equivalent one way or other*, what thank have ye? For 11 ſinners alſo lend to ſinners, to receive as much, *both principal and intereſt*, again. M. And, if ye 12 ſalute, *with courteouſneſs*, your *Jewiſh* brethren [d] only, what do ye more than others, *who have no ſuch means either of knowledge or of holineſs?* Do not even the *Heathen* Publicans ſo? L. But love [e] ye your enemies, and do good, and lend *in caſes of great neceſſity*, hoping

5 Comp. 1 Pet. iii. 16.; L. xxiii. 34.; Acts vii. 60.

6 Comp. 2 Pet. i. 4.; Eph. v. 1. &c.; Gal. iii. 7.

7 Comp. M. vi. 2.

8 Roman tax-gatherers; comp. M. x. 3.; L xix. 2.; M. ii. 16.; L. vii. 34.; iii. 13; generally reputed infamous.

9 Perhaps the Heathens.

10 This is ſhort even of what the law itſelf required; Deut. xv. 7. 8.; Lev. xix. 17. 18. A love of preference here, is mentioned as common among mankind; comp. L. xi. 5. &c.; xv. 6. &c.; xiv. 12. &c. A heart in which there was ſo much ſenſibility and affection could not but be ſuſceptible of friendſhip; comp. J. xv. 13. In all theſe paſſages the exiſtence of friendſhip, and the diſpoſition of men towards it, are plainly ſuppoſed.

11 It is very lawful to take back a loan, when convenient for the borrower.

12 By ſpeaking friendly to them, inquiring of their welfare, and wiſhing them all manner of happineſs; ſee M. x. 12.; L. x. v. Or ſalute by embracing. Here may be an oblique glance at the ſouring narrow prejudices of Jewiſh ſects. Would to God that the hint were ſtill leſs needful.

hoping 13, *with ſolicitude*, for nothing [f] *of like return* again; and your reward ſhall be great *hereafter:* And, *in the mean time*, ye ſhall be the [g] *genuine* children of the higheſt; for he is kind to the unthankful, and to the evil. Be ye, therefore, *according to your power* 14, merciful *and beneficent*, as your 15 Father alſo [h], *to the largeſt extent*, is merciful. M. *Yea*, be ye therefore [i] perfect, *in ſtretching your love and beneficence to the utmoſt*, even as your Father, which is *glorioufly manifeſted* in heaven, is perfect.

CHAP. XIII.

SECT. 120. *Concerning Almſgiving;* M. vi. 1. &c.

TAKE *diligent* heed, that ye do not your *profeſſed, ſecret* alms 1 before men [a], *ſo as* to be ſeen of them; otherwiſe ye have no *right to look for any* [b] reward of your Father which is in heaven. Therefore, when thou doſt thine alms, do not, *in effect*, ſound a 2 trumpet before thee, as the 3 hypocrites do in the *crowded* 4 Synagogues, and in the *moſt frequented* ſtreets [c], that they may have glory of men. Verily, I ſay unto you, they have *in this world* all their reward [d] *which they ſought.* But, when thou

13 Intereſt was not abſolutely forbidden to the Jews; ſee Deut. xxiii. 19. 20.; Pſ. xv. 4.; Ezek. xviii. 8.; yet very capable of abuſe, nor poſſible in every caſe to fix.

14 Or diſpoſed to pity; comp. M. ix. 13.; Gen. xx. 13.; Jam. ii. 13.; Eph iv. 31. 32.; v. 1. &c.; Col. iii. 12.

15 Comp. 2 Cor. vii. 1.; 2 Cor. v. 21. Not equally, but in the manner; 1 Pet. i. 15.; Eph. v. 1. &c.

1 Some would read, juſtice, or righteouſneſs; as in M. v. 20.; comp. Deut. xxiv. 13.; Pſ. cxii. 9.; Dan. iv. 27.; whereof here follows three branches, alms, prayer, faſting.

2 Proverbial, for collecting a multitude. May allude to Num. x. 2.; Joel ii. 15. Any mean ſimilar to this may be underſtood.

3 Counterfeits, who play as actors; perſonate what they are not; in outward appearance bely their inward ſentiments; or do not really mean what they affect.

4 Schools, meetings for public worſhip, or conventions of any kind.

thou doſt alms 5, let not *even him, who may be unto thee as* thy [c] left hand, know what thy right hand doth; that thine alms may be *really* in ſecret, *when this is in profeſſion;* and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

SECT. 121. *Concerning Prayer;* M. vi. 5. &c.; M. xi. 25. &c.; L. xi. 1. &c.

M. And, *in like manner*, when thou prayeſt, thou ſhalt not be as the hypocrites are; for they love to pray ſtanding in the Synagogues 1, *when others around them are ſet*, and in the 2 corners of the *croſſing* ſtreets, that they may be ſeen of men. Verily I ſay unto you, they have *in this world all* their reward. But thou, when thou prayeſt, *with deſign to be ſincerely alone*, enter, *as much as may be, unnoticed* into thy [a] cloſet 3, and, when thou haſt ſhut *faſt* thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth *in places the moſt* ſecret [b], ſhall reward thee openly. But, when ye pray, *even in this private manner*, uſe not vain repetitions [c] *of like words and ſentiments, for the mere ſake of lengthening*, as the 4 Heathens do; for they think, that they ſhall be heard for their much ſpeaking, *even without ſuitable inward deſires. But* be not ye therefore like unto them; for your 5 *heavenly* Father [d] knoweth what things ye have need of, before ye aſk him.

SECT.

5 Proverbial, and expreſſive of the utmoſt ſecrecy. If not they which work with us, how much leſs any indifferent perſon?

1 In the poſture otherwiſe there could be nothing wrong; comp. M. xi. 25.; L. xviii. 11. 13.; Neh. ix. 5.; Jer. xv. 1.; xviii. 20.; Job xxx. 20. In times of great affliction, bowing the knees, and even falling proſtrate upon the earth, were uſed; comp. 2 Cor. vi. 3. 13.; Acts xx. 36.; Eph. iii. 14.

2 Or angles.

3 Chamber, wardrobe, warehouſe, or any other ſeparate place. Thus, no one needs want the convenience of a ſecret apartment.

4 Gr. people, nations; ſee Eph. ii. 11. 12. They ſought, by length and importunity, to fatigue their gods, or to flatter them. Strange deluſions! ſee Eccl. v. 2.; comp. 1 K. xviii. 26.; Acts xix. 34.

5 Comp. M. v. 16. 48.

SECT. 122. L. One of his disciples said unto him, Lord, teach us *some compend of what we ought* to pray *for, and how*, even as John also, *the baptizer*, taught his disciples 1, *in the affair of repentance, and of God's approaching kingdom.* And he said unto them, when ye pray, say, M. after this *comprehensive* manner [a], Our Father who art in heaven *gloriously made manifest, and from thence regardest the humble supplications of thy children* 3, hallowed *of them by true belief and religious honour* [b], be *every divine excellence belonging to* thy 4 name. Thy 5 kingdom *of the gospel* come *universally with power; so that* thy *holy* 6 will, *thus revealed, may* be done, *and submitted to by those who live* in earth, as it is, *with cheerful, universal, and stedfast perseverance by angels* 7 in heaven. Give us this, *and every future* day [c] *of life*, our 8 *needful* daily bread; and forgive us *all* our 9 debts [d] *of punishment, on account of sin, which might provoke thee to withhold even necessaries from us*, as we *do freely and fully* forgive, *after thy example*, our *most obnoxious* debtors. And, *to prevent the like guilt in time coming* 10, lead us not into *hazardous* [e] temptation; but, *if such trial be found proper* 11, deliver us [f], *by thy grace*, from *being overcome by the force* 12 *of* evil. For [g] thine, *of undoubted right*, is the *supreme, universal, and*

1 Comp. M. iii. 1.

2 In the same, or in words and sentiments to the like purpose. The apostles and primitive Christians used not this, or any other form always. The things here spoken of are always necessary.

3 Sanctified, glorified, praised, by just sentiments, words, and actions; Is. viii. 13.; Ezek. xxviii. 22. 25.; xxxvi. 23.; 1 Pet. iii. 15.

4 Or self; Hebrew manner, as in 1 K. xviii. 24. 25.; Act. iv. 12. Or Majesty.

5 Comp. M. iii. 1.

6 Or pleasure.

7 See Ps. ciii. 20. 21.; civ. 4.; Heb. i. 14.

8 What thou knowest to be fit or convenient; 1 Tim. vi. 8.; Ps. civ. 14. 15.; comp. Gen. iii. 19.; Es. lviii. 7.; Ezek. xviii. 16.; nearly equal to Prov. xxx. 8.

9 Comp. L. xi. 4.; M. xviii. 24.

10 Suffer us not to be led; the active for passive, as in Gen. xx. 6. Margin; Ex. iii. 19.; Ps. xvi. 10.; compared with Acts ii. 7.; Ps. cxli. 40.; 2 Sam. xxiv. 1.; 1 Chr. xxi. 1.

11 Comp. M. xxvi. 41.; 1 Cor. vii. 5.; Gal. vi. 1.; 1 Th. iii. 5.

12 Some, the evil one, or Satan; see L. xxii. 31. 32.; comp. M. xiii. 19. 38; Eph. vi. 6.; 1 Jo. ii. 13. 14.; iii. 12.; v. 19. That which Satan did introduce, delights in, and is imitated by.

and everlaſting kingdom; and the power *irreſiſtible;* and the glory *of praiſe* 13 forever *due.* [h] Amen 14.

SECT. 123. M. And, when ye 1 ſtand praying, forgive, if ye have ought *to complain of* againſt any; that your Father alſo which is in heaven [a], may forgive you your treſpaſſes. For, if ye forgive not men *from the heart* their treſpaſſes, neither will your Father, *on account of other good things*, forgive your treſpaſſes. But, if ye *have faith and ſpirit enough to* forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

SECT. 124. L. And he ſaid unto them, *for evincing the duty of earneſtneſs and perſeverance in prayer* 1, *under a charitable diſpoſition*, which of you, *my hearers* [a], ſhall have a friend, and ſhall go unto him, *if it were even at the dark hour of* 2 *midnight, when, if ever, ſucceſs might be deſpaired of*, and, *after knocking at his door*, ſay unto him, friend, *I deſire thou wouldſt* lend me 3 three loaves; for a *wearied hungry* friend of mine, in *the courſe of* his *long* journey 4, is *juſt* come to me, and I have nothing 5, *ſo much as of bread kind*, to ſet before him *for* [b] *his refreſhment:* And he, from within, ſhall anſwer [c] *in haſte*, and ſay, trouble me not *thus unſeaſonably;*

13 See Jam. i. 17.; 1 Cor. viii. 6. This concluſion admirably ſuits and enforces every former petition.

14 Is intended to expreſs the ſincerity and earneſtneſs with which we deſire; and alſo ſome cheerfulneſs of hope as to the ſucceſs of our petitions. So let it be; Pſ. lxxii 19.; 1 Cor. xiv. 16; comp. M. v. 18.

1 Comp. M. vi. 5. 14. 15.; xviii. 35.; L. xviii. 11.

1 This parable is not mentioned by any of the other evangeliſts, but is well connected with what went before, both to explicate and encourage. An appeal to certain feelings, by a public ſpeaker for piety and virtue, argues great judgment. Here is an argument from leſs to greater; as in L. xi. 13.

2 It is common in the eaſt to travel by night, on account of the heat of the day.

3 Adapting himſelf here to common uſe; one for the gueſt, another for his own uſe, and a third, leſt any of the two ſhould not have been enough.

4 Under this is fairly intimated what himſelf would do to any other, in ſimilar circumſtances.

5 Nice and expenſive delicacies he had no wiſh for. In minutely applying parabolical circumſtances, we ſhould be very cautious, eſpecially where God is concerned.

ſonably; for the door is now ſhut *in for all night*, and my children, *who have the care of ſuch articles*, are, with me 6, *gone to reſt* in *their own* bed, *and, by this time, faſt aſleep;* I cannot, *therefore*, riſe, and give thee *what thou aſkeſt.* I ſay unto you, though he will not *incline to* riſe, *from affection*, and give him, *agreeable to his aſking*, becauſe he is his *neighbour and* [d] friend; yet, becauſe of his *inceſſant, clamorous* importunity [e], he will riſe *at length*, and give him as much as he needeth.

SECT. 125. M. vii. 7. &c.; L. xi. 9. &c.

L. And, I ſay unto you, aſk *whatever mercy you may need with humble confidence, from your moſt loving Father*, and *ſooner or later* it ſhall *aſſuredly* be given you [a]; ſeek *with diligence*, and ye ſhall find *it;* knock, *in like earneſt aſſiduous manner, at the door of heaven*, and it ſhall be opened unto you. For, *even among yourſelves*, every one that aſketh, receiveth *of a near and good neighbour;* and he that ſeeketh *from ſuch an one*, findeth; and to him that knocketh *again and again, though not always in ſeaſon*, it ſhall be opened *to his importunity at laſt.* M. Or, *ſtill further to aſſiſt your faith on theſe occaſions, conſider* what man is there of you, whom, if his ſon aſk bread, will he *knowingly* give him a ſtone, *to mock his hunger, becauſe ſomething like to what he requeſts?* Or, if he aſk *of him* a fiſh, L. will he for a fiſh, give him a *hurtful* ſerpent *of ſimilar form?* Or, if he ſhall aſk *of him* an egg, will he offer him a *yet more poiſonous* [b] ſcorpion? M. If ye then, being *in compariſon of him no better than* evil, *thus* 1 know how to give good, *temporal, and other* gifts unto your children; how much more ſhall your [c] Father which is *glorioufly manifeſted* in heaven, *and is the fountain of ſuch gracious diſpoſitions*, give good things [d] *of all ſorts, and that of* L. the holy Spirit *itſelf* [e], M. to them that *ſuitably* aſk him.

SECT.

6 Or gone to reſt, as I am. Here he urges its being unſafe as well as putting him to trouble.

1 Another argument from leſs to greater; comp. Job xv. 14. 15 [illegible] abſolutely evil ſays good Dr Newcome, for God hath implanted many good principles in the human mind; but comparatively ſo, ſubject to infirmities, paſſions, and the power of bad habits.

Sect. 126. *Concerning Faſting;* M. vi. 16. &c.

M. Moreover, when ye 1 faſt *in private*, be not as the [a] hypocrites, of a ſad *gloomy* countenance; for they *purpoſely* 2 disfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have *now* their *full* reward. But thou, when thou faſteſt, *rather than aſſume a ſevere mortified air* 3, anoint thine head *as uſual*, and waſh thy face *all over*, that, *if poſſible*, thou appear not unto men to faſt, but *ſolely* unto thy Father which is in ſecret; and thy Father, which ſeeth in *places the moſt* ſecret [b], ſhall reward thee openly.

Sect. 127. *Againſt raſh Judging;* M. vii. 1. &c.; L. vi. 37. &c.

L. Judge [a] not *raſhly and bitterly the leſſer faults of others;* and ye ſhall not *yourſelves* be judged 1, *after a ſevere manner by Almighty God; the ſame way* condemn not *in cruel haſte*, and ye ſhall not be *rigorouſly* condemned; forgive *offences to the very utmoſt*, and ye ſhall be forgiven. Give *the moſt favourable allowances and aids poſſible to others;* and *even by them* [b] it ſhall be *ſo* given *back* unto you, good meaſure, preſſed down, and ſhaken together, and running over, ſhall *ſuch mild treated* men give unto your 2 boſom. For, *it may be taken as a general rule, that*, with what judgment 3 ye *now* judge *others* [c], ye ſhall be judged *in the end*, and with what *ſort of* meaſure ye mete, it ſhall be meaſured to you again.

Sect.

1 Comp. L. xviii. 12. Will-worſhip in this article, led to various other ſenſeleſs and cruel mortifications.

2 Such as is graphically deſcribed; Iſ. lviii. 5. &c.; comp. L. xxiv. 17. &c. Or ſo as to look like one emaciate; comp. M. vi. 20.; Acts xiii. 41.; Heb. viii. 13.; Jam. iv. 14.

3 Like one going to a feaſt; comp. Ruth iii. 3.; 2 Sam. xii. 20.; xiv. 2.; Eſt. ii. 12.; Pſ. xxiii. 5.; civ. 15.; cxxxiii. 2. Faſt with an intent not to be known.

1 Comp. Jam. ii. 13.; iii. 1.

2 Or lap. The long and wide garments of the eaſterns could receive much in this way; ſee Pſ. lxxix. 12.; Jer. xxxii. 18.

3 A Jewiſh proverb.

SECT. 128. L. And he ſpake *at the ſame time* a parable unto them *who were ignorant of real righteouſneſs, and deſpiſed others* 1; can the blind *ſucceſsfully undertake to* lead [a] the blind? Shall they not both, *in ſuch a caſe, be likely to* fall into the 2 ditch *which happens to be in their way* [b]? The 3 diſciple is not *uſually known to be* above his maſter, *in any kind of wiſdom or excellence;* but *it is required of* every one that is perfect, *that he* ſhall be as his maſter. And why, *on the other hand*, beholdeſt thou, *with an undue rigour*, the *little infirmity which is but like a* 4 mote that is in thy brother's eye; but perceiveſt not the *much greater diſorder which is like a* beam that is in thine own eye? Either how canſt thou *decently, or, with any hope of good*, ſay to thy [b] brother, brother, let me pull out the *little* mote that is in thine eye, when thou thyſelf, *from want of attention and groſs ignorance of character*, beholdeſt not the *more viſible and hazardous* beam that is in thine own eye? Thou *partial* hypocrite, caſt out firſt the beam *which every one but thyſelf doth ſo eaſily diſcern*, out of thine own eye, and then ſhalt thou ſee clearly to pull out *with ſucceſs* the *trifling* mote that is in thy brother's eye.

CHAP. XIV.

SECT. 129. *Sacred things are prudently to be adminiſtered;* M. vii. 6.

M. *YEA, how unexceptionable ſo ever your own characters may be,* give [a] not that *food* which is 1 holy unto the *men of paſſion,*

1 Importing a ſtrong denial. Such proverbial ſayings muſt be interpreted according to the diverſity of their ſubjects; comp. M. x. 24.; J. xiii. 16.; xv. 20.; M. xv. 14.

2 Or pit.

3 Or ſcholar. A Proverb. The reſult of long and judicious obſervation.

4 Proverbial. Similar to the ancient apologue of one who carried a bag before, in which were put the faults of his neighbour; another behind for his own. Compare with this the phariſaic characters in L. xviii. 9. &c.; xvi. 14. 15.; J. vii. 47. 49.; Iſ. lxv. 5.; indeed the whole of their unjuſt cenſures againſt Chriſt.

5 Or, *hold ſtill and I will take the mote, &c.* An elegant intimation of how ready men are to ſhrink back from reproof. Dr Doddridge.

1 Removed from common uſe, and ſet apart for divine purpoſes; comp.

paſſion, who, like dogs, 2 *are eaſily provoked*; neither caſt ye your *precious* 3 pearls *of celeſtial wiſdom* before [b] *thoſe who, like* ſwine, *abandon themſelves to ſenſual filthineſs*, leſt they [c] *contemptuouſly* trample them under their feet, and, *as if they had been injured*, turn again and 4 rent you.

SECT. 130. *Falſe Prophets to be guarded againſt*; M. vii. 15. &c.; L. vi. 43. &c.

M. *Anxiouſly* beware of falſe 1 *teaching* prophets [a] which come *unſent for* to you, *as harmleſs, ſimple, and lowly*, in ſheeps 2 *natural* cloathing, but inwardly they are *fierce, ſelfiſh*, 3 ravening wolves. Ye ſhall know them, *after due pains*, by their [b] *unrighteous* 4 fruits. L. For *it is agreed that* every tree is known by his own *proper* fruits: For *example*, of thorns men do not *expect to* gather figs; nor of a bramble-buſh gather they *at any time cluſters of real vine*-grapes: *So cannot the works of true piety be the regular produce of an evil mind.* For a good *ſpiritual* tree, *like any other good in their kinds*, bringeth not forth corrupt fruit; neither doth a corrupt *ſpiritual* tree 5 bring forth good fruit. M. Even ſo every good tree 6, *then, be it ſpiritual or natural*, bringeth

comp. M. xv. 2.; Hag. ii. 13.; Acts. x. 14. 15.; Rom. xiv. 14.; Rev. xxi. 27.

2 This ſort of ſymbolical language was common among the eaſterns.

3 Comp. Job. xxviii. 18.; Prov. iii. 15.; M. xiii. 46. The diſciples of Chriſt are not to laviſh or hazard inſtruction and reproof on the obſtinate and incorrigible.

4 Comp. M. xii. 22. &c.; 2 Cor. xi. 11. &c.

1 Comp. 1 Cor. xii. 10.; xiv. 3.; Acts xiii. 6.

2 Proverbial; comp. 1 Tim. vi. 5.; Heb. xi. 37.; M. xxiii. 23. &c.; L. xi. 39. &c.

3 Comp. Acts xx. 29. 30.; 2 Pet. ii. 1. 2.; Jude throughout.

4 Or works; J. xv. 1. &c.; comp. 2 Tim. iii. 5. &c.; M. iii. 8. xxi. 43.; Col. i. 6. By the ſame rule each of us are to be tried at laſt.

5 The judgement, will, and affections, being perverted, muſt give a tincture to the prevailing ſtrain of their doctrines; ſee L. vi. 45.

6 See M. xii. 34. for the reaſon vi. 22. 23.

bringeth forth good fruit; but a *degenerate* corrupt tree bringeth forth evil fruit. A good tree [c], *in the proper ſtate thereof, I repeat it again*, cannot bring forth evil fruit [d]; *ſo* neither can a corrupt tree, *while it abideth ſuch*, bring forth good fruit; *and, in the end*, every tree that bringeth not forth good fruit, is, *whether ſpiritual or natural*, hewn down 7 and caſt into the 8 fire. Wherefore, *as already obſerved, and after all too apt to be forgotten*, by their 9 fruits ye ſhall know them [e] *in time*.

SECT. 131. *The Goſpel Doctrine is made perfect by works;* M. vii. 24. &c.; L. vi. 47. &c.

L. Whoſoever cometh to me *with true faith*, M. and *attentively* heareth theſe 1 ſayings of mine, and doth them, *from the heart*, L. I will ſhew you, *from my Father*, to whom he is like. He is like unto M. a 2 wiſe man L. which built his houſe *on the river ſide* [a], and digged deep, *through every kind of looſe ſoil*, and laid the foundation *at laſt* on a *firm durable* rock. M. And the rains *from above* deſcended, L. and the flood *upon earth* aroſe *to an extreme height*, M. and came *ſwelling down*, and the winds blew, and beat vehemently *withal* upon that houſe, and *yet* it fell not *by means of their united violence* [b], for it was *well* founded upon a rock. 3 And, *on the other hand*, every one that heareth theſe ſayings of mine, and doth them not *with care and diligence proportioned to his knowledge*, L. is like M. unto a *raſh, inconſiderate*, fooliſh man, which built his houſe upon *the top, or edge of* a ſand *hill*, L. without a *proper ſolid* foundation upon the earth; M. and the rain, *juſt as in the caſe of the former*, deſcended, and the floods came *ſoon after this*, and the winds blew, and beat upon that houſe, L. and immediately it fell, and the ruin of that houſe was *irreparably* great [c].

SECT.

7 Comp. M. iii. 10.; J. xv. 6.
8 To be entirely and irrecoverably deſtroyed.
9 Not any ſingle act, but a courſe of deeds.

1 Precepts; comp. Rom. ii. 13.; Jam. i. 22.; Eph. iii. 18.; 2 Tim. ii. 1.
2 Prudent, diſcreet.
3 The ſame thought is often well illuſtrated by its contrary.

Sect. 132. M. vii. 27. &c.; L. vii. 1.

M. And it came to paſs, when Jeſus had ended L. all M. theſe L. his *excellent* ſayings, in the audience of the people, M. the people *of loweſt rank themſelves* [a] were aſtoniſhed *to a great degree* at his doctrine; for he *ſtill* taught them as one having authority *under divine commiſſion, and power along with it,* and not as the *vain, mercenary, ſuperficial* 1 ſcribes.

Sect. 133. *The Leper cleanſed;* M. viii. 1. &c.; M. i. 40. &c.; L. v. 12. &c.

M. When he was come down from *that part of* the 1 mountain *on which he had been teaching,* great [a] multitudes followed him *with ardour.* L. And it came to paſs, when he was 2 in *his way to* a certain *neighbouring* city, M. there came to him L. a man full of *a loathſome and infectious* 3 leproſy; who ſeeing Jeſus, M. and kneeling down to him, L. fell on his face, M. and *reſpectfully* worſhipped him *as one of eminent rank and excellence,* M. *earneſtly* beſeeching him, and M. ſaying 4, Lord, if thou 5 wilt, *I know aſſuredly* thou canſt make me clean [b] *of this dreadful diſorder.* M. And Jeſus, moved with [c] compaſſion, put [c] forth his hand, and touched

1 Their ſole authority was that of their own private ſenſe, or the interpretation of their fore-fathers, who differed very often from one another; comp. 1 Mac. iv. 26.; 1 Cor. ii. 4. How inſipid are the preſent teachings of the Jewiſh Talmuds, and even Meſhna?

1 See M. v. 1.

2 In the ſuburbs, or nigh to it; comp. L. ix. 51.; xiii. 33.; Num. v. 2.; 2 K. vii. 3.; 2 Chr. xxvi. 21.; L. xvii. 12.

3 Often inflicted by way of puniſhment; Num. xiii. 10.; 2 K. v. 27. Swine are much ſubject to it, eſpecially in warm countries, and therefore prohibited as food to the Jews.

4 Title of honour among the Jews, like Sir, and given to ſtrangers; J. xx. 15.

5 He leaves it with the wiſdom of Jeſus whether he was a proper object of his beneficence; comp. 2 K. v. 7. A good beginning of piety; Heb. xi. 6.; Rom. iv. 20. 21. His belief was founded on the accounts he had received of Chriſt's doctrine and miracles.

touched him, and *condeſcendingly* ſaid unto him [e], I will *indeed requite thy faith* 6, be thou *henceforth and forever* clean. And, as ſoon as he had ſpoken *the authoritative word*, immediately the leproſy departed from him, and he was cleanſed *throughout*. And he forthwith ſent him away, and ſtraitly charged him L. to tell no 7 man *at that time of his cure*; M. and ſaith unto him, *in the moſt direct terms*, ſee thou ſay nothing to any man *as yet* [f], but firſt go 8 thy way *to Jeruſalem, and there* ſhew thyſelf to the *proper* prieſt 9 *of the day*, and, *with pure gratitude of ſoul*, offer *unto God what his law requires* for thy cleanſing; M. *even* the gift that Moſes, *by divine order*, commanded for a teſtimony 10 to them *of your ſudden and effectual reſtoration*. M. But he went out, *after ſhewing himſelf to the prieſt, from both city and ſuburbs*, and began, *with tranſports of delight*, to publiſh it [g] much, and *even* to blaze abroad the matter. L. But ſo much the more, *as heavenly prudence wanted to conceal what had happened, for the ſake of a greater good, the more* went there a fame abroad of him; M. inſomuch that Jeſus could no more, *for a while*, openly enter into the city, *by reaſon of great crowds*; but was [h] without in deſart places, L. and there [i] prayed, *for confirming his mind, and completely ſtrengthening it to complete his arduous office*. M. And *even here* they came to him from every quarter, L. *in* great multitudes, to hear *his ſalutary doctrine*, and to be healed by him of their *bodily* infirmities.

SECT.

6 A manner moſt worthy of divine power and majeſty, to effect by ſimple will; Gen. i. 3.

7 See Lev. xiv. 4. &c. Or divulge the matter. It has been well obſerved, that this is the firſt time we have any account of our Lord's enjoining ſilence on any perſon whom he cured, and this he did not till he found himſelf greatly incommoded by the fame of his public miracles.

8 If the news of Chriſt's being the cleanſer had reached Jeruſalem, before the perſon himſelf appeared there, through envy and hatred the prieſt might have ſaid, that, in the ſenſe of the Moſaic law, he was yet far from being clean; ſee Lev. xiii. 2. &c.; xiv. 2.

9 Or diſtrict: ſee Lev xiv. 1. &c.

10 Either for their conviction or condemnation; comp. M. x. 18.; xxiv. 14.; M. xiii. 9.; L. xxi. 13.; Jam. v. 3. Jeſus would not intermeddle with the proper office of another, nor yet allow of it, to any private perſon. In pronouncing the man clean, they would condemn their own hatred of him then and afterwards. By this means he might be better known and believed.

SECT. 134. *The Servant of the Centurion is healed;* M. viii. 5. &c.; L. vii. 1. &c.

M. And, when Jeſus was entered *again* into 1 *his own city* Capernaum, L. a certain *Roman* 2 Centurion's 3 ſervant, who, 4 *for faithful and profitable attention to his duties,* was dear to him, was *exceedingly* ſick; and, *in appearance, juſt* ready to die. And, when he heard of *what* Jeſus *had done,* he 5 ſent *firſt* unto him the *moſt conſiderable* elders of the Jews [a], beſeeching him, *with great earneſtneſs,* that he would *be pleaſed to* come, and [b] heal his ſervant; M. and ſaying, Lord, my *faithful and beloved* 6 ſervant lieth at home ſick of the [c] palſy, and grievouſly tormented *beſides with* 7 *fits which threaten immediate diſſolution.* L. And, when they came to Jeſus, they beſought him inſtantly, ſaying, that he, *though late an idolatrous Heathen,* was *now moſt* worthy for whom he ſhould do this *ſignal favour;* for he loveth *the religious principles of* our nation, and, *at his own expence,* he hath built us a Synagogue *for divine worſhip.* M. And Jeſus, *deſirous to befriend ſo good a* [d] *character,* ſaith, I will come, *without delay,* and heal him. And *accordingly* L. he went with them. And, when he was now *on his way,* not far from the houſe, the [e] Centurion ſent a *ſecond, modeſt, and pious deputation by his* friends to him, ſaying unto him 8, Lord, trouble not thyſelf *to go all the length;* for I, *who have been ſo long a miſerable Pagan tranſgreſſor,* am not worthy that thou ſhouldſt enter under my roof. Wherefore neither thought I myſelf worthy to come unto thee *in perſon at firſt;* M. 9 but [f] ſpeak the word only *where thou art,* and my *abſent* ſervant ſhall be *immediately* healed [g]. For I am a man under *ſuperior*

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1 Or place of his uſual reſidence; M. iv. 13. Formerly a city of Galilee, now exterminated.

2 An officer over a hundred men, and originally a Heathen. They were deſigned to keep the Jews from making any attempt to recover their liberty.

3 Or ſlave.

4 Comp. Eccluſ. vii. 23.

5 This came of reverence and modeſty, and not of diſtruſt. He knew himſelf to have been a heathen, and now a man of arms.

6 Or young man.

7 They might be apoplectic, or convulſive.

8 Or, Sir.

9 He might have heard of M. viii. 1. &c.; J. iv. 46.

rior 10 authority, having *likewiſe* ſoldiers under me; and I ſay to this man, go *to ſuch a place*, and *in a moment* he goeth; and to another, come *hither*, and he, *as the firſt*, cometh *ſpeedily*; and to my *immediate waiting* 11 ſervant, do this, and *anon* he doth it. *But your power over the moſt deſperate diſeaſes is yet more extenſive, being the choſen delegated adminiſtrator of Almighty God upon earth.* L. When Jeſus heard theſe things, he marvelled at him, *on account of his ſignal truſt and humility*, and turned him*ſelf* about, and ſaid unto the people that followed him, M. verily I ſay unto you, I have not found ſo [h] great faith *of my divine power and miſſion*, no not in *you, the people of* Iſrael, *to whom I have hitherto preached.* And, *ſimilarly to this inſtance*, I ſay unto you, that many *candid Heathens* ſhall *e'er long* come from the 12 *remoteſt* eaſt and weſt, and ſhall ſit down 13 *as at a* [i] *rich feſtival* with *the believing poſterity of your pious anceſtors*, Abraham, and *of* Iſaac, and Jacob, in *poſſeſſion* [k] *of* the *goſpel* kingdom of heaven, *with all its ineſtimable privileges*, but the *earlieſt choſen* children *to the offers* of the kingdom ſhall be caſt out 14 *from the high profits and pleaſures thereof* into utter darkneſs *of diſmal and endleſs night, on account of obſtinate unbelief*; there ſhall be [l] weeping *for ſorrow*, and *envious* gnaſhing of teeth. And Jeſus ſaid unto *the chief meſſenger of* the Centurion [m], go thy way 15 *home in peace*; and, as thou haſt believed *me capable of anſwering thy requeſt*, ſo be it done unto *thy ſervant and* thee. And his ſervant, *by the good maſter's faith*, was healed in that ſelf ſame 16 hour [n]. L. And they

10 Such were ſubject to tribunes, as our captains are to their colonels.

11 Or ſlave.

12 Uſed here to ſignify all the quarters of the earth; ſee L. xiii. 29.; and fulfilling Gen. xxviii. 14.; Iſ. xlii. 5. 6.

13 Comp. M. xxii. 2.; Rev. xix. 7. 9.; L. xiv. 15.; Rev. ii. 17. Recline, *as at*, &c. Theſe were the three Fathers of the Jewiſh nation.

14 Light is the Sweeteſt emblem of celeſtial joy and happineſs, and *outer darkneſs* the ſad reverſe of this; comp. M. xxii. 13.; xxv. 30.; 2 Pet. i. 4. 17.; Jude 6.; Rev. xxii. 4.; Iſ. lxv. 14.; M. x. 28.; Jude 13.; ſee likewiſe Rom. ix. 4.; M. xiii. 38. &c.; L. xx. 36. Alludes, by way of oppoſition, to the luſtre of illuminated rooms on great occaſions; comp. Jude 7.

15 Comp. Jud. xi. 38.; 1 Sam. xvii. 37.; 2 Sam. xiv. 8.; M. v. 34.; L. vii. 50.; viii. 48.; J. iv. 50.

16 Or moment of time; comp. Dan. iv. 30. &c.; M. xv. 28; xvii. 18.

they that were ſent *as meſſengers from the Centurion*, returning to the houſe 17, found the ſervant *made perfectly* whole 18, that had been *ſo dangerouſly* ſick.

SECT. 135. *The Widow's Son is raiſed;* L. vii. 11.

L. And it came to paſs the day after, that he went *from Capernaum* into a city called 1 Nain, *for the farther ſpreading of his goſpel;* and many of his 2 diſciples went with him, and much *Jewiſh* people *beſides, of all ſorts and degrees.* Now, when he came nigh to the gate of the city, behold [a] there was *the corpſe of* a dead man carried 3 out *of it for burial;* the only 4 ſon *he had been* of his mother; and ſhe was *now* a *deſolate* widow: And much people of the city, *as ſuited her rank in life*, was with her 5, *deploring ſo* [b] *miſerable a caſe.* And, when the Lord *Jeſus* ſaw her *great and juſt diſtreſs* [c], he had compaſſion on her; and, *without being applied to by any*, ſaid unto her, *daughter of ſorrow* [d], weep not *any longer thy ſevere loſs.* And *that inſtant* he 6 came, and touched the bier *on which the body lay covered;* (and they that bare him, *anſwerably to his deſign*, ſtood ſtill, *and the reſt who were in company*), and he ſaid, *with a divine authority, in hearing of*

17 This miracle, therefore, might be the mean of eternal ſalvation to them all.

18 Comp. M. viii. 13.

1 A city of Galilee, at the foot of Hermon-hill, about two miles diſtant from Mount Thabor.

2 Apoſtles and other believers.

3 A good decent cuſtom, and much more conducive to health than burying in towns, which the early practice of honouring martyrs and ſaints did produce.

4 A great aggravation of the trial. Hence proverbial; Zech. xii. 20.; Jer. vi. 26. He was young too, in the flower of life, and upon whom his widowed mother had ſet all her hopes and ſtay.

5 Every look and word from her muſt have been edged with bitterneſs.

6 Better than any mode of argument, to which deep anguiſh cannot well hearken.

7 Streighting-board, or bed. The good of mankind in any ſhape, is better than poſitive rites; comp. 1 K. xvii. 19.; 2 K. iv. 34. Likewiſe to illuſtrate his generous ſenſe of great miſery; M. viii. 2. &c.; xiv. 1.; M. xx. 34.; Iſ. lxi. 1.; xl. 11.

of them all, young man [e], I ſay unto thee, ariſe. And *immediately* he that was dead ſat up *on the bier, as one juſt awakened out of ſleep* [f], and began to ſpeak *in his full reaſon likewiſe;* and *now both body and mind being to the conviction of all freſh and vigorous,* he *took him gently by the hand, and* delivered him over to his *aſtoniſhed* mother. And there came a 8 *ſolemn religious* fear on all *that were preſent;* and they glorified God *alſo,* ſaying, that a great prophet 9, *both in word and in deed,* is riſen up among us, and that God has *now mercifully* viſited his *ancient* people *more than ever.* And this rumour of *amazing miracles performed by* him, went *not only through the neighbouring parts of Galilee, but, very ſoon after,* throughout all Judea; and throughout all the region round about *it likewiſe.*

CHAP. XV.

SECT. 136. *The Embaſſy of John to Chriſt;* M. xi. 2. &c.; L. vii. 18. &c.

L. AND the diſciples 1 of John *Baptiſt* ſhewed him [a] of all theſe things *ſo lately performed.* M. Now, when John, *by this means,* had heard in the priſon, *to which he had been thrown by Herod, the Tetrarch, concerning* the *miraculous* works of Chriſt, L. calling unto him two of his diſciples, he [b], *unmoved with his own condition and danger,* ſent them unto Jeſus *for their entire ſatisfaction* 2, ſaying M. [c] unto him, art thou he that ſhould 3 come *agreeable to divine promiſe;* or do we *yet* look for another, *according to God's will, and in character of Prince Meſſiah?* L. When

8 Comp. L. i. 65.

9 Elias and others wrought by means of prayer. The Jews had long before this been without any prophet; comp. M. vii. 29.; L. i. 68.

1 They might feel uneaſy at Chriſt's riſing fame.

2 Not that he doubted, but that his diſciples for themſelves might ſee, hear, and acknowledge.

3 As the greateſt and moſt welcome meſſenger of God to man; comp. Gen. xlix. 10.; Iſ. xxxv. 4. &c.; M. xi. 9. 10.; Pſ. cxviii. 26.; Dan. vii. 13.; Heb. ii. 3.

When the men were come unto him *upon this important errand*, they ſaid, *under direction as above*, John, the *celebrated* Baptiſt, hath ſent us unto thee, ſaying, art thou he that ſhould come *in fulfilment of our heavenly oracles*, or look we *yet with reaſon* for another? And, in that ſame hour, he cured many *under their own eye* of their *bodily* infirmities and plagues, and of *their poſſeſſion by* evil ſpirits; and unto many that were *wholly* blind, he gave *the ſweet bleſſing of* ſight. Then Jeſus anſwering *their demand*, ſaid unto them, go your way *from this*, and tell John, *for your own conviction, and the ſtrengthening of his faith*, what things *this day* ye *yourſelves* have [d] ſeen and heard; how that the 4 blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the *very* 5 dead are raiſed, to the 6 *illiterate* [e] poor, *in great multitudes*, the *glad* goſpel *ſcheme of ſalvation* is *freely* preached *for acceptance*. And bleſſed is he [f] whoſoever ſhall not be 7 offended in *the low condition of* me *and my followers*.

SECT. 137. *Chriſt's Teſtimony of John*; M. xi. 7. &c.; L. vii. 24. &c.

L. And, *juſt* when the meſſengers of John were departed *with their agreeable anſwer*, he began 1 to ſpeak unto the *multitudes of* people *who did yet remain*, concerning *the excellence of* John,

4 Comp. Pſ. cxlvi. 8.; Iſ. xxxv. 5. &c. Nothing could be more appoſite, natural, and convincing; ſee J. x. 41.; ii. 22.

5 Superior to all the above, and more than God had foretold by any of his prophets.

6 Comp. L. iv. 18.; Iſ. xlii. 1. &c.; lxi. 1. &c.; xi. 4. Firſt and chiefly it was expected, among the Jews, that kings, Levites, prieſts, and others eminent for their ſtations, learning, and wealth, ſhould be preached to. Poor people, among the Jews, were ſtyled by way of contempt, *people of the earth*. Or the poor preach the goſpel, &c.

7 That is, aſhamed of my doctrine, or diſcouraged from his obedience to it; comp. Phil. ii. 8.; Iſ. viii. 14.; xxv. 5. 6.; liii. 1. &c.; Rom. ix. 33.; L. ii. 34.; 1 Pet. ii. 6.

1 To prevent the miſconſtruction of John's meſſage to him; M. xi. 2.; and to give due praiſe to the fortitude, candour, prudence, and other noble virtues of his great forerunner. Thence too it appears, that there could be no deſign between them of impoſing.

John, *and his office, as follows;* what went ye out *ſo univerſally and earneſtly* [a] into the wilderneſs, for to ſee? *Was it a thing of ſuch inſignificance as that of* [b] a reed ſhaken with the 2 wind? *Impoſſible.* But, *if not*, what *then* went ye out for to ſee *of a more captivating kind? Was it to look for* a man *of eminence in rank, and* [c] cloathed in ſoft *luxurious* raiment *there?* Behold, they which are *thus* gorgeouſly apparelled, and *otherwiſe* live delicately, are *not to be ſought for among wilds and deſarts*, but *rather* in 3 *and about* kings courts. But, *if none of theſe*, what *elſe* went ye out for to ſee *and admire?* A prophet *of the Moſt High God?* Yea, *in this caſe, you were under no miſtake; for* I ſay unto you, *he was truly of that order*, and much more *indeed* than a *common* prophet. M. For this is he of whom it is *once and again* written, behold, *O beloved*, I ſend my *appointed* 4 meſſenger before thy face, which ſhall *duly* [d] prepare thy way *into the world* before thee. Verily I ſay unto you, *that low as he now lies by the guilt of Herod*, among them that are born of women 5 *in all former ages, and after a natural way*, there hath not riſen, *to the view of mankind*, a greater L. prophet than John the Baptiſt: M. Notwithſtanding 6 he that is leaſt in the kingdom of heaven, *which he foretold as at hand, and is now carrying on*, is 7 greater *by far* than *even* he.

Sect. 138. M. xi. 12. &c.; L. xvi. 16. &c.

M. All the *ancient* prophets, and the law *itſelf before theſe* 1, propheſied, until John *entered upon a much more high and perfect office;*

2 Like that mean character deſcribed; Eph. iv. 14. &c. A ſight by any wiſe man not to be moved one ſingle ſtep for.

3 Hence we hear often of court-bred, diſſembling, ſycophantiſh flatterers. John's manner was plain, and auſtere, ſuited to the meſſage he brought, and a proof of his integrity.

4 Or angel; comp. Iſ. xl. 2.; Mal. ii. 7.; iii. 1.; iv. 5. He pointed out the Saviour; and died to ſeal his teſtimony.

5 Comp. L. vii. 16. 28.; J. vii. 52.; Act. xiii. 22.; from Deut. xviii. 15. Here he plainly intimates the ſuperior excellence of the goſpel covenant; comp. L. xvi. 16.

6 Modeſtly it may be holding out himſelf, though applicable to many others; M. iii. 11.; L. iii. 16.; J. i. 15. 27. 30.

7 Being more enriched both with the gifts and graces of the ſpirit; comp. M. xiii. 17. 24. 31.

1 That whole ſtate was predictive of Chriſt and his offices, tho' in ſome particulars, very faint.

office; and from the days of John the Baptiſt, *his ſo faithfully miniſtering as a forerunner* until now *that I have ſucceeded him,* the *goſpel* kingdom of heaven L. is *clearly* preached; *and* M. ſuffereth 2 *from great multitudes a kind of holy* [a] violence; L. *ſo that* every man *who is deſirous of inſtruction* preſſeth *to get* into it; and the violent *contenders againſt their former religious prejudices and crimes* take it *in like a cloſe beſieged city* by 3 force. M. And, if [b] you will receive it *from me with proper belief,* this *my forerunner* is *the very man in* Elias's 4 *power and ſpirit* [c] which was to come 5. He that hath 6 ears *well prepared* to hear [d], let him hear, *and be benefited.*

SECT. 139. *The Phariſees and Lawyers expoſtulated with;* M. xi. 16. &c.; L. vii. 29. &c.

L. And all 1 the *inferior* people that heard him *bearing witneſs to the one who ſhould come after him,* and many of the *worſt reputed* Publicans *themſelves* juſtified God *by their acceptance of his teſtimony,* being *publicly* baptized *to that effect* with the baptiſm of John, *after a humble acknowledgment of their ſins:* But the *proud* Phariſees and lawyers, *with much ſuperior religious advantages,* rejected the counſel of God, *in ſo gracious a meſſage* againſt themſelves 2, being not baptized of him, *who dealt ſo freely with their crimes.*

2 Here is a very remarkable implication, that the ceremonial law ſubſiſted no longer to the members of the kingdom of heaven. The worſt of characters that have been are not denied the priviledge of pardon and eternal life, upon their amendment; even thoſe whom the Jewiſh doctors held to be accurſed; comp. Joſh. i. 6.

3 Comp. L. xvi. 16.

4 See an account of Elias, 1 K. xvii. &c. (there called Elijah). Neither of them could be deterred by danger or trouble; comp. M. iii. 7.; Num. xxv. 7.; Mal. iv. 5. 6.

5 Proverbial, and holding out more than common attention and ſerioufneſs to be needful; M. xiii. 9. 43.; M. iv. 9. 23.; L. viii. 8.; Rev. ii. 7. 11. 17. 29.; iii. 6. 13. 22.; xiii. 9.

6 By *ears* is meant the intellectual faculty, as we often ſay the eye of the mind.

1 Or moſt; comp. M. iii. 7.

2 Such obſtinate malice needed a reproof, and behold how plain and

crimes. And the Lord *Jeſus farther* ſaid, whereunto then ſhall I *now* liken the 3 men of this *unbelieving* generation? And to what *indeed* are they like *in their practice?* They are [a] like unto *a multitude of little peeviſh* children, ſitting in the *open* market place, M. and 4 calling unto their *play*-fellows, and ſaying, L. [b] we have piped unto you *merry airs*, and you have not danced 5 *along with them;* we have mourned to you 6 *by grave and ſolemn tunes, ſuch as are uſed at funerals*, M. and *yet* ye have not lamented *with us.* For L. John the Baptiſt, *of whom I have been ſpeaking*, came neither eating bread, nor drinking wine 7 *as others, but was moſt uncommonly abſtemious:* and ye *his enemies* ſay, he hath a devil 8 *who diſtracts his mind.* The Son of Man, *on the contrary*, is come *among you* eating and drinking [c] *familiarly*; and ye *his enemies* [d] ſay, *what is moſt untrue*, behold a 9 gluttonous man and a wine-bibber, a *fit* friend 10 *and companion* of *hated* Publicans, and *ſuch like vile* ſinners. But *amidſt all theſe great and highly unreaſonable prejudices, the true* wiſdom *of Almighty God* 11, *in both caſes*, is *clearly* 11 juſtified *by the cordial approbation* [e] of all her *ſincere* 12 children.

SECT. 140. *The impenitent Cities reproved*; M. xi. 20. &c.; L. x. 13. &c.

M. Then, *in particular*, began he to upbraid the *unbelief and diſobedience of thoſe who lived in the* cities *of Galilee*, wherein moſt of

and gentle it is made by the following ſimilitude; comp. Acts ii. 23.; iv. 28.; xiii. 46.; xx 27.; Eph. i. 10. &c.; Heb. vi. 17.; Acts v. 38.; xxvii. 12. 42.; 1 Cor. iv. 5.; M. xxi. 31.

3 Or people.

4 Or Who are called to by their fellows.

5 Comp. 2 Sam. vi. 14. 16.

6 Comp. Eſt. iv. 16.

7 Comp. M. iii. 4.; Acts xxvii. 33.

8 Or is mad; J vii. 20.; viii. 48. 49.; x. 20.

9 Comp. M. ix. 10.; J. ii. 2.

10 Or lover.

11 Comp. Pſ. li. 6.; Rom. iii. 4. &c. Approved or vindicated; ſee 1 Tim. iii. 16.

12 Thoſe who love ſtudy and reverence truth, like L. x. 6.; comp. 1 Pet. i. 14. Or all who have a right ſenſe of *wiſdom* and approve her works; all who judge and would act righteouſly. Hebraiſm; firſt in ſending an auſtere teacher, and then a moſt gentle one.

of his mighty works were done, *to confirm the heavenly doctrine which he taught;* becauſe, *after all,* they repented not, *ſaying, in a moſt ſolemn and affectionate manner,* L. wo unto thee 1 Chorazin, wo unto thee Bethſaida; for, if the *numerous and* mighty works, *in order to obtain an obedient belief,* had been done *of old* in *the once famous cities of* 2 Tyre and Sidon, which have been done [a] in *order to convert* you; they had, *notwithſtanding their peculiar temptations of luxury and pride,* a great while ago [b] repented, ſitting in *token of deepeſt humility with a cover of* 3 ſackloth and aſhes. M. But I ſay unto you, that it ſhall be more tolerable *even* for *the old inhabitants of* Tyre and Sidon, *who never had ſuch means of conviction to neglect and abuſe,* at the *awful* day of *final* judgment, than for you 4 *who belong to this moſt ungrateful land.* And thou, *O* 5 Capernaum, *above every other wherein I at preſent preach, and do the works of my Father ſo often to excite and fix your attention; and* which *thus* art exalted, *as it were,* unto heaven, L. ſhall, *e'er long,* be thruſt down *through deſolating judgments* to the depths 6 of hell: M. For, if the *like number of* mighty works which have been done in thee, had been done in 7 Sodom *itſelf, which we ſo juſtly abhor for abominable crimes,* it would have remained *from being a monument of hideous vengeance, as now, by a general reform of its inhabitants,* until this *very* day. But, I ſay unto you, that it ſhall be more [c] tolerable for *thoſe who lived* in the land of *loathed* 8 Sodom, in the day of *final* judgment, than for *the people who live in* thee.

U CHAP.

1 Both ſituated on the Sea of Galilee, and now exterminated.

2 Large trading places of Syria, on the Levant coaſt, and not far from each other.

3 Emblems of ſad humiliation; com. Iſ. xxiii. 1. &c.; lviii. 5.; Jer. vi. 26.; Dan. ix. 3.; Judith iv. 8.; Eſt. iv. 1. &c.

4 Their temporal judgement itſelf has been much more dreadful.

5 Situated between the two laſt; comp. Dan. iv. 22.

6 Comp. Iſ. xiv. 15.; Ezek. xxvi. 20.; xxxii. 18. 23.; Iſ. lvii. 9. *Heaven* repreſents a ſtate of great advantages and pleaſures; *Hell,* of wants and pain.

7 Grown, by this time, a proverb for wickedneſs and miſery; ſee Gen. xiii. 13.; xviii. 20.; Deut. xxix. 23.; xxxii. 32.; Iſ. i. 9. 10.; iii. 9.; xiii. 19.; Jer. xxiii. 14.; xlix. 18.; Lam. iv. 6.; Am. iv. 11. Zeph. ii. 9.

8 Comp. M. x. 15.

CHAP. XVI.

SECT. 141. *The Woman which was a Sinner converted;* L. vii. 36. &c.

L. AND one of *the better ſort of* Phariſees 1, *in the main,* deſired him that he would eat with him *a meal.* And he [a] went *moſt readily* into the Phariſee's houſe, and ſat down to meat. And behold, a woman in the *ſame* 2 city which was 3 *known to have been* a *great* 4 ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought, *from love to her Lord, and to expreſs her deteſtation of a looſe irregular life* [b] *before many witneſſes,* an alabaſtar box 5 *full* of *precious perfumed* ointment; and ſtood, *as a ſervant of the houſe,* at his feet behind him, weeping *under ſad remembrances, with late and melting conſolations likewiſe of a merciful Saviour;* and began, *as ſhe could from the poſition of the couch and table,* to waſh his 6 feet with *a flood of* tears; and did wipe them, *out of love,* with the *very* hairs [c] of her head 7, and kiſſed his feet *at times,* and anointed them with the *ſoftening*

1 Afterwards named Simon, and poſſibly the ſame as in M. xiv. 3. whom Jeſus did alſo free from his leproſy.

2 Or village; comp. L. iv. 43. The woman thought by ſome to be Mary the ſiſter of Lazarus, which yet there is great reaſon to doubt; M. xxvi. 6. &c. She might have been preſent at, and much affected with Jeſus's diſcourſe to John's diſciples; comp. L. x. 42.

3 Rather had been; comp. Gal. ii. 15.; Rom. iv. 5.

4 Common Hebrew ſtyle for an immodeſt one; comp. M. xxi. 32.

5 One chief mean of her former voluptuouſneſs ſhe would now moſt chearfully part with, and to a proper uſe. Such boxes were often large, highly poliſhed, and expenſive.

6 All the effects of a pious remorſe.

7 He reclined upon a couch, according to the common eating poſture of thoſe times; and ſhe now took revenge of what ſhe had been in uſe to dreſs expenſively, and ſacrifice thought and time unto in large abundance; comp. 1 Cor. xi. 15. &c.

ſoftening cheering ointment. Now, when the Phariſee, which had bidden him *to dine*, ſaw it, he ſpake within [d] himſelf, *as one offended much*, ſaying, this man, if he 8 were a *true and holy* prophet, *as he pretends*, would *certainly* have known who, and what manner of woman this is, that *ſo familiarly* toucheth him; for ſhe 9 is a *lewd and ſcandalous* ſinner. And Jeſus [e], anſwering *his raſh uncharitable* 10 *thoughts*, ſaid unto him, Simon, I have ſomewhat, *with thy good leave given*, to ſay unto thee *which deſerves thy notice*. And he *diſcreetly* ſaith, Maſter 11, ſay *freely* on. There was a certain 12 creditor, which had two debtors: The one owed him 13 five hundred pence; and the other 14 fifty. And, when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will *be induced to* love him moſt, *who has been ſo diſintereſtedly liberal to each?* Simon, *not yet juſt aware of the wiſe and gentle deſign of his inſtructor*, anſwered, and ſaid *very readily*, I ſuppoſe that *it would be* he to whom he forgave moſt. And he *again* ſaid unto him, thou haſt, *no doubt*, rightly judged. And *then, to clear up the purpoſe of his parabolical diſcourſe*, he turned *him* about, *pointing* unto the woman, and ſaid unto Simon, ſeeſt thou this *poor afflicted* woman, *whom thou ſtill ſuppoſeſt to be a notorious ſinner?* I entered into thine houſe *upon invitation*, and thou, *forgetful of ancient immemorial hoſpitable rights*, gaveſt me no 15 water *at all* for *cooling* my feet; but ſhe, *whom you yet misjudge*, hath *plentifully* waſhed my feet with her *penitential and grateful* tears, and wiped them *afterwards* with the *long and looſe flowing* hairs of her head. Thou gaveſt me *upon entering* no *civil* kiſs 16 *of reſpect according to cuſtom neither;*

8 Comp. 2 K. iv. 27.

9 Or was.

10 He would not openly detect his raſh and cruel judgement before all the gueſts. How mild and engaging is this vindication of himſelf!

11 Or, O Teacher.

12 Or lender.

13 Reckoning the Roman penny at the eighth part of an ounce, or five ſhillings; the whole ſum is L. 14: 11: 8

14 L. 1: 16: 2.

15 Comp Gen. xviii. 4.; xix. 2.; 1 Sam. xxv. 41.; 1 Tim. v. 10.; J. xiii. 5. &c. Strangers, above every other, were thus honoured.

16 It has been well conjectured that this Phariſee, for fear of offending his brethren too much, had omitted the uſual tokens of reſpect on the reception of a gueſt. Kiſſing the hand is yet uſual.

Or

neither; but this *now happily converted* woman hath not ceaſed, *from humble and fervent gratitude* [f], to kiſs my feet. Mine head with *common oil* thou didſt not anoint; but this *affectionate* woman hath anointed my feet *themſelves* with *precious, ſweet-ſavoured* ointment. Wherefore, I ſay unto thee, *both for her vindication, and for thy reproof*, her ſins which *herſelf well knew* are many, *and of heinous aggravation*, are *already* forgiven; for 17, *on that account*, ſhe, *as you ſee*, hath loved *me* much; *and therefore ought not henceforth to be held as a ſinner.* But to whom little, *either really, or in their own eye*, is 18 forgiven, the ſame, *it will ever be found*, loveth little. And he *graciouſly* ſaid unto her *again, in hearing of them all*, thy ſins *paſt* are *moſt aſſuredly* forgiven thee, *in the name and authority of Almighty God, my Supreme Conſtituent.* And they that ſat at meat *with him who was the entertainer* began to ſay within themſelves 19, *admiring*, who is [g] this *great perſon* that *ſo freely* forgiveth ſins alſo? And he, *unmoved with their cavils*, ſaid to the *grateful* woman, thy faith, *exerciſed in ſuch ſtedfaſt manner, hath moſt completely* 20 ſaved thee [h]; go *thy way* in peace 21, *and let not henceforth the judgments of weak paſſionate men give thy mind any ſort of diſturbance.*

SECT.

Or he might have invited Jeſus for the ſake of cavilling with and expoſing him, and therefore deſerved the reproof that he had received. Waſhing the feet and anointing the head, were the firſt civilities paid to a gueſt in the eaſt; comp. Deut. xxviii. 40.; Mic. vi. 15.; Ex. iv. 27.; xviii. 7,; M. xxvi. 48.

17 This may be collected from all the above expreſſions. Conſider not, then, henceforth how much ſhe hath ſinned, but how much ſhe hath loved in preſence of you all.

18 It was fit to leave him for a while under this impreſſion, and from the account in M. xxvi 5. &c. he appears to have reflected to good purpoſe. Perhaps the ſiſter of Lazarus took her hint from this very hiſtory. Quere, If ſhe might not have been the perſon ſpoken of J. viii. 2. &c.?

19 Comp. M. viii. 27.; M. iv. 41.; M. ix. 3.

20 Brought you into a ſtate of ſalvation and acceptance with God; comp. L. viii. 47. 48.; M. v. 34.

21 An expreſſion of friendſhip and good wiſhes; Gen. xliv. 17.; Ex. iv. 18.; 1 Sam. i. 17; M. v. 34.; Jam ii. 16.; L. ii. 29. How proper after what had happened to diſcompoſe the humble and tender ſpirit!

SECT. 142. *One poſſeſſed of a blind and dumb Devil is cured;* M. xii. 22. &c.; M. iii. 20. &c.; L. xi. 14. &c.

M. And the multitude, *from eager deſire to ſee and hear,* cometh *faſt* together again *where Jeſus and his diſciples were*; ſo that they *of the family* could not ſo much as *yet ſit down regularly to* eat bread [a], *though it was full time for it.* And, when his friends 1, *by alliance and blood,* heard of it, they went out *after him in great love* to lay 2 hold of him; for, *what from fatigue, what from heat, cloſe air, and faintiſhneſs,* they ſaid 3, he is *ſurely in danger of being ſoon* [b] beſide himſelf. M. Then was brought unto him one *underſtood to be* poſſeſſed of a devil, both 4 blind [c] and dumb; L. and caſting out the dumb devil, M. he *completely, and next to inſtantly,* healed him; inſomuch that L. the dumb ſpake, *and was well underſtood of all,* when the devil was gone out. M. And the blind *likewiſe* ſaw. And all the *multitude of* people *preſent* were [d] amazed, and ſaid 5, is not this, *without controverſy,* the *Meſſiah that long promiſed* [e] Son of David, *our royal prophet?* L. But ſome of them, *filled with envy,* M. the Phariſees *more than any other,* M. 6 and the Scribes which came down from Jeruſalem M. hearing *how the doctrine of Jeſus did prevail,* M. ſaid *indignantly* 7 he hath Beelzebub *to aſſiſt him* [f]; and M. *verily* this fellow

1 Comp. J. vii. 5.; ii. 12.; M. iii. 31.

2 Some, to ſuppreſs it, for they (the multiude) ſaid he is mad, or beſide himſelf.

3 His look, by this time, might have undergone ſome conſiderable change. He neglects his health, expoſes himſelf to danger, and aſſumes a prophetic character, to which he his not entitled, bordering upon inſanity. In Chriſt's kinsfolk it ſeems to have been an error of the mind rather than obſtinate malice and wickedneſs.

4 He could neither look for help, nor aſk it. How deplorable was this condition!

5 A conviction perfectly reaſonable; comp. J. iii. 2.; vii. 31.

6 It was uſual with them to eſteem a contempt of their traditions, as equally criminal with the moſt expreſs contempt of the law, and upon that principle here they ſeem to have gone.

7 Comp. 1 Cor. ii. 6. 8.; Rev. xx. 2. Likewiſe for Satan's titles, J. xii. 31.; xiv. 30.; xvi. 11.; Eph. ii. 2.; M. x. 25.; xi. 18. The ſame as if they had ſaid that he was an arrant magician, or ſorcerer. The ſpirit of contradiction, hatred, and envy, could go no farther; comp. Ex. xxii. 18.

fellow doth not caſt out devils *by the good name of God*, but by *the connivance and ſuccour of* Beelzebub, the prince of the devils.

Sect. 143. *Chriſt anſwers to the Blaſphemies of the Phariſees and Scribes;* M. xii. 25. &c.; M. iii. 23. &c.; L. xi. 17. &c.

M. And Jeſus knew their [a] thoughts, M. and, *for confuting their blaſphemies*, called them *near* unto him, and ſaid unto them *as follows*, in parables, how can 1 Satan, *in ſuch circumſtances as theſe, ſo far forget his malice and cunning, as to* caſt out Satan? M. Every [b] kingdom divided againſt itſelf, *we all know*, is, *if not ſoon, yet certainly* brought to deſolation: And, *for like reaſons*, every *ſmaller* city or houſe divided againſt itſelf, ſhall not *long* ſtand. M. And, if Satan riſe up againſt himſelf *to combat*, M. *ſtill more*, if Satan *do his utmoſt to* caſt out 2 Satan *from either human bodies, or human ſouls*, he is *obviouſly* divided againſt himſelf. L. But, if Satan 3 be *thus* divided againſt himſelf, how ſhall his kingdom, *for any time*, ſtand? M. He cannot *poſſibly* ſtand, but hath an end; *and this I ſay unto you* L. becauſe ye ſay, that I caſt out devils by Beelzebub *their chief*. And, *if ſo it were to be yet ſuppoſed, that* I by Beelzebub caſt out *his own inferior claſs of* devils; by whom *then, let me aſk*, do your 4 ſons *in this ſame country, and worſhipping the ſame one living and true God, pretend to* caſt them out? *Do we not both act under a like name* 5? Therefore [c] ſhall they be *at laſt* your *condemning* judges *of a moſt partial and unequal combat*. M. But, if *you allow that* I by the finger 6 of God caſt out devils;

1 The adverſary; M. viii. 33.; comp. Num. xxii. 22.

2 Put for evil ſpirits, as man for mankind, or human nature; comp. L. xi. 18.

3 The argument is eaſy, clear, and irrefragable. The ſyſtem and inclination of Satan is the very reverſe of Chriſt's, as is alſo that of all their adherents.

4 Comp. Acts. xix. 14. &c. This many Jews pretended to; M. ix. 38.; L. ix. 49.

5 It was malicious and partial to judge ſo differently in caſes ſo ſimilar. Think of M. xiv. 42. 43. Either deny that Almighty God ever did ſuch works by them, or allow theſe of mine to be alſo his.

6 Spirit, or power; L. i. 35.; xi. 20.; Ex. viii. 9.

vils; then, *agreeable to my aſſertion*, the 7 *predicted* kingdom of God *by his holy prophets* L. no doubt is [d] come unto you.

SECT 144. M. Or elſe, *the contrary being ſtill maintained, I would aſk again*, how can one *break and* enter into a ſtrong man's 1 houſe, and *attempt when he is preſent to* ſpoil *him* of his goods; except he firſt *lay hold of and* bind the ſtrong man *faſt?* And then [a] he will *have it quite in his power* to ſpoil his houſe 2 *of whatever he chooſes*. L. When a ſtrong man *completely* armed, keepeth his 3 palace; *all* his goods are *preſerved* in *profound* peace. But, when a ſtronger than he ſhall *either ſuddenly or forcibly* come upon him, and overcome him, he taketh from him all his armour wherein he truſted *to fight and conquer;* and, *without let or moleſtation*, divideth his ſpoils *among thoſe who aſſiſt him*. M. He [b] that is not *cordially* with me *in aſſerting and maintaining the great intereſts of truth, piety, and virtue*, is, *upon this ground ſimply* againſt me; and, *for the ſame reaſon*, he that gathereth not *the flock in* with me, *when they are much frightened and diſperſed*, ſcattereth [c] *them* 4 abroad, *in effect, more than ever*.

SECT. 145. M. xii. 31. &c.; M. iii. 28. &c.; L. xii. 8. &c.

M. Wherefore, *theſe things conſidered*, I *now* ſay unto [a] you, *after the moſt ſolemn and explicit manner, that* M. all ſins *repented of and forſaken* ſhall be forgiven unto the ſons of men, *and even all other* blaſphemies wherewithſoever they ſhall blaſpheme; M. but the blaſphemy againſt *undoubted operations of* the Holy Ghoſt *now and*

7 Comp. Dan. ii. 4.; vii. 14. Would the Father of the univerſe permit an impoſtor to do ſuch various, amazing, and beneficent miracles in his name? comp. Deut. xiii. 2.; J. v. 36.; x. 38.; 1 J. v. 8.

1 Palace, or tower; comp. M. xxvi. 58.

2 Such diſproof of their malice was unanſwerable. Whether the Jewiſh notions of a political order among devils was right or wrong is not diſputed here, nor was this a time for it.

3 Hall, or caſtle, from attack.

4 He leaves them to all hazards. This rivets the whole argument, and renders it inſuperable. The expreſſions appear to have been proverbial; and, therefore, capable not only of different, but contrary applications.

and in time coming, ſhall [b] not be forgiven. And whoſoever ſpeaketh a *reproachful* word againſt the Son of Man, *or his doctrine, from haſte of judgment* [c], it 1 ſhall be forgiven him; but whoſoever *obſtinately* ſpeaketh againſt the *gifts of* the Holy Ghoſt [d], it ſhall not be forgiven him, neither in this 2 world, neither in the world to come 3; M. but is in danger of *irremediable* 4 eternal damnation. And thus ſpake he *in great compaſſion*, becauſe they ſaid, *from envy and hatred*, he hath an unclean ſpirit.

Sect. 146. M. xii. 33. &c.; L. vi. 45.

M. Either 1, *then*, make the tree good, and his fruit *of courſe will be* good; or elſe make *and allow* the tree *to be* corrupt, and his fruit, *in like manner*, *will be* corrupt 2: For the *good or bad nature of the* [a] tree is known *infallibly* by *that of* his fruit. *Yourſelves* [b], O generation of *poiſonous* vipers, *are a proof of this; for* how

1 Or, may be forgiven him. Such as happened to Peter from fear and ſudden ſurpriſe; comp. J. viii. 48; M. xxvii. 39. 63.; M. xv. 29.; L. xxii. 65. Then Chriſt appeared in low outward form, but in the effuſion of the Holy Ghoſt he was glorified.

2 Or age.

3 Comp. Acts ii. 1 &c.; L. xii. 10. &c.; Acts iii. 17. 19.; xiii. 32. 39. 46; J. vii. 39.; Rom. i. 4.; J. xvi. 9. 10. Men were to expect no farther evidence; Acts ii. 16. &c.; xxviii. 28.; Rom. xi. 8. &c.; Heb. xi. 2. &c. Even that in Lev. xxiv. 16. Not ſo horrible. No moral means can benefit ſuch.

4 See L. xii. 5.; M. x. 28.

1 Some judge of my internal qualities and diſpoſitions from the holy nature of my doctrine, and conſtant tenor of my actions: Or elſe, make it out to your minds clearly that the *tree is corrupt*, *&c.* Others, if ye would be accounted *good trees*, make, in your habitual conduct, the love of God and mankind viſible. But, continuing ſuch as you are, all true judges muſt declare you *corrupt*. By this cloſe manner of reaſoning, the blaſpheming Jews would be under a neceſſity to affirm that all his beneficent works, all his wiſe and pious moral exhortations, inſtructions and motives, proceeded not from God but from the evil one. How ſtriking is the defence! How irreſiſtible the arguments! How eaſily apprehended by honeſt, ſimple, unprejudiced minds! If ever truth ſhone out in full ſplendor, ſays one, it is here.

2 Proverbial; comp. M. vii. 15. &c.

how can ye, *being filled with* evil 3 *of hatred, envy, and miſchievous arrogance,* ſpeak good things 4 *in common?* L. A good man, out of the *abundant* good 5 treaſure of his heart, *freely* bringeth forth [c] *into viſible action, and into prevailing verbal intercourſe,* M. good things; and an evil man, out of the evil treaſure of his heart, *no leſs eaſily and habitually both* bringeth forth *by word and deed* that which is evil. For *it is a maxim indiſputable, that,* out of the *overflowing* abundance of the heart, the mouth ſpeaketh. But, I ſay unto you, that, *lightly as ſome may think of their predominant diſcourſe,* for every 6 idle, *falſe, and malicious* word men [d] ſhall ſpeak [e], they ſhall give *a ſtrict and impartial* 7 account thereof in the day of *final* judgment. For, *on the one hand,* by *the tenor of* thy [f] words, *even were actions to be wanting, if found true and right before God,* thou ſhalt be juſtified; and, *on the other,* by *the like tenor of* thy words, *when found to be wrong,* thou ſhalt be 8 condemned.

CHAP. XVII.

SECT. 147. *The Scribes and Phariſees require a Sign from Chriſt;* M. xii. 38. &c.; L. xi. 16. 29. &c.

M. THEN certain L. others M. of the Scribes and Phariſees, *who, after all were diſſatisfied with theſe miracles which they had hitherto ſeen or heard of,* L. 1 now tempting him, ſought

3 Infirmities are not here ſpoken of, but groſs Phariſaic enormities.

4 In a moral ſenſe they could not prevailingly, as in Jer. xiii. 23.

5 All is *treaſure* above what is neceſſary.

6 Not inadvertent eſcapes, but falſe, vain, ſcandalous, unedifying; as in Ex. xx. 7.; Deut. v. 11. compared with Lev. xix. 12.; Eph. v. 6. Gr. without work, reality, or truth.

7 Comp. Rom. xiv. 12. Alluding to the way of reckoning with ſtewards; ſee Ezek. xviii. 22.; xxxiii. 16.

8 Proverbial, from ſentences in courts, given according to confeſſion. A maxim, or rule of judgement, every way equitable.

1 Or trying him.

of him a *more* [a] *aſtoniſhing one ſtill* from 2 heaven; M. ſaying, Maſter 3, we would ſee a *remarkable authoritative* ſign *of this ſort* from thee *to acquieſce in.*

SECT. 148. L. And, when the *multitude of* people were gathered thick together, *in hope of ſeeing ſome new, grand, and peculiar miracle*, M. anſwered he, and ſaid to them *boldly*, L. this is an evil M. and 1 adulterous generation, *compared with thoſe venerable and worthy 2 progenitors whom they ſo much boaſt of and truſt in, which* ſeeketh after a *farther* [a] ſign; and there ſhall be no ſign, *different from theſe which have been wrought*, given to it *for conviction*, but *one like* the ſign of the prophet [b] Jonas; *and that reſemblance truly ſhall ſum up their guilt and miſery together.* For, as Jonas was three days and three nights in the whale's belly 3, *buried alive;* ſo ſhall the Son of Man be three 4 days and three nights, *after ſuffering death*, in the 5 heart of the earth. L. As Jonas, *when delivered*, was a *completing* ſign unto the Ninevites; ſo

2 Miracles upon earth they reckoned inferior, and ſuppoſed human power, in ſome caſes, equal to; comp. M. viii. 11.; 1 K. xviii. 38. Or did treat them as Sataniſh, magical; comp. J. vi. 30.; Ex. ix. 22.; Joſh. x. 12.; If. vii. 11.; xxxviii. 8.

3 Immodeſt requeſt; ſee J. vi 30. &c. As to force conſent, like what happened at the giving of the law. A poſitive refuſal they were determined to look upon and publiſh as the ſign of his being a falſe prophet. They would be awed, not won; or they would have the ſign of a triumphant temporal Meſſiah, which was ſtill uppermoſt with them, to find, if poſſible, an occaſion of calumniating, and not from love of truth.

1 A ſpurious race, degenerated from their anceſtors; comp. If. lvii. 3. &c.; Pſ. cxliv. 7. &c.; J. viii. 39. &c.

2 Viz. Abraham, Iſaac, and Jacob.

3 See Jon. i. 17.; iii. 5. Or large fiſh.

4 Civil, but not entire ones, being part of Friday, the whole of Saturday, and part of our Lord's day; comp. Lev. xxiii. 27. 33. &c.; M. 27. 46.; Gen. vii. 4. 10.; Ex. xxiv. 18.; xxxiv. 28.; Deut. v. 9. &c. Computed from ſun-ſet. It is evident, ſays a late writer, from this and other places, that our Lord often ſpake in ſuch a manner as that he could not have meant to be perfectly underſtood at the time, but only afterwards, either when the minds of his diſciples ſhould be more enlightened, or when the events that he foretold ſhould come to paſs.

5 Or within it, as in Ezek. xxviii. 2. compared with Jon. ii. 4.; Acts. ii. 25. 26.

ſo ſhall the Son of Man 6, *by his reſurrection from the dead*, be to *the people of* this generation.

SECT. 149. *Whence it muſt follow, that* the men of Nineveh, *who had no ſuch advantages either to believe or repent*, ſhall riſe 1 up in *final* judgment *as witneſſes* with this generation, and, *by their example, in effect*, ſhall *ſo plead againſt as to* condemn it; becauſe they *ingenuouſly* repented at the preaching of Jonas, *who till then had been an entire ſtranger to them*; and behold a greater [a] *in perſon and qualities by much for edifying and reforming mankind* is *now* here; *whom you not only neglect and diſbelieve, but blaſpheme.*

SECT. 150. M. *In like manner*, the queen of the 1 *far* ſouth ſhall riſe *up a witneſs, in the great day of judgment* with *the people of* this generation, and, *by her moſt exemplary deſire of knowledge*, ſhall condemn it; for ſhe, *though a Heathen, and of ſuch eminent rank*, came *in perſon* from *one of* the uttermoſt parts of the *known* earth, to hear *and improve by* the wiſdom of *King* Solomon *in things of this world*; and behold a much [a] greater than Solomon *himſelf for the higheſt of all wiſdom* 2 is *come* here, *to declare it both publicly and often.*

SECT. 151. *According to the general ſenſe of your nation and age*, when the unclean ſpirit is *once* gone out of a man 1, *by ſovereign command*, he walketh *ſullen and diſcontented* through dry, *waſte, and uninhabited* places, ſeeking *to* reſt *in ſome other human being*; L. and, finding none *amidſt ſuch deſarts whom he may annoy*, he ſaith *to himſelf*, M. I will return to my *late and long frequented* houſe, from whence I came 2 *ſo reluctantly*; and, when he

6 This was attended with the appearance of a deſcending angel.

1 Thus they did in civil courts; M. xiv. 57.; M. xxv. 31. &c. Dan. vii. 9. &c.

1 1 K. x. 1.; 2 Chr ix. 1.; Iſ. xliii. 3.

2 Not the wiſdom of nature, politics, and rules for time only, but of the neceſſary means for eternal life. It was expedient to intimate modeſtly by ſuch phraſes, the ſame thing with Meſſiah.

1 Or ſome gracious heavenly power. Certain parts of the figure are ornamental, and the whole is adapted to the philoſophy and popular ſentiments of the times. The moral is clear, and may be of ſervice to every age.

2 Or was forcibly ejected.

he is come, he [a] findeth it *not only* empty *of any better gueſt*, but ſwept and 3 garniſhed *more than ever for his cruel purpoſe*. Then, *under all advantages from a ſecure and careleſs ſtate of him who was made free*, goeth he *on with his deſign;* and taketh with himſelf 4 ſeven other *dark malicious* ſpirits more wicked than himſelf; and, *by a juſt judgment of God*, they *eaſily* enter in, and dwell there, *unmoleſted through their joint and hideous ſtrength;* and *thus* the laſt ſtate of that *moſt wretchedly culpable man* is worſe than [b] the firſt. Even 5 ſo ſhall it be alſo to this *perverſe and juſtly devoted* generation.

SECT. 152. *How much it profiteth to obey the evangelical Doctrine of Chriſt;* L. xi. 27. &c.

L. And it came to paſs, as he ſpake theſe things, *in defence of his miracle, and by way of ſeaſonable warning*, a certain *pious* woman of the company, *unawed, and overcome with delight*, lift up her voice, and *affectionately* ſaid unto him *from amidſt the crowd* 1, bleſſed *in honour truly* is the 2 womb *of her* that bare thee, and the paps which thou haſt ſucked. But he *modeſtly* 3 ſaid, *in addition* thereto, yea, rather [a] bleſſed are they that hear the word of God *which I preach*, and 4 keep it *in their hearts with true faith and love to direct their practice*.

SECT

3 Or ornamented, adorned. No emblem could have been more proper.

4 This number, among the Jews, did ſignify what was full or perfect, and not any thing definite; comp. 1 Sam. ii. 5.; Iſ. iv. i.; Rev. i. 4.

5 The Jews, by their ſeventy years captivity in Babylon, had been cured of their propenſion to idolatry, and now, by their other ſhocking crimes, are in danger of total impenitence; comp. 2 Pet. ii. 20.; Eph. ii. 21. 22.; 1 Pet. ii. 1. &c.

1 Or happy; comp. Pr. xxxi. 28.; L. i. 42.

2 A common Hebrew phraſe for a mother, being both peculiar to one; ſee L. xxiii. 29. Beautiful contraſt to the ſlandering Jews.

3 Comp. L. x. 20. Not denying, but perfecting what the woman had ſaid.

4 Comp. M. xix. 20.; M. x. 20.; L. xviii. 21.; Act. vii. 53.; Rom. ii. 26.; Gal. vi. 13.

SECT. 153. M. xii. 46. &c.; M. iii. 31. &c.; L. viii. 19. &c.

M. While he yet talked to the *ſurrounding* people *upon ſubjects ſo various and deeply intereſting*, L. came to him his mother and his 1 brethren, and could not come at him for the preſs; M. and, ſtanding without, M. 2 deſiring *much* to ſpeak with him, *in* 3 *reference to the Phariſaic evil deſigns*, M. [a] ſent unto him, calling him; and the multitude ſat *thick* about him. M. Then one *of the hearers who was nigh* ſaid unto him, behold thy mother and thy brethren ſtand *at ſome diſtance* without, L. deſiring to ſee *and ſpeak with* thee. M. But he, *for encouragement to ſo ſerious an audience*, anſwered, and ſaid unto him that told him, *ſo as to be heard by the reſt*, who, *do you think*, is my mother? And who are my brethren *that I regard* [b] *in compariſon of the work aſſigned me?* M. And he looked round about, M. and *affectionately* ſtretched forth his hands M. on them which ſat about him, M. *as* his *earneſt* diſciples, and ſaid, behold *they whom I delight in like* my mother and my brethren. [c] For whoſoever *now, and in all time coming*, ſhall *ſo hearken to divine truth as to* M. do the will of God, M. my Father which is in heaven, the ſame is *to me for* my brother, and ſiſter, and mother, *all in one*. L. My mother and my brethren *truly* are thoſe which hear the word of God and do it.

SECT. 154. *The Parable of the Sower;* M. xiii. 1. &c.; M. iv. 1. &c.; L. viii. 4. &c.

M. The ſame day went Jeſus out of the 1 *crowded* houſe, and ſat *in common teaching poſture* by the ſea ſide *of Galilee;* M. and

1 Or his mother's ſiſter's children, ſometimes ſo ſtyled among the Jews; comp. M. xiii. 35.; xxvii. 56.; M. xv. 40.; Gen. xiii. 8. 11.; xxix. 15. Or they might be children of Joſeph by a former wife; ſee for relations in general; Gen. xiv. 14.; 2 K. xxiv. 17.

2 Though much affected with her ſon's long abſence, danger, fatigue, and bodily wants, ſhe is humble and modeſt enough not to interrupt him.

3 Comp. M. xii. 14.; M. iii. 31. &c.

1 See M. xii. 46.

and he began again [a] to teach. L. And, when much *common* 2 people, *in the zeal of their ſouls to learn* [b], were gathered together *on the beach*, and were come to him out of every city, M. he went into a 3 ſhip M. in the ſea *of Tiberias to be better ſeen and heard*, and ſat, *as we have ſaid:* M. And the whole multitude *of his audience* ſtood, *with eager attention*, on the ſhore. M. And he taught them many things *relative to the nature, ſtate, and effects of his goſpel*, by [c] parables 4. M. Saying *in particular* M. unto them in his doctrine, L. by a *pleaſant and uſeful* parable; M. hearken *with ſpecial regard;* M. behold, *at ſpring ſeaſon*, a 5 ſower went forth L. to ſow [d] his ſeed *in the ground;* and, as he ſowed, ſome *grains* fell by the *hard beaten* way-ſide, and, *being uncovered*, it was *in part* trodden down, M. and the [e] fowls of the air *preſently* came, and devoured it up. And ſome fell on the ſtony ground, where, *above the rock*, it had not much earth *to penetrate;* and immediately it ſprung up *faſt and ſmall*, becauſe it had no depth of earth *to nouriſh in proportion;* but, when the ſun was *well* up 6, *and the power of his heat conſiderable*, it was *firſt* ſcorched, and then L. it withered *entirely* away [f], becauſe M. it had

2 Comp. 1 Cor. i. 26. &c.; M. xi. 25.

3 Or boat.

4 Figures, emblems, or ſimilitudes; the Jews, as yet, being unable to bear any thing clearer; and moſt of them indeed not worthy of direct truth. Here is no vain declamation. They afford at firſt only glimmerings of a ſupernatural light. It requires an attentive and ſtrong ſight to be illuminated by them.

5 Our Lord's diſcourſe is often ſuggeſted by accidental objects, and ariſes in the moſt eaſy and natural manner from preſent or recent occaſions and circumſtances. This doth furniſh a preſumption, that they were not artfully and cautiouſly invented by the Evangeliſts, but are always the ſubſtance of what he ſaid, and very often his expreſſions. His excellent leſſons were likely to be better retained this way; as every object and event alluded to ſerved for a monitor and remembrancer. By this manner too, a proud diſplay of knowledge and wiſdom was beſt avoided. If the facts were real, the narration becomes example; if impoſſible, it becomes falſe, rather indeed leſs ſuitable to the dignity of a divine inſtructor; comp. Jud. ix. 8. &c.; 2 K. xiv. 9. &c.; Ezek. xvii. 3. &c. Both uſed by the old prophets, and proper evidence to the Jews of their chief. To the bulk of the eaſtern nations, a train of reaſoning would have appeared cold and lifeleſs. Leſſons when indirect are leaſt offenſive.

To the preſent parable a hint probably was given from a ſower in view. It holds out the different diſpoſitions of the ſoul.

6 Comp. M. xiii. 21.; Rev. xvi. 8.

had no *ſufficient ſtrength of* root, *nor* L. *quantity of good* moiſture. And ſome fell into *rich fertile* [g] *ſoil* among thorns, and ſoon M. the thorns [h] ſprung up *both wide and tall*, and, *in time*, choked M. it altogether; and it yielded no fruit *from under them, for lack of air and moiſture*. And other fell on good [i], *well manured, and cultivated* ground; and ſprang up, and bare fruit M. that increaſed and brought forth *to perfection* [k]; ſome an 7 hundred fold, ſome ſixty-fold, ſome thirty-fold. L. And, when he had ſaid theſe things, he cried, *with a louder voice than before*, M. who hath ears 8 to hear *theſe important truths*, let him hear [l] *with ſuitable attention and ſerioufneſs what is deſigned by them.*

SECT. 155. *The Parable of the Tares;* M. xiii. 24. &c.

M. Another 1 parable put he forth unto them *who ſtood round him, intimating the variety of characters which ſhould live under a goſpel profeſſion*, ſaying, the 2 kingdom of God is *alſo fitly* likened unto *what did happen* a man which ſowed *only* good ſeed in his field; but, *one night*, while *the* men 3 *of his* [a] *houſe* ſlept, his *malicious* enemy came, and ſowed *on the ſame ground a quantity of hurtful* 4 tares. But *afterwards*, when the blade was *well* ſprung up, and brought forth *every good ſign of fruit*; then appeared the *growth of* tares alſo. So the ſervants of the 5 houſeholder came *in a ſurpriſe*, and ſaid unto him, Sir, didſt not thou ſow good *clean* ſeed *of wheat* in thy field 6? From whence then hath it *ſuch a mixture of noxious* tares? He ſaid unto them, an *implacable* enemy [b] hath done *me* this *miſchief*. The ſervants ſaid unto

7 Comp. Gen. xxvi. 12.

8 Capable and deſirous of being inſtructed. Such will comprehend my doctrine. To the attentive lover of truth, and to their capacities, Chriſt ever accommodated himſelf; ſee M. xi. 15.

1 Similitude or compariſon; ſee Job xxvii. 1.; Pſ. xlix. 4. 5.; lxxviii. 2.; Pr. i. 1.; Iſ. xiv. 4.

2 Or goſpel.

3 Perhaps his ſervants.

4 Or rather darnel; a weed reſembling wheat at its firſt appearance; and oftener found among this than any other kind of grain.

5 That is Chriſt; ſee M. x. 25.; xiii. 37. &c.

6 This circumſtance in the parable is merely ornamental.

unto him, wilt thou then that we go *inſtantly*, and *do what we can to* gather them up, *by grubbing or pulling?* But he ſaid [c], Nay; *for this would be moſt hazardous* 7, leſt, while ye *attempt to* gather up the *reſembling* tares, ye root up *unawares* alſo *ſome of* the wheat *which now grows and mingles cloſe with them.* Let both *rather* grow together [d] until the harveſt; and, in the time of harveſt, I will ſay to the reapers, gather ye together firſt the tares *for fewel*, and bind them in bundles, to burn them; but gather *afterwards* the *uſeful* wheat unto my barn.

SECT. 156. *The Parables of the Muſtard-ſeed and Leaven;* M. xiii. 31. &c.; M. iv. 26. &c.; L. xiii. 18. &c.

M. And he ſaid, *to evince the certain and gradual efficacy of the goſpel*, ſo is the 1 kingdom of God, as if a 2 man ſhould caſt [a] *his* ſeed into the ground, and ſhould ſleep, and 3 riſe *by turns* night and day, *without any ſollicitude about his ſucceſs*, and the ſeed ſhould ſpring, and *gradually* grow up [b] he knoweth not *at any given moment of time* how: For the earth, *unaided by viſible human influence*, bringeth forth fruit of herſelf; firſt the *green* blade, then the *ſhaped* ear, after that the full *hard* 4 corn in the ear. But, when the fruit is *ſo* brought forth *to a ripe ſtate*, immediately he, *by proper hands* [c], putteth in the ſickle, becauſe that harveſt *time* is *then* come.

SECT. 157. M. Another parable, *to ſhow how quick and powerful the progreſs of the goſpel would be from ſmall beginnings*, put

7 Leſt good men, whoſe intereſts were interwoven with them, ſhould partake of their ſufferings; and leſt the principle, ſuppoſed to juſtify the extermination of ſuch, ſhould ſometimes involve the good. Finally, leſt the intereſts of the goſpel itſelf ſhould be impaired, when its profeſſors, like wild beaſts, worried and devoured each other; Dr Newcome.

1 Or goſpel.
2 Repreſenting Chriſt by his perſon and apoſtles; like M. xiii. 37. &c.
3 Or awake.
4 Or grain of any kind.

put he forth unto them, ſaying, M. whereunto ſhall we *yet again* liken the kingdom of God? [a] Or with what *new* 1 compariſon ſhall we compare it? L. *In its progreſs* it is like a grain of muſtard-ſeed, M. which a man took and ſowed in his field, [b] M. which, when it is ſown in the earth, M. is indeed *among* the 2 leaſt of all ſeeds M. that be *caſt* in the earth, *for human uſe*; but when it is ſown *ſome time*, it groweth up *gradually without much obſervation*; M. and, when it is *fully* grown, it is *one of* the greateſt among herbs; M. it *even* ſhooteth out *upon every ſide of the principal ſtem*, great branches, M. and becometh, *in height and breadth*, a *kind of* 3 tree [c]; ſo that the birds of the air, *by day*, come and lodge [d] in the 4 *numerous* branches thereof.

SECT. 158. M. Another parable, *yet more ſtrongly expreſſive of the goſpel progreſs*, ſpake he unto them, L. and again ſaid, whereunto ſhall I liken the kingdom of God? M. It is like unto leaven, which a 1 woman took and 2 hid *out of ſight* in 3 three meaſures of meal, till the whole was leavened [a] *by the* [b] *ſtrength* [c] *of fermentation*.

SECT. 159. Theſe things ſpake Jeſus unto the multitudes in 1 parables, M. and, *they being yet weak of mind, and ſome of them*

malicious

1 Comp. Iſ. xl. 18. Very proper to ſecure the attention of his hearers, by ſeeming for a time to ſtand in doubt.

2 There are in nature much ſmaller. The phraſe ſeems to have been proverbial; comp. M. xvii. 20.

3 Botaniſts ſometimes ſtyle the larger plants trees. Fit alluſion to Dan. iv. 10. &c. In warm climates, the muſtard-tree is peculiarly luxuriant. The end and proof of the matter would make this parable well underſtood. Read and be aſtoniſhed at the accounts given by St Luke, in the book of the Acts; and by St Paul in his epiſtles. In time, the Roman empire itſelf became Chriſtian; and the provinces and iſles which they knew not. For a long while, the church was chiefly nouriſhed by the blood of believers.

4 They find ſhelter, and paſs their time there.

1 Whoſe proper work it is; comp. Gen. xviii.; Jud. vi. 19.; 1 Sam. i. 24.

2 Or mixed; comp. Rev. xi. 15.; Iſ. lx. 8.

3 Making an Ephah. Near a peck and a half each.

1 Founded ſometimes upon what was true and probable, at other times quite fictitious. Some muſt either be talked to with reſerve,

malicious [a], with many ſuch parables, *relating to his kingdom as Meſſiah*, ſpake he the word unto them, as they were able to bear it *with advantage*. But without a parable ſpake he not *uſually* unto them *concerning his own high miſſion and purpoſes*; that *thus* it might be *largely* fulfilled *in him* which was ſpoken *of old* by the prophet 2 *Aſaph*, ſaying [b], I will open my mouth in parables, I will utter things which have been kept ſecret from the 3 foundation of the world. M. And when they were alone, he expounded [d] all things *clearly* to his diſciples.

CHAP. XVIII.

SECT. 160. *Why Chriſt ſpake to the Multitudes in Parables*; M. xiii. 9. &c.; 36. &c.; M. iv. 10. &c.; L. viii 9. &c.

M. THEN Jeſus ſent the multitudes away and went into the houſe.

SECT. 161. M. And when he was alone, *in a retired place*, they that were *left* about him with the twelve, L. *his cloſeſt diſciples*, aſked him, ſaying, what might this parable *of the ſower* [a] be *meant to ſignify*? M. Why ſpeakeſt thou *thus to poor illiterate people*

ſerve, or not at all. Parabolical teaching ſhould, therefore, pleaſe thoſe of good taſte. They are often marks of compaſſion, as truth is never more injured than by diſcovering too much at once. The parables of Jeſus are moſt agreeably various. Attention to one object tires. Aſtoniſhment itſelf is not of long continuance. Human fancy is of eaſieſt acceſs for inſinuating truth, and yet it is both culpable and hazardous to addreſs this chiefly.

2 See Pſ. lxxviii. 2. And for the reaſons, M. iv. 24. 25. 33.; M. xiii. 13 14.; comp. M. ii. 17. 18. What moſt properly belonged to law, motive, promiſe, or threatening, he taught in the plaineſt manner; comp. M. chapters v. vi. vii. Parabolical teaching is common among the Jews themſelves, who object this moſt.

3 Alluding to building, as in Eph. i. 4.; Heb. ix. 26.; Pet. i. 20. Or, from the beginning; ſee Rom. xvi. 25.; Col. i. 26. All former diſpenſations had a chief eye to the goſpel.

people in parables? He anſwered and ſaid unto them, becauſe it is given unto you, *through divine goodneſs* [b], *who receive* 1 *truth with affection*, to know *and underſtand* the *preſent* myſteries of the kingdom of heaven; but to them L. others, that are *yet ſtrongly prepoſſeſſed, like ſtrangers and aliens* 2 without, [c] M. it is not *ſo* given. For, *according to a well known maxim*, whoſoever *improves what he* hath *in truth*, to him ſhall *new and greater talents* be given, and he ſhall have more *in* abundance; but whoſoever hath not, *by an ungrateful and diſingenuous neglect*, ſhall be taken away even that which he hath *in appearance only*. Therefore, *with great juſtice*, ſpeak I unto *moſt of* them M. in all things *of an offenſive nature to their careleſſneſs and paſſion*, M. in *obſcure* parables, [d] becauſe they 3, ſeeing *my numerous and beneficent miracles*, ſee *them* not *with ſuitable conviction*; and 4 hearing *what is moſt plain and neceſſary*, hear not *for ſpiritual benefit*; neither do they *even wiſh* [e] *to* underſtand, M. leſt, at any time, they ſhould be converted *to the belief of the truth*, and *all* their *former* ſins ſhould be forgiven them. M. And *thus* in them is fulfilled *to a mournful extent*, the 5 prophecies of Eſaias, which ſaith, by hearing ye 6 ſhall *ſtill go on to* hear, and ſhall not underſtand; and ſeeing, ye ſhall *ſtill go on to* ſee, and ſhall not perceive. For this people's heart *for diſcerning*, is waxed 7 groſs [f], *through obſtinate prejudice and*

1 Chriſt's parables contain an abridged account of his whole admirable divine diſpenſation, and the ſucceſs of it; to which laſt obſcurity of ſtyle was proper. Matters of great weight, and fit only for the candid, ſhould not be thrown away upon hearers of all ſorts. A myſterious manner of expreſſing things at firſt begets veneration, and provokes appetite. It is the pleaſure of novelty with moſt people which makes things to be valued.

2 Comp. 1 Cor. v. 12. 13.; Col. iv. 5.; 1 Th. iv. 12.; Inſult not ſuch. It is mercy that makes thee differ.

3 Comp. M. xxv. 14.; J. xv. 2.; Rev. xxii. 11.; M. vii. 6. Not only what is ſupernatural, but common human prudence ſhall be taken from them. Thus it happened with the Jews, and did iſſue in their entire overthrow.

4 Or, according to ſome, *hearing hear ye not, neither do ye underſtand*? They overlook what they ſee, and are inattentive to what they hear; comp. Gen. ii. 17.; Jer. iv. 10.; Zech. vi. 15.

5 Ch. vi. 9. compared. with Acts xxviii. 25.; and both cited by way of accommodation only; ſo J. xii. 40.

6 Or will hear.

7 Fat, dull, not eaſily moved; ſee Deut. xxxii. 15. By this time our bleſſed Lord had preached long to the Jews. Or ſtiff.

He

and maliciouſneſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt, at any time, they ſhould ſee with their eyes, and hear with their ears; and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them 8 *by forgiveneſs*. But bleſſed *indeed* are your *ſpiritual* eyes, for they ſee *to advantage what is now done*; and your ears, for they *alſo* hear *with like advantage*. For verily I ſay unto you, 9 that many *holy* prophets, and *moſt ſingularly* righteous men *of former times*, have *earneſtly* deſired [8] to ſee thoſe things *relative to the Meſſiah's kingdom*, which ye *now* ſee, and have not ſeen them; and to hear thoſe things which ye *now* hear, and have not *fully* heard them.

SECT. 162. *The Parable of the Sower explained*; M. xiii. 18. &c.; M. iv. 13. &c.; L. viii. 11. &c.

M. And he ſaid unto them, know ye not *the ſpiritual ſenſe* of this 1 *plain and uſeful* parable? And [a] how then will ye know all *more difficult* parables? M. Hear ye, therefore, *firſt*, the parable of the ſower [b] *interpreted*. L. Now the *ſpiritual ſenſe of the* parable is this: The ſeed is *an emblem of* the *precious* word of God. M. The ſower, *by his appointment*, ſoweth the *pure goſpel* word. L. Thoſe *repreſented* by the *common and hard beaten* way-ſide, M. where*on* the word is ſown, are they that hear M. the word of the kingdom, and, *from want of attention*, [c] underſtand it

He ſhewed all poſſible condeſcenſion to thoſe who came to him with a good purpoſe of heart, but he very juſtly and prudently behaved in a different manner to the captious and worldly minded, or to perſons under the influence of any bad diſpoſition. It was a notion among the ancients that a great quantity of fat about the heart ſtupified both the intellectual and ſenſitive powers; comp. Deut. xxxi. 20.; Pſ. cxix. 70.; Iſ. vi. 10.

8 See M. iv. 12. Though not purpoſely, it was the undoubted conſequence of their criminal inattention. See Ex. ix. 34.; J. xii. 40. Some of the Jews here complained of did afterwards relent; Acts ii. 41. &c.

9 Comp. Iſ. lxiv. 4.; 1 Pet. i. 10. &c. Even prophets, before the goſpel times, did but conjecture.

1 Referring it may be to Jer. iv. 3.; Hoſ. x. 12.

2 Or goſpel.

ſt not; M. but when they have heard, 3 Satan cometh immediately and taketh away the word that was ſown in 4 their hearts, L. leſt they ſhould believe and be ſaved. M. And theſe are, *in a plain literal ſenſe*, they which are *repreſented as* ſown on *hard* ſtony [d] ground *under a ſhallow bed of earth*, who, when they have heard the *agreeable* word, immediately, *without being at due pains to foreſee, in order to combat oppoſitions*, receive it with gladneſs, and *yet* have no root *of* 5 *calm deliberate purpoſe* in themſelves, and ſo endure but for a *ſhort* time; which, M. for a while *did both* L. believe *and promiſe well*, and in the time of *ſudden and ſtrong* 6 temptation, M. when affliction *in particular*, or perſecution *unthought of and unprepared for*, ariſeth, for the word's ſake, immediately they are 7 offended, L. and fall away. M. Theſe alſo, M. which, *in the above metaphorical language*, are *ſaid to have been* ſown among thorns, are ſuch as, *in a plain and literal ſenſe*, hear the word, *and admit it into their minds*, M. and the cares 8 of *what belongs to* this world, and the 9 deceitfulneſs of [e] riches, L. and the *concomitant* pleaſures of this life, M. and the *alluring* luſts of other things *beſides, which have a ſpecious outward appearance*, entering *ſubtily* in, choke *all beneficial growth of* the word, and it becometh, *even after certain good progreſs*, unfruitful 10 *as to any thing perfect*. L. And they which, *in the parable*, are *ſaid to be* ſown on good ground are they which *plainly and literally* in an honeſt and good heart, having heard *attentively* the word, M. receive it *with faith and love*, L. keep it *cloſe in their memories and minds*; M. and, *after all this faithful preparation*, underſtand

3 The wicked one; a Jewiſh name for every kind of adverſary, or temptation.

4 Or minds.

5 Comp. L. xiv. 28.; Col. ii. 5.; Eph. iii. 18.

6 Or trial; comp. Jam. i. 2. &c.

7 Rather cauſe them fall into a ſnare. Strike as againſt a ſtumbling-block. Are temporary converts, or make profeſſion of the truth for a time only. Are enſnared into a ſin.

8 Many good writers compare the cares of life to thorns. Conſider well; 1 Jo. ii. 15. 16. 17.; M. iv. 19.

9 A Hebraiſm, for deceitful riches; comp. M. vi. 19.; xix. 23.; 1 Tim. vi. 17.; 2 Tim. iv. 10 Expreſſive alſo of the various artifices by which people, in the purſuit of riches, excuſe themſelves from day to day in putting off religious cares; and the confounding diſappointment which often mingles itſelf with their labours, and even with their ſucceſſes; comp. Prov. xi. 28.; L. xviii. 24.; 2 Tim. ii. 4.

10 See L. viii. 14.

ſtand 11 it, L. and bring [f] forth *ſpiritual* fruit with 12 patience *and conſtancy to the end*, M. ſome an hundred fold, ſome ſixty, ſome thirty.

SECT. 163. M. And he ſaid unto them, *whoſe miniſtry and zeal for virtue he deſigned ſhould be moſt extenſive*, is a candle brought to be put under a *ſmothering* buſhel-*meaſure*, or bed *of a like kind*? and not [a] *rather* to be ſet on a 2 candleſtick, L. that they which enter in may ſee the light? M. For there is nothing *now* hid *by me* 3 that ſhall not *afterwards* be manifeſted; neither was any thing *hitherto* kept ſecret *by parable, and with a view to remain ſo*, [b] but that, *by my preaching and yours*, L. it 4 ſhall be known, and come 5 abroad *in time to all the world.* M. [c] If any man have ears to hear let him hear.

SECT. 164. M. And he ſaid unto them, L. take heed, therefore, M. what, *and* L. how ye 1 *do now* hear, *who would aim at perfection.* M. With what meaſure 2 *of attention* ye mete, it ſhall be meaſured to you *in knowledge*: and to you that hear *profitably*, it ſhall be *farther* given, for he that hath 3 *by a right uſe of his religious privileges*, to him [a] it ſhall be given; and he that hath not, *ſave in appearance only*, even that which he hath, *or* L. ſeemeth 4 to have, ſhall be [b] taken from him.

SECT.

11 Comp. J. iii. 21.; vii. 17.; x. 27.; viii. 47.; 1 Jo. iv. 9.; v. 1.

12 Or long ſuffering.

1 Or torch.

2 Or ſtand.

3 Explaining ſtill more clearly what went before.

4 Or may. A Hebrew copious manner, like M. iii. 30.

5 See M. xiii. 12.

1 Let it be deep hid in your heart; and hereafter ſee that ye teach the true doctrine, and nothing elſe.

2 The ſame in ſenſe with what follows; *for he that hath, &c.*

3 See M. xiii. 12.; J. xv. 2.

4 Sometimes alſo this phraſe is uſed for real having; ſee M. xiii. 12.; 1 Cor. x. 12.; xiv. 37. Hence cometh blindneſs and hardneſs of heart.

Sect. 165. *The Parable of the Tares explained*; M. xiii. 36. &c.

M. And his diſciples came unto him, ſaying, declare [a] unto us *what is to be underſtood by* the parable of the tares of the field, *as thou didſt that of the ſower.* He [b] anſwered and ſaid unto them, *without delay,* he *in the parable* that ſoweth the good ſeed is *intended to repreſent* the 1 Son of man; the field, *in the ſame ſimilitude, is made uſe of to repreſent* the [c] *whole* world; the good ſeed are *meant to ſignify* the children of *God, who attentively hear and obey* the *laws of his* kingdom; but the tares are *made uſe of to expreſs* the [d] children of the 2 wicked one, *who live in ſin and under the maſque of a vain profeſſion*; the enemy that ſowed them, 3 *through their own careleſſneſs*, is the devil; the harveſt *I ſpeak of* is the 4 end of the world, and the reapers are *deſigned to ſignify* the *holy* angels. As, therefore, the tares are gathered *together*, and burnt in the fire, ſo *likewiſe* ſhall it be in the end [e] of this world. The Son of Man ſhall *then* ſend forth his *mighty hoſt of attendant* angels, and they, *with prompt obedience*, ſhall gather out of his *collected* kingdom *upon earth* all things that offend, 6 *by cauſing others to fall*, and them which do iniquity *with conſcience of it*, and ſhall caſt them into a furnace of *unquenchable* fire, there [f] ſhall be wailing *from anguiſh, and deſperate* gnaſhing of teeth. Then, *the church being thoroughly purged*, ſhall the righteous ſhine forth *in*

1 That is, the Meſſiah in his preſent low outward eſtate; M. viii. 20. Afterwards any true preacher of his goſpel.

2 Satan, whom he maketh ſuch, through their own careleſſneſs and obſtinacy; ſee J. viii. 44. Whom they alſo follow in diſpoſition; and whoſe deſigns they promote by bad examples, counſels, and other incitements.

3 Taking advantage of their negligence and ſecurity, their corrupt paſſions within, and the examples and ſpeeches of wicked men without.

4 Time of general judgment; the conſummation of the ages; Heb. ix. 26.

5 Comp. 2 Th. i. 7. &c.

6 Or ſcandals; tempters to ſin like falſe teachers, &c. comp. M. xvi. 23.; Rom. xvi. 17.; 1 Cor. xi. 19.; 2 Pet. ii. 2. &c.; iii. 9.; 2 Th. iii. 6. 11. &c.

in glory 7 as the [c] ſun, in the kingdom of their Father 8. Who hath ears to hear [h] let him hear *of both judicial retributions.*

Sect. 166. *The Parable of the Treaſure hid in the field*; M. xiii. 44. &c.

M. Again, the 1 kingdom of heaven is, *in reſpect of its value,* like unto treaſure hid in a field, the which, when a man hath found *out* 2 *by accident, or without any intentional ſearch,* he hideth it *with all poſſible care from the knowledge of every other,* and for joy [a] thereof, goeth and ſelleth all that he hath, and buyeth *inſtantly* that field, *and every thing contained in it.*

Sect. 167. M. Again, the kingdom of heaven is *alſo, on account of its precious worth, and that regard which is due to it,* like unto a merchant-man ſeeking *from one country to another to purchaſe* goodly pearls, who, when he had found one *large beautiful* pearl of great price, *in the market,* [a] he *preſently* went 1 and ſold all that he had *before* and bought it.

Sect. 168. *The Parable of the Net caſt into the Sea*; M. xiii. 47. &c.

M. Again, the kingdom of heaven, *as to the progreſs and effects which it ſhall have,* is like unto a 1 net caſt *from on board a veſſel* into the

7 See Dan. xii. 3.; Mal. iii. 17. &c.; 1 Cor. xv. 41.; Phil. iii. 21.; 2 Th. i. 10. What a ſet of noble images and deſcriptions!

8 See M. xi. 15. Truths of greater importance could not be uttered.

1 Or goſpel.

2 Comp. Iſ. lxv. 1. &c.

1 See notes and reflections on M. xiii. 44.; comp. Job xxviii. 15. &c.; Prov. iii. 15.; viii. 15.

1 Never completely finiſhed before the coming of our Saviour; M. v. 17.; completed ſince in the goſpels, and in his words ſpoken by the apoſtles; Origin.

the ſea, and [a] gathered *fiſh* of every kind, which, when it was *ſeen to be* full, they *who were in and about the boat* drew to ſhore, and *with leiſurely caution*, ſat down and gathered the good into *proper* veſſels, but 2 caſt the *ſmall and* 3 bad away. So ſhall it be at the end of the world; the angels, *by divine order*, ſhall come forth, and ſever the wicked *profeſſors* from among the [b] juſt, and ſhall caſt them into the 4 furnace of fire [c]; there ſhall be wailing and gnaſhing of teeth, *from agonies of pain, vexation, and rage.*

SECT. 169. M. Jeſus, *the more effectually to faſten in their minds the truths which he had ſpoken*, ſaith unto them [a], have ye *now* underſtood all theſe things *firſt parabolically uttered, and afterwards interpreted?* They ſay unto him, yea, Lord. Then ſaid he unto them, *by way of ſpecial application*, therefore, *ſuitably to the whole of my late doctrine, remember and lay what follows to heart*, every *apt* 1 Scribe which is [b] inſtructed *for being ſerviceable* unto the 2 kingdom of heaven, is like uuto a man that is an houſholder, which [c], *to anſwer the various taſtes and capacities of his gueſts, firſt lays in, and then* bringeth forth, out of his *well ſtored* treaſure, things *of* new *purchaſe* [d], and old *likewiſe.*

CHAP. XIX.

SECT. 170. *Chriſt Preaches in the Synagogue at Nazareth*; M. xiii. 53. &c.; M. vi. 1. &c.; L. iv. 14. &c.

M. AND it came to paſs, when Jeſus had finiſhed *the delivery of* theſe parables, he departed thence, M. [a] and came

2 See M. xiii. 40. notes, with ver. 42. &c.
3 Corrupt, putrid; like dead fiſh in a net with the living.
4 Short, but terrible deſcription.

1 Or teacher of religion in my kingdom, alluding to the Jewiſh office, as in M. xxiii. 24.; Joel. ii. 28.; Act. ii. 17.
2 Or goſpel.

came 1 *full of the Holy Ghoſt* into his own 2 country Galilee, and, *among other places of it*, L. to Nazareth, where he had been brought up 3 *by Mary his mother and Joſeph his reputed father.* M. And his *apoſtolical* diſciples follow him. L. And [b], as his cuſtom was, 4 *among the people of Capernaum*, he went into 5 the ſynagogue on the Sabbath-day, and ſtood up 6 for to read *the Scriptures.* And, *from regard to his high reputation*, there was delivered unto him, *for that purpoſe, by the chief miniſter's order*, the book of the prophet Iſaias; and when he had 7 opened the book he found 8 *in courſe* the place where it was 9 written *to this effect* [c]; the ſpirit of the Lord God is upon me *without meaſure*, becauſe he 10 hath *ſolemnly* anointed me to preach the 11 goſpel, to the *afflicted* 12 poor, he hath ſent me [d] to heal *by neceſſary and ſuitable conſolations*, the 13 broken hearted *under guilt and terror*, to preach *free* deliverance to the captives *of Satan by ſin*, and recovering of ſight to the blind 14 *by long and cloſe confinement*,

1 See L. iv. 14.

2 He began not with them, leſt he ſhould ſeem to be moved by private partial affections. This viſit, even more than the former, was affectionate. Both prove that our Lord could not be deterred by fear of contempt, by ingratitude, or danger, in proſecuting his gracious deſigns towards his countrymen. Such attention did he ſhew not only to the great object of his miniſtry in general, but to the ties of conſanguinity in particular.

3 See M. ii. 23.; L. ii. 51.; iv. 16.

4 From the time of his beginning to preach publicly.

5 Or Jewiſh church.

6 Comp. Act. xiii. 16.; xv. 21.

7 Or unrolled; being, according to the ancient manner, one whole piece of parchment, or vellum, folded about a round piece of wood; a form ſtill kept up in Jewiſh Synagogues.

8 Or by an over-ruling direction of Providence.

9 Ch. lxi. 1. Underſtood by ſome learned Jews of the Meſſiah; and to none ſo applicable; comp. M. xi. 5.

10 Alludes to the manner of inſtalling kings and prieſts by that ceremony; Ex. xxix. 7.; xxx. 30.; 1 Sam. x. 1. &c.; xvi. 13.; 1 K. i. 39.; comp. Act. x. 38.

11 Or bring glad tidings.

12 The miſerable, and preſſed with a ſenſe of it; Pſ. x. 17.; xxii. 26. lxx. Well applied to ſlaves.

13 Comp. Iſ. lviii. 6.; Pſ. cxlvii. 3.

14 Comp. Iſ. xlix. 9. The Jews loved to expreſs by various figures the ſame thing; ſee Iſ. xliii. 8. It is too much the cuſtom of the Eaſt, ſays one very appoſitely, to put out the eyes of captives and priſoners.

ſinement, to ſet at liberty them that are bruiſed *with their helliſh heavy chains*, to preach, *as by the ſound of a trumpet in the hearing of them all*, the [c] acceptable 15 *jubilee* year of the Lord. And he cloſed the book, and gave it again to the *chief ruler by his* 16 miniſter, and ſat down 17 *in the uſual poſture of a public teacher*. And the eyes of them all that were *ſtanding* in the ſynagogue, *to hear how he would explain and improve ſo great a ſubject*, were faſtened [f] on him *cloſe*. And he began to ſay unto them, *from ſo ſuitable a paſſage*, this day is this ſcripture *amply* 18 fulfilled in your ears. And, *to that purpoſe*, M. he taught them *more at large* M. in the ſynagogue.

SECT. 171. L. And all, M. hearing him *ſpeak without premeditation, and in ſo clear a manner, upon ſuch an high argument*, L. bore 1 him witneſs, *as a moſt excellent preacher*, and wondered [g] at the *ſingularly new and* gracious 2 words which, *with fluent eaſe*, proceeded out of his mouth. And they ſaid, M. *in great numbers one to another*, 3 whence hath this man this *profound* [h] wiſdom M. which is given unto him, that, *in ſupport thereof*, even ſuch mighty [i] works are wrought by his hands? Is not this the [d] carpenter *brought up among us to work in his father's buſineſs?* L. Is not this Joſeph's ſon, M. the 4 carpenter? Is not his mother *that poor ſimple woman* called Mary? And his 5 brethren James, and Joſes, and Simon, and Judas? And his 6 ſiſters, *of ſimilarly low rank and fortune* [d], are they not all with *and about* us? Whence then hath this man *acquired the knowledge of* all theſe things

ſo

15 Or accepted. Alluding to Lev. xxv. 8. &c. Such in an eſpecial manner was the preaching of Chriſt to the Jews; comp. 2 Cor. vi. 2.

16 Gr. Rower, or ſervant.

17 See M. v. 1.; xxiii. 24.; xxvi. 55.; J. viii. 2.

18 Comp. L. vii. 1.

1 Comp. Job xxix. 11.

2 Words ſweet and perſuaſive. Likewiſe of deep ſpiritual knowledge.

3 It would ſeem, that here he had exhibited few or no public ſpecimens of his wiſdom and power before.

4 Plough-wright, ſays Juſtin Martyr, from tradition. The Jewiſh Canons required that all parents ſhould teach their children ſome trade.

5 Or neareſt relations next to brethren; ſee and comp M. xxvii. 56.; M. xv. 40.; J. xix. 25.

ſo judicious and aſtoniſhing? And, *rather than own them to be from above,* they were [c] *now begun to be much* 6 offended in him.

SECT. 172. M. But Jeſus [a], *for preventing the worſt, mildly* ſaid unto them, L. ye will ſurely ſay unto me this *common* 1 proverb, phyſician, heal thyſelf; whatſoever we have heard done *by thee* in Capernaum, do alſo here, *if ſuch power is real and abiding,* in thy *own* country. And he ſaid, *to meet this their prevailing expectation,* verily I ſay unto you, no prophet is [b] accepted 2 *leſs than* in his own country. M. A 3 prophet is not without *his due* honour, ſave in his own country, and in his own houſe, M. and among his own *neareſt* kin. L. But, *to expoſe the folly and danger of ſuch prejudice,* I tell you of a truth, many *poor* widows were in Iſrael in the days of Elias, when the heaven was ſhut up 4 *from raining* three years and ſix months, when great famine, *by this means,* was throughout all the land; but unto none of them was Elias ſent *with a miraculous ſupply,* ſave unto Sarepta, a *Gentile* city, of *the country* 5 Sidon, unto a *ſtranger* woman that was a widow, *of excellent diſpoſitions.* And many lepers were in Iſrael, in the time of Eliſeus the prophet, and none of them was *miraculouſly* cleanſed *by him,* ſave [c] Naaman the Syrian, *in whom ſome ſuitable meaſures of faith and goodneſs were found above any of the reſt.*

SECT. 173. L. And all they in the ſynagogue, when they heard theſe things, *ſo much to their diſcredit,* were filled with *violent* wrath 1, and *tumultuouſly* roſe up and thruſt him out of the city, and led him to the brow of the hill, (whereon their city was built),

6 Their prejudices from his outward meanneſs overcame all fair argument. They recollected not Pſ. cxiii. 7. 8.; comp. M. xi. 16.

1 Or parable. Signifying that to bring his own people to belief, he muſt uſe them equally well, at leaſt with the people of Capernaum, if not even better.

2 Or, is no where more deſpiſed; comp. 1 Sam. xvi. 11.; xvii. 28.

3 A noted Jewiſh proverb; and only to be underſtood in compariſon. Thus Jer. xi. 21.; xii. 6. Joſeph and David. The ſame way in the caſe of moſt illuſtrious men.

4 Comp. Gen. vii. 11. 12.; viii. 2.; Jam. v. 17.

5 1 K. xvii. 9.

6 Comp. 2 K. v. 1. &c.

1 Comp. J. viii. 59.

built), that they might [a] caſt him down *from thence* 2 headlong. But he, *to confound their cruel malice*, paſſing through the mids of 3 them *unknown and unhurt* [b], went his way. M. And he, *becauſe of the extreme height of their prejudice*, did not many 4 mighty works [c] there; M. and *indeed* he could there, *conſiſtently with his wiſdom, be prevailed upon to do no work*, ſave that, *from compaſſion*, he laid his hands upon a few [d] ſick folk, and healed them; and he marvelled, *with a wiſe degree of diſpleaſure, at the multitude*, becauſe of their *raſh and obſtinate* unbelief.

SECT. 174. *Jeſus travels through Galilee;* M. ix. 35. &c.; M. vi. 6.; L. viii. 1. &c.

L. And it came to paſs afterwards, that M. [a] Jeſus went *from thoſe ungrateful people*, about all the *large opulent* cities, and *inferior* villages *of Galilee*, teaching in their 1 ſynagogues, and preaching the 2 goſpel of the kingdom *of God*, and healing every *kind of* ſickneſs, and every *painful and loathſome* diſeaſe, *in confirmation of his doctrine*; and the twelve *choſen witneſſes to both* were 3 with him, *learning by his example*; and certain women *too* which had *before this* been *miraculouſly* [b] healed of *diſorders brought upon them by* evil ſpirits, and *other bodily* infirmities, *did now accompany their benefactor*; Mary called, *from her place of reſidence*, 4 Magdalene [c], out of whom went, *at his command*, ſeven 5 *malignant* devils; and Joanna, the 6 wife of Chuza, *king* [d] Herod's ſtewart; and Suſanna, and many others, which, *from pious and grateful love*, miniſtered [e] unto him 7 of their ſubſtance, *as occaſions did require.*

CHAP.

2 They revered neither place nor day, nor juſtice, nor common humanity.

3 The manner of this miracle cannot certainly be determined; comp. J. viii. 59.; L. xxiv. 16.; 2 K. vi. 18.

4 They would have ſerved no other end, than that of aggravating their guilt; comp. M. vii. 6.

1 Schools, congregations.

2 Or glad tidings.

3 In his preſence they never taught.

4 Viz. Magdala; ſee M. xvi. 9.; M. xv 39.;

5 Either ſuch literally, or diſeaſes of an extreme kind. The number was proverbial for a great number.

6 At this time probably his widow; as the Bleſſed Jeſus would give no handle to calumny; comp. M. i. 6.

7 Or rather *them;* according to the beſt Greek MSS. Served them with meat and other neceſſaries.

CHAP. XX.

SECT. 175. *The miſſion of the twelve Apoſtles*; M. ix. 36. &c.

M. BUT, when he ſaw the multitudes *thronging after him for inſtruction*, he was moved with *tender* compaſſion on them, becauſe, *being poorly cared for*, they *next* 1 *to* fainted *with frequent and long journeyings*, and were [a] *alſo* ſcattered abroad *amidſt mutually fierce and contending factions*, as 2 ſheep having no *true* ſhepherd *to watch over and feed them*. Then ſaith he unto his diſciples, *the growth of fruits to a near approaching* harveſt truly is 3 plenteous, but the *judicious and hearty* labourers are few. 4 Pray ye therefore *unto him who is the ſole great proprietor and* Lord of the *whole* harveſt, that he will *now* [b] ſend forth labourers *of ſkilful activity* unto his *enriching* harveſt.

SECT. 176. M. x. 1. &c.; M. vi. 7. &c.; L. ix. 1. &c.;

And when he had called unto him his 1 twelve *late choſen* 2 diſciples, *for witneſſes to his doctrine and miraculous works*, L. he *now*

1 They were neglected by moſt even of their popular prieſts and Scribes, and impoſed upon by others.

2 Comp. Jer. l. 6.; J. x. 11.

3 Comp. J. iv. 35. Panting ſouls after pure ſpiritual knowledge are well diſpoſed for eternal life; Act. xiii. 48.; xviii. 10.

4 An order exemplified by himſelf; L. vi. 12.; M. iii. 13.; and by his apoſtles afterwards; Act. i. 24.; iv. 29. 30. Worthy of conſtant imitation. Though more deſireable for you to be with me; yet the time is at hand when that muſt be denied.

1 Theſe anſwer to the twelve Patriarchs or heads of the Jewiſh tribes, and likewiſe to the number of ſpies ſent by Joſhua to the land of Canaan. Each of them means of good order and ſafety.

2 Comp. Act. i. 21. 22. This work was properly committed to the moſt learned and ſtrong. As diſciples, the example of their Maſter was to be their model.

now 3 gave them [a] power and authority M. to caſt out L. all kinds of devils, M. and to heal all manner of *malignant and dangerous* ſickneſs.

SECT. 178. M. And *he* began to ſend them forth *as* 1 *meſſengers*, two 2 by two [a] *in pairs*, L. to preach *the goſpel of* the 3 kingdom of God, and to heal the ſick *for confirming what they taught*.

SECT. 179. And *he* commanded them, ſaying, go not *as yet* into the way 1 of the Gentiles, and into any city of the 2 Samaritans enter ye [a] not, *with a like view of executing your office*; but go [b] rather to *recover* the *hitherto poor* loſt 3 ſheep of the houſe of Iſrael, *by groſs ignorance and vice*. And, as ye go *from one place to another*, 4 preach, ſaying, *for the ſubſtance of your doctrine*, the *long expected* kingdom [c] of heaven, 5 *under Prince Meſſiah* [4], is at hand. [c] Heal the ſick, *for preparing them to receive his benefits*, cleanſe the lepers, 6 *yea* raiſe the dead, caſt out devils; [f] freely, *for all theſe purpoſes*, 7 ye have received *power from me*, *therefore*,

3 No ſuch power did, or could any of the prophets of old, grant, not even Moſes to Joſhua, or Elijah to Eliſha. Without ſuch power, their low birth and education muſt have been deſpiſed.

1 Hence they were called apoſtles, or perſons ſent forth.
2 To obtain full credit to their teſtimony; ſee M. xi. 2.; Deut. xvii. 6. Likewiſe mutually to aſſiſt and cheer.
3 Comp. M. iii. 2.; iv. 17.

1 The towns or places inhabited by Heathens; Jer. ii. 18.
2 Among them great numbers of Gentiles did live. They might paſs and repaſs, but no more. Any ſuch who received good from our Lord and his apoſtles, prior to the aſcenſion, was only in a paſſing way; comp. M. xv. 24.; Rom. xv. 8.
3 As the ſheep of God's paſture, they had been early choſen, kept, and fed by him with great care; ſee Pſ. lxxiv. 1.; lxxvii. 20.; lxxviii. 52.; lxxx. 1. For their own loſt ſtate; ſee Iſ. liii. 6.; Ezek. xxxiv. 6. 7.; Rom. ii. 21. &c. To them the Meſſiah was firſt and chiefly promiſed; L. i. 54.; Act. iii. 26.; xiii. 46.
4 Gr. Proclaim.
5 Or goſpel.
6 Wanting in ſome of the moſt ancient Gr. MSS. In fact, none were ſo raiſed by them, till after Chriſt's reſurrection.
7 Comp. Act. xx. 34.; 1 Cor. iv. 12.; 2 K. v. 16. 26.; Dan. v. 17.; Gen. xliii. 21.

therefore, freely *do ye* give, [g] *for enlightening and comforting others, without either deſire or endeavour to be temporally rewarded by them.* L. And he ſaid unto them *likewiſe*, take [h] nothing, *above what you have at preſnt*, for your journey; M. provide, *to be carried with you* neither *purchaſing* gold, nor ſilver, nor braſs *coin* in your 8 purſes, nor ſcrip for *victuals upon* your journey, L. neither bread, M. neither two coats *for change*, M. but be ſhod with 9 ſandals, *if theſe are readieſt*, and a *ſingle walking* 10 ſtaff only; M. neither 11 ſhoes *of better kind*, nor yet ſtaves 12 *other than what you now have*, (for the workman is *ſurely* worthy of his meat, *and all kinds of neceſſaries.*) M. And he *farther* ſaid unto them, M. into whatſoever city or town ye ſhall enter, *make it your firſt buſineſs to* inquire who in it is *moſt* worthy *of a viſit from you, and likelieſt, from good report, to receive you hoſpitably and thankfully*, M. and there [i] abide, *for chief quarters*, 13 till ye *find it convenient to* depart from thence *altogether.*

M. And, *for immediate trial of their good diſpoſition*, when ye *firſt* come into an houſe, ſalute 14 *the people in* it *diſcreetly and kindly.* And if *the maſter of* the houſe, *with ſuch as he has power over*, be worthy *of the benefit*, let your 15 *petitioned* peace, *and after that every kind of goſpel* [k] *offer*, come upon it; but, if it be not *found* worthy, let your *wiſh of* peace, *for the time*, return unto you. M. [l] And whoſoever ſhall not receive you *quietly and hoſpitably*,

8 A kind of fob-pocket made in the duplicature of their girdles; Shaw's Travels.

9 A common Jewiſh wear, having little more than ſoles, and bound with thongs.

10 So Jacob; Gen. xxxii. 10.

11 A kind of half boots.

12 Juſt go as you are at preſent, and leave the reſt to God. His care of them in that firſt journey was to be the viſible pledge of future performances; comp. L. xxii. 35. 36. The apoſtolical miniſtry required the utmoſt ſpeed.

13 Providing always that an abode for ſo long a time does not incommode them. This ſingular care of Divine Providence was no doubt an encouragement to them during all the remainder of their life.

14 A metonymy, like J. iv. 5.; 1 Cor. xvi. 15.; Ph. iv. 22. Saying, from the heart, agreeable to the uſual Jewiſh form, *peace unto you; peace to this houſe; peace to all that you have.* Or all manner of happineſs.

15 The imperative for the future, ſignifying what will, or ſhall happen; Act. xv. 33. The ſame way *return*, in what follows; ſee Iſ. lv. 2. 10. 11.; Pſ. xxxv. 13.

hoſpitably, nor hear you *ſpeak to the obedience of faith*, M. when ye depart out of the houſe, or L. that city *in which they dwell, to make it appear how much the fault is their own, and that you ſeek not theirs but them*, ſhake off the very 16 duſt from your feet, for a [m] teſtimony againſt them. M. Verily I ſay unto you, that, *with all their boaſt of national privileges*, [n] it ſhall be more tolerable *even* for *thoſe abandoned people who dwelt of old time in* the land of Sodom and Gomorrah in the 17 day of judgement, than for *the inhabitants of* that *wretched* city.

SECT. 180. M. x. 16. &c.; L. xii. 4. 11. &c. 49. &c.

M. Behold, 1 *from this time forward* I ſend you forth *to preach the goſpel* as 2 *weak inoffenſive* ſheep, in the midſt of *a whole multitude* of *ravening* 3 wolves; be ye, therefore, wiſe [a] *in caution, to avoid their malice*, as ſerpents, and harmleſs, *both before and after being hurt by them*, as 4 doves. And, *with this double armour of prudence and ſimplicity*, beware of *artfully malicious* men, for they will deliver you up, *if poſſible*, to the *judgment of their provoked* 5 councils, and they will ſcourge you *as infamous hereticks* in their *religious* ſynagogues. And, *not only ſhall ye ſuffer from your own*

 nation,

16 Thus ſhall you be clear, as ſymbolically intimated, when ſhoes or any other raiment are cleanſed of their duſt; ſee Ezek. ii. 5.; Act. xviii. 6.; xx. 26.; compared with xiii. 50. 51. Some ſay, the Jews were wont, when they came home from any Heathen country, to ſtop on the confines of the Holy Land, and ſhake off what they held to be polluted duſt. A ſignificant token of diſclaiming any further intercourſe with them at that time; comp. Rev. xviii. 4. Likewiſe of Jewiſh rejection.

17 The compariſon may alſo have reſpect to the far greater temporal miſeries of the one than of the other; (ſee M. xi. 23.; L. 10. 15.; Lam. iv. 6.) their length and final deſtruction.

1 Comp. L. xxii. 35.; M. xxviii. 19.

2 Comp. Pſ. xliv. 22.

3 A ſingle one will make great ſlaughter in a flock; how terrible then ſo many to a few ſheep?

4 Innocent and loving to a proverb.

5 See Act. iv. 5. 6. 15. 40.; v. 21. 40.; xxii. 19.; xxvi. 2.; 2 Cor. xi. 24.

nation, but ye ſhall be brought before *Roman and other heathen* 6 governours and kings, *both Jewiſh and Pagan*, for my ſake [b], for a teſtimony *upon the ſide of truth, and* againſt them *among whom you now live*, and the Gentiles *afterwards*. L. And when they *ſhall thus* bring you unto the *judicial courts which are held in their* ſynagogues, and unto *greater civil* magiſtrates, and unto *ſupreme* powers, take ye no *uneaſy* [c] thought, *accompanied with laborious preparation concerning* how, or what ye ſhall anſwer *in your own defence*, or what *more beſides* ye ſhall ſay *for their good* : M. For, *while you abide firm to the ends of your holy office*, it is not ye *unaſſiſted* that ſpeak *to their high rank* 7, but the ſpirit of your *heavenly* Father which ſpeaketh *ſuitable words* in *and by* you. L. For the Holy Ghoſt ſhall teach you in the ſame 8 *difficult* hour what ye ought to ſay, *for ſupporting and confirming your undoubted good cauſe againſt all their captious and invidious charges.*

M. And the days will come, when, 9 *forgetful of every near and ſocial tie*, the brother ſhall *moſt unnaturally* deliver up the brother to death, *for abiding by my religion* ; and the father *in like manner* the child ; and the *ignorant and bigoted* children *too* ſhall riſe up *in fury* againſt their parents, and cauſe them, *by ultroneous accuſation and teſtimonies*, to be put to *a violent cruel* death. And ye, 10 *my apoſtles*, ſhall be [d] hated of all 11 *kinds of* men, *in very great*

6 Comp. Acts xxiv. 25. 26. 12. So John before Domitian ; Paul and Peter before Nero.

7 Comp. 2 Sam. xxiii. 2. ; J. xv. 26.

8 Inſtant or moment ; ſee M. viii. 13. ; L. xxi. 15. Thus it happened long before ; Ex. iv. 10. ; and afterwards in the rational and eloquent defences made by Stephen, Paul, and others. Proper thoughts and expreſſions did freely flow in upon them ; 2 Cor. ix. 8.

9 According to the tenor of that ancient prophecy ; Mic. vii. 5. &c. This is enumerated in the Jewiſh Talmud, among ſigns of the Meſſiah's coming.

10 The event anſwered to what is here ſaid ; for Celſus calls the apoſtles ſorcerers. Alpianus ſtyles the primitive Chriſtians impoſtors. Tacitus repreſents them as haters of the reſt of mankind. And, for ſome time, on account of their abhorrence of Polytheiſm and idolatry, they were ſtyled Atheiſts. Notwithſtanding their office was benevolent, and their characters humane. Nothing could be more fair, nothing more generous than this warning.

11 All muſt be taken with reſtrictions often ; ſee J. i. 11. ; xii. 32. ; Ph. ii. 21. ; Rom. v. 18. ; comp. Gal iv. 15.

great numbers, for my 12 name's ſake; but he that, *under ſuch extremities*, endureth, 13 *with faithful and ſtedfaſt obedience*, to the end, ſhall be ſaved *everlaſtingly*. But when they, *ſo cruelly and maliciouſly*, 14 perſecute in this city, 15 *remain not among them juſt to ſuffer* [c], *nor yet wholly deſiſt from the exerciſe of your office, but* flee [f] ye *for ſafety and uſefulneſs* into another: For verily I ſay unto you, ye ſhall not have gone over the *different* cities of Iſrael 16 *preaching the goſpel*, till the Son of man be 17 come *in ſevere deſolating judgements upon that incorrigible people*. The *moſt ſincere and highly improved* diſciple is not above 18 his maſter, *as to either excellence or condition; nor yet* the ſervant above his lord [g]. It is enough *then* for the diſciple *to ſubmit with patience* that he be *treated* as *was* his 19 maſter *before him*, and the *menial* ſervant, that he be *treated* as his lord: If they have called the maſter of the 20 houſe 21 Beelzebub [h], how much more ſhall they *ſo* call *and perſecute with every kind of abuſe* them of his houſhold?

SECT. 181. M. Fear [a] not them, therefore, *who thus calumniate, and otherwiſe vex you to the deſertion of your faith and virtue*, for

12 It was uſual for diſciples to be called by the names of their maſters. The ſame, then, as my cauſe, or on my account; comp. 1 Pet. iv. 15. 16.; Act. v. 41.; J. iii. 32.

13 Comp. M. xxiv. 13.; Rev. ii. 10.

14 Some caſt forth; that is, *out of one city, &c.*

15 This is at once prudent, modeſt, charitable.

16 Comprehending probably all beyond Judea, in which Iſraelites were to be found.

17 Comp. M. x. 14. 15.; xxviii. 20.; Act. i. 4. 6. Chriſt wiſely accommodates his ſtyle to the notions then entertained by his apoſtles. He would at that time conquer viſibly. The *coming of Chriſt* in the New Teſtament often ſignifies by proofs of power, as in the copious effuſion of the Holy Ghoſt; J. xiv. 18.; Act. ii. 32. This was a prime exerciſe of his royal power, and admirably anſwers to the ſubject in hand. The gift of the Spirit was to precede their going forth to preach beyond the borders of Judea; L. xxiv. 47. &c.; Act. x. 4. The paraphraſe reſpects another coming of Chriſt, by his power, rather than corporeally.

18 Comp. L. vi. 40.

19 Both proverbial.

20 Or family.

21 Or Devil. Literally God of Fly, as ſuppoſed to have power for collecting, or ſcattering them at pleaſure, in ſo hot a country; comp. 2 K. i. 2. 3. 6. 16.; M. ix. 34.; J. x. 20. 21.; vii. 20.

for *the will of God is that*, there is nothing *now* covered *from an ignorant world* that ſhall not *in the end* be revealed to them *by your means*; and *nothing as yet* hid that ſhall not *univerſally* be *made* known [b]. What I tell you *at preſent relative to the kingdom of God* in *the* darkneſs *of ſecrecy*, that ſpeak ye *publickly and without reſerve as* in the *open* light; and what ye *now* hear *like a whiſper* in the ear, that preach ye *audibly and boldly as* upon the 2 houſe tops. L. But I ſay unto you, my *dear* friends, *in the diſcharge of your future great and ſolemn duties*, be not afraid of them that *would* kill the 3 body [c], *to mar your uſefulneſs*, and after that have no more *hurt* that they can do; M. the *precious immaterial* 4 ſoul they are not [d] able to kill. L. But I will forewarn you whom you ſhall *reaſonably* fear, fear *the diſpleaſure of* him, which, *being Almighty*, after he hath killed *the body* M. is able 5 to deſtroy, *under hedious* [e] *pain and torment*, both ſoul and body in hell. L. Yea, I ſay unto you *again*, *moſt reverently* fear him. M. Are not, *moreover*, two *ſmall* ſparrows ſold for a 6 farthing? L. And *yet*, *mean as they are in the view of men*, not one of them is forgotten before God, M. and *ſo much as* one of them, *when aimed at by the moſt ſkilful markſman*, ſhall not fall to the ground without *the appointment*, *or permiſſion of* your Father. L. [f] But *that is not all to animate your courage and zeal*, *for* even the very hairs of your head, *though yet more inconſiderable*, are all 7 numbered *by him*. [a] Fear not, therefore, *moleſtation to either body or ſpirit*, *ſeeing* ye,

1 Proverbial. Another excellent ſenſe of theſe words may be, that time, which brings the truth to light, and makes the ſure diſcovery of things, would ſhow how falſe the calumnies of their enemies were. In fact, every opprobrious Jewiſh reproach has been thus diſproved, and abſolutely confuted; ſo that the goodneſs of their cauſe, and the purity of the apoſtolical doctrine, cannot be ſpoken againſt.

2 Thoſe in Judea were flat, and had ſtairs on the outſide, for going up to converſe from them. Of courſe, what was ſaid there might eaſily be heard in the neighbourhood. Public criers and even magiſtrates were ſometimes uſed to ſpeak unto the people from ſuch balconies; comp. M. xxiv. 17.

3 Weak at beſt, and obnoxious to ſuffering, and ready to periſh by innumerable accidents; comp. Wiſd. iii. 1. &c.; L. xxiii. 46.; Act. vii. 59.

4 Made originally after the divine image, and immortal.

5 According to others, undo; comp. M. viii. 11. 12.; xxv. 46.; v. 22.

6 Or an aſſaria; about a farthing and a half Engliſh money. How inconſiderable a ſum!

ye, *the offspring of heaven, and teachers of heavenly truth*, are of *much* more value than many ſparrows. Alſo I ſay unto you, whoſoever, *thus truſting himſelf to the care of divine providence*, ſhall, *from a true faith, boldly* 8 confeſs me before men, *and abide therein*, M. him will I alſo *be ſure to* [h] confeſs *in all the ſplendor of my final appearance*, L. before angels of God, M. *yea and* before my Father *himſelf*, which is *glorioufly manifeſted among them* in heaven: But whoſoever, *from cowardice, or an immoderate love to this preſent world*, ſhall deny 9 me before men, *and remain ſuch a daſtardly impenitent*, 10 him will I deny [i] *the very name, and ſtill more the high privileges of a diſciple*, L. before *aſſembled* angels of God, and M. before my Father in heaven, *whom they delight to honour*.

SECT. 182. L. I am come 1 *eventually* to ſend *devouring* fire [a] upon the earth; and 2 what will I *elſe, by all theſe fair warnings*, if it be already kindled, *ſave that each of you henceforth, after my example, do patiently bear it*? But I have a *bloody* 3 baptiſm to be baptized with, and [b] how am 4 I ſtraitened *with ardour and concern together, under this dread foreſight*, till it be *fully* accompliſhed? M. Think not that I am come, *in the firſt inſtance, as ſome may apprehend*, to ſend *a ſettled and general outward* 5 peace on

7 Proverbial, and taken from the exact and frequent numeration of what we much value, and dread to loſe; ſee 1 Sam. xiv. 45.; 1 K. i. 52.; L. xxi. 8.; Act. xxvii. 34.

8 Comp. Rom. x. 9. 10. Nothing can be more majeſtic than this view which Chriſt gives of himſelf; comp. M. vii. 23.; J. v. 22.

9 Or diſown; comp. M. xxvi. 57.

10 Hence muſt follow the extreme and juſt miſeries of a future ſtate; comp. M. xxv. 34.

1 He came to ſpread a doctrine which would occaſion ſharp perſecutions to his diſciples. Pain and grief from burning is very acute; comp. Pſ. lxvi. 12.; Iſ. xliii. 2.; Eccluſ. li. 6. Violent contentions come not directly of the charitable goſpel; but of mens luſts and prejudices.

2 Some, *what do I wiſh? Oh that it were already kindled!*

3 A deep plunge into the waters of tribulation.

4 In the manner of women big with child, who both tremble and wiſh for the time of their pains and deliverance; 2 Cor. v. 14. 15.; L. xxii. 15.; J. xvi. 21.

5 Such as may have been concluded from Pſ. lxxii. 7. &c.; Iſ. xi. throughout. Such native effects of Chriſt's doctrine will appear in

on the earth; I am come not to ſend *ſuch external* peace *all at once* on the earth; but 6, *through the oppoſition of cruel enemies*, a *baneful* 7 ſword, L. and *extreme* [c] diviſion. For, from henceforth, there ſhall be five in one houſe *unnaturally* [d] divided, three againſt two, and two againſt three. The father, *for inſtance*, ſhall be divided againſt the ſon, and the ſon againſt the father; the *once fond* mother againſt the daughter, and the daughter againſt the mother; the mother-in-law 8 againſt the daughter-in-law, and the daughter-in-law againſt the mother-in-law. M. And *thus very often it will happen* that a man's [e] *bittereſt* foes ſhall be they of his own houſhold. *But be ye prepared for all this*, for [f] he that loveth father or mother more than *he loveth* me *in my perſon and words*, is not worthy 9 of *being acknowledged by* me; and *the ſame way*, he that loveth ſon or daughter more than *he loveth* me, is not worthy of *an intereſt in* me. And he that, *when called to it*, taketh not up his 10 croſs, and followeth *not meekly* after me, *to the moſt painful and ignominious execution*, is not [g] worthy of *any benefit from* me. He that findeth his *temporal* life *prolonged, at the expence of refuſing to be governed by theſe clear laws*, ſhall loſe it *in an eternal perdition hereafter*. And he that loſeth his *preſent ſhort and fleeting* life, for my ſake, *who hath ordained this to preſerve his conſcience*, 11 ſhall find it [h] *in future unſpeakable and everlaſting advantages*. He that receiveth you, *my diſciples, to comfort your hearts in affliction, ſhall be underſtood and recompenſed as one*

in the end; and even now does among thoſe who ſincerely and judiciouſly believe; comp. Act. iv. 32 &c.; Rev. xi. 15. The error of the Jews was, that they ſuppoſed this was immediately to take place.

6 Hence, however, was given an opportunity to the truly pious, for diſtinguiſhing themſelves.

7 The proper uſe of this inſtrument, is to pierce through, or divide things; and therefore fitly uſed to ſignify ſore, and often mortal diſſenſions; comp. L. xii. 51.; Mic. vii. 6.

8 Comp. M. x. 34. 35.

9 Or fitly qualified to enter himſelf under my holy diſcipline; ſee L. xiv. 26.; Rom. xii. 18.

10 Comprehending under that general expreſſion every kind of affliction, on account of Chriſtian truth and virtue. It was ſharp and ignominious; comp. J. xix. 17.; 1 Eſd. vi. 11.; M. xv. 21. A ſtrong intimation that he himſelf was to be crucified.

11 See this noble argument explained and urged by our Saviour; M. viii. 35.; L. ix. 24. &c.; J. xii. 25. &c.; and by the apoſtle Paul; 2 Cor. v. 6. &c.; Phil. i. 21.

one who receiveth me [11]; and he that receiveth me [12] *in a friendly manner, ſhall be underſtood and recompenſed as one who* receiveth him that ſent me; he that *hoſpitably* receiveth a *teaching* [13] prophet in the [14] name of a prophet, *belonging to my kingdom*, ſhall receive a prophet's reward; and he that *hoſpitably* receiveth a righteous man, *of the moſt ordinary outward rank*, in the [15] name of a righteous man, ſhall receive *in proportion to* a righteous man's reward [16], *who has been very eminent*. And whoſoever, *being able to do no more*, ſhall give [17] to drink unto one of theſe [18] little ones, *as yet in true knowledge and virtue*, a [k] cup of cold *refreſhing* water only, in the [19] name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his *proportionable* reward *of a favour ſo little thought of in common*.

Sect. 183. M. xi 1. &c.; M. vi. 12. &c.; L. ix. 6. &c.

M. And it came to paſs, when Jeſus had made an end [1] of *ſolemnly* commanding *and directing* his twelve diſciples, *how to execute their apoſtolical office*, he departed from thence, *till the time of their return again*, to [a] teach *by himſelf in Galilee*, and to preach in [2] their cities. And they departed and went through the towns *of Judea*, preaching *with diligence and zeal* the goſpel, and preached *in ſubſtance*, that men [b] ſhould repent [3], *in order to*

12 Comp. Gen. xii. 3.; Heb. xi. 31.; Jam. ii. 25.

13 Comp. M. xiii. 17.; 1 Cor. xiv. 3.; Eph. iv. 30.; 1 Jo. ii. 14.

14 Or becauſe he believes, and is honoured with ſpecial ſpiritual gifts.

15 Or, for the ſake of his good faith and practices; and ſo as to imitate him.

16 Comp. 1 Jo. ii. 13.; M. x. 42.; 1 Cor. iii. 1.

17 Proverbial, or otherwiſe aſſiſt, though in very ſmall degrees.

18 Comp. M. xxv. 40. Some underſtand his apoſtles, whom he was ſending out to preach the goſpel amidſt great perils and difficulties.

19 Or, in conſideration of his being ſuch.

1 Comp. M. iii. 14.; L. ix. 1.

2 In like manner is the relative put without the name; Pſ. xcix. 8.; M. xii. 9.; L. iv. 15. Many of the diſciples were Galileans; ſee Act. ii. 7.

3 Comp. M. x. 7.

to their embracing the gospel; and *wherever they were discreetly received* they cast out [c] many devils, and anointed 4 with oil many that were sick, and healed them, *in their progress* L. every where.

CHAP. XXI.

Sect. 184. *The fame of Jesus reaches Herod*; M. xiv. 1. &c.; M. vi. 14. &c.; L. ix. 7. &c.

M. AT that time, *of this apostolical circuit*, Herod the tetrarch *of Galilee and Petrea* 1, *having leisure from his journey to Rome, and war in Arabia*, heard of *many* the fame of Jesus, L. and of all that was *said and* done by him (M. for his name, *through the late mission* was spread abroad *much*). L. And 2 he was perplexed *exceedingly* 3 because it was said of some M. that John the baptist was [a] risen from the dead, and, therefore [b], mighty works do shew forth themselves in him. L. And of some, that 4 Elias, *as forerunner to the Christ*, had appeared; and of others, that one of the old prophets was risen again *from the dead*; M. and others said, that it is a prophet *for certain*, or *at least*, as one of the *ancient* prophets 5, *in point of authority*. But when 6 Herod heard thereof, L. John have I beheaded, but who is this of

4 Both a mean and sign of health and gladness; Ps. xxiii. 5.; xlv. 8.; Jam. v. 14. Not always used; Act. xxviii. 8. 9. Symbolical, like laying on of hands.

1 During these, most of our Blessed Lord's miracles seem to have been performed.

2 Comp. L. xxiv. 4.; Act. ii 12.; v. 24.; x. 17.

3 Hence the resurrection appears to have been a common belief among the Jews.

4 Comp. M xvi. 14.; Mal. iv. 5.; M. xvii. 10.

5 See M. viii. 28.; L. ix. 8. Some Jews believed the transmigration of souls from one person to another. They knew from 1 K. xvii. 20.; 2 K. iv. 34. 35. that it was not impossible to raise the dead.

6 L. iii. 1. Son of him who slew the children of Bethlehem.

of whom I hear ſuch things *as that of preaching the ſame kind of doctrine, and confirming it by miracles?* And he *earneſtly* deſired, *for eaſe of mind* 7, to ſee him. M. He ſaid unto his *official* ſervants, *who were nigheſt to his perſon, and moſt familiar*, this, *I am ſuſpicious*, is John the *venerable* baptiſt, M. whom *ſo lately* I beheaded; M. he is riſen from the dead [c] *to make out, in ſpite of me, the buſineſs he was engaged in*; and, therefore, *more* mighty works *than ever he was capable of before* do *now* ſhew forth themſelves in him, *to witneſs his innocence, and chaſtiſe my haſty cruel deed.*

SECT. 185. *The beheading of John;* M. xiv. 3. &c.; M. vi. 18. &c.

M. 1 For when a convenient [a] day *for Herodias's revenge, from the joint powers of luſt, wine, and flattery, was come*, M. *even* Herod's 2 birth-day; M. Herod *then* made a *ſplendid* ſupper to his lords 3, high captains, and chief eſtates of Galilee. And when *Salome* the daughter of Herodias 4, *by Philip*, came in, *to grace the aſſembly* and danced *with ſpirit*, and [b] pleaſed Herod *to a great degree (her inceſtuous uncle)*, and them 5 that ſat with him, *honouring the jovial occaſion*: the 6 King, *in his tranſport of delight*, ſaid unto the damſel, aſk of me whatſoever thou wilt, and I will give it thee. And, *to add the more ſolemnity and ground*

7 He might affect, in certain companies, to give this the air of ſcorn. He was more curious, than inclined to profit; or, perhaps, he meant to do with him as he had done with John.

1 Gr. And.

2 A cuſtom of great antiquity, to celebrate thoſe of great men pompouſly; comp. Gen. xl. 20.; 2 Mac. vi. 7. This hiſtory is inſerted by way of recapitulation; ſee the hiſtory of John's impriſonment.

3 At this time he had prepared an army againſt Aretas; Joſephus.

4 Herod's brother.

5 It was very unuſual for ladies of high rank to appear before the men; Eſth. i. 10. &c.; and much more unuſual to dance at their banquets.

6 He had the power of one, though but a Tetrarch; ſo M. ii. 22.

of confidence to his word, he 7 *profanely* ſware unto her, whatſoever thou ſhalt aſk of me I will give [c] it thee, *if it were in value even* unto 8 the half of my kingdom. And ſhe, *to be aſſiſted in managing this to the beſt advantage*, went forth and ſaid unto her mother, what ſhall I aſk? And [d] ſhe *eagerly* ſaid, the head of John the Baptiſt, *my great enemy and yours*. And ſhe, *full of ſo new a thing* [e], came in ſtraightway with haſte unto the *fluſtered* king, M. being *thus* before inſtructed of her *lewd and cruel* mother, M. and aſked, ſaying, *in preſence of all his noble company*, I will that you give me 9 *this evening* by and by, in a 10 charger, the head of John the Baptiſt. And the king, *now divided between reaſon and falſe honour*, was exceeding M. ſorry *at the ſad propoſal*; yet, *without much delay*, M. for his 11 *unlawful* oath's [f] ſake, and [g] *to appear conſiſtent before* them that ſat with him at meat, M. he would not reject her *ſuit*. And immediately the king ſent *one of his guards as* an executioner, and, *regardleſs of both innocence or form of trial* [h], commanded his head to be brought. And he, 12 *after that manner* [i] beheaded him in priſon *before the company parted*, and brought his head in a charger, and gave it to the *remorſeleſs* damſel; and the damſel, *with her own hands*, gave it *as a preſent* to her 13 *wicked* mother. And when his diſciples heard of it, they came 14, *by allowance*, *to the priſon* [k], and took up his corps, and laid it, *with reverence and due lamentation*, in a tomb, M. and went and told Jeſus, *of whom he had ſo often and openly teſtified*.

SECT.

7 An example of that levity and raſhneſs condemned; M. v. 34. Such oaths he ſeems to have repeated.

8 A kind of proverbial ſpeech among kings; Eſth. v. iii.

9 She would have his orders to that purpoſe, while the pleaſure ſhe had afforded was freſh upon his mind.

10 Or large diſh.

11 Oaths made in general terms are ever underſtood to be limited by truth and juſtice; comp. Jud. xi. 30. 39.

12 For a ſimilar way of ſpeaking; ſee M. ii. 16.; xxvii. 19. 59.; Pſ. lvii. 3.; cv. 20.

13 How ſavage! The chief deviſer and doer of all this miſchief.

14 Comp. M. xi. 2.

Sect. 186. *With five Loaves Jeſus feeds five thouſand men;* M. xiv. 13. &c.; M. vi. 30. &c.; L. ix. 10. &c.; J. vi. 1. &c.

M. When Jeſus heard 1 of it, he departed 2 thence [a] *for a time*; M. and the apoſtles gathered themſelves unto Jeſus, *from what they had been employed by him to execute*, and told him, *with great cheerfulneſs*, all things *of their late journey*, both what they had *miraculouſly* done 3, and what they had taught. And he ſaid unto them, come ye yourſelves apart into a [b] deſart place *of the neighbouring* 4 *wilderneſs*, and reſt a while *from the fatigues of your office*; for there were many *continually* coming and going, and they had no leiſure ſo much as to eat, *without interruption*. And, *accordingly* J. after theſe things, L. he took them with him, M. and they departed *from thence* by a ſhip, L. privately into a deſart place, belonging to the city called Bethſaida, J. over *a branch of* the ſea 5 of Galilee, which is *ſometimes alſo called* the ſea of Tiberias. M. And the people, *who did ſo lately attend upon his miniſtry*, ſaw them departing, and many *of theſe* knew him *well*, and ran [c] a-foot thither out of all cities, and out-went them *who had to compaſs the promontory of land by ſea*. J. And a 7 great multitude *ſo* followed him [d], *by a ſhort land road*, becauſe they ſaw his miracles which he did *to be aſtoniſhingly numerous, and effectual* on them that were diſeaſed. M. And Jeſus, *accompanied by his apoſtles*, went [e] forth, *from the veſſel*, and ſaw 8 *from an eminence*

1 Of what Herod knew concerning his fame; M. xiv. 1.; occaſioned by the death of John, and diſcourſes at court with relation to him.

2 From the populous coaſts of Galilee.

3 Comp. Act. i. 1.; M. vi. 7. 12.

4 Comp. L. ix. 10. He likewiſe deſigned, that Herod ſhould have time to digeſt what he had heard; comp. M. vi. 31.

5 So called from the country which contains it.

6 From a city of that name built upon the ſide of it, in honour of Tiberius Caeſar, by Herod. Called likewiſe the lake of Geneſareth, from the adjacent country. It is formed by the river Jordan; and is about 140 furlongs in length, and 40 broad.

7 Chiefly of the lower ſort; comp. 1 Cor. i. 26. &c. Love of novelty might influence ſome.

8 See J. vi. 5.

eminence a great multitude *already met and coming forward*, and was [f] moved with *tender* compaſſion toward them, M. [g] becauſe, *though at ſo great pains to be taught*, they were *forced to wander from place to place* as ſheep not having a ſhepherd *to guide them.* J. And Jeſus went *ſtill higher* up into a [h] mountain, and there he ſat, *for ſome few moments prayer and quiet*, with his diſciples. L. And he *afterwards moſt kindly* received them who followed, M. and began to teach [i] them many *important* things L. of the kingdom of God, *which he now had begun to erect*, and [k] healed them which had need of healing, *in confirmation of the glorious doctrine which he taught.* J. And the paſſover, *a great annual* 10 feaſt of the Jews, was nigh.

SECT. 187. M. And when the 1 day was now far ſpent *in devout attendance*, M. his L. twelve M. diſciples came to him, *by one of their number*, ſaying, *from wiſe love ſimilar to his own*, this is a *ſolitary* deſert place, *where there is neither food nor lodging to be had*, and the *uſual* time *for refreſhment* is now 2 paſt; L. ſend the multitude [a] away, that they may go into the towns and *villages of the* country round about, and *find conveniences to* lodge *there*, M. and buy themſelves M. [b] victuals; M. for they *have faſted long, and* have nothing *here* to eat. M. But Jeſus M. anſwered and ſaid unto them, M. they need not *for theſe purpoſes to* depart [c], but give ye them to eat *in the manner I ſhall juſt now direct.* M. And they, *not thinking at the time, of his compaſſion and power*, ſay unto him, *by that ſame perſon*, ſhall we go and buy [d], *at an expence equal to* 3 two hundred penny-worth of bread, and *ſo* give them *ſomewhat at leaſt* to eat? J. 4 When Jeſus then lift up his eyes, and ſaw a great *new* company come unto him, he ſaith

9 Such as moved his bowels; Gr. comp. L. i. 78.
10 Added for the ſake of Greeks, or Gentiles.

1 Near to the lateſt Jewiſh evening; M. xiv. 15.; or ſome little time before ſun-ſet. Between that and three afternoon was their firſt evening.
2 The apoſtles as yet knew not the extent of their Maſter's love, even though their own was diſcreetly provident.
3 About L. 5 : 5 : 0 Engliſh. A penny was neareſt to the eighth part of a crown; or ſeven pence halfpenny Sterling. It ſeems as if the above ſum then had been their whole ſtock.
4 This miracle is narrated by John, who had ſeen other of the evangelical accounts; for ſake of that heavenly diſcourſe which follows.

ſaith unto Philip 5, who was of Bethſaida, *how and* whence ſhall we buy, *even though we had ſo great a ſum*, that theſe *in view, with the reſt* may have to eat *with us before we part*? (and this he ſaid to prove 6 *his faith, and to prepare* him, *and the other apoſtles to obſerve more attentively the ſequel*, for he himſelf knew what he would *for certain* do). Philip anſwered him, *it is even thus, Sir*, that *full* two 7 hundred penny-worth of bread is not *more than* ſufficient for them, that every one of them may take *of ſuch plain food but* a *very* little. M. He ſaith unto *him and* them 8, how many loaves have ye *along with you?* Go *ſtraightway* and ſee. And when, *by inquiry*, they knew, J. one of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, *I find* there is a lad here which hath five *coarſe* barley loaves, and two ſmall fiſhes, *which he is ready enough to part with*; but what are they among ſo many, *to ſatisfy their hunger*, L. except we ſhould go *hence* and buy *a great deal more* meat *beſides*, for all this people? And he ſaid to one of his *apoſtolical* diſciples, *in hearing of the reſt, purchaſe firſt theſe few*, and M. bring them hither unto me, *without taking any farther concern*, and J. make the *wearied* men *and others* 9 ſit down [c] L. by fifties in a company *at leaſt*. And when he commanded M. them to make all *thus to* ſit down by companies, *for orders ſake, and an equal eaſy diſtribution*, L. they did ſo M. upon the 10 green *refreſhing* graſs. J. (*for* now *being ſpring ſeaſon*, there was much *of that ſweet ſoft graſs* in the place.) So the men 11, *at their deſire, giving a ready and ſuitable example*, ſat down by themſelves M. in ſtreight ranks, by 12 hundreds *in length*,

5 See J. i. 44.

6 Gr. to tempt; comp. Gen. xxii. 1. By trials, knowledge, and virtue are increaſed; Jam. i. 3. 12.

7 He might have thought of 2 K. iv. 42.; comp. Num. xi. 21. 22.; 1 K. xvii. 14. But he had forgot what had been done by far inferior prophets; and even by Jeſus himſelf; J. ii. 6. &c.

8 Chriſt ſuffered himſelf to be told what he well knew before, the better to inſtruct others by his conduct.

9 Very humane!

10 Being now ſpring time; and therefore ſoft, ſweet-ſmelling, as well as verdant.

11 This too was worthy of praiſe, when they knew not what was deſigned. Women and children who could come ſo far would no doubt do the ſame. The knowledge of minute circumſtances render miracles themſelves more illuſtrious and uſeful.

12 Or, in none more than an *hundred*; and in none leſs than *fifty*. There was more real grandeur diſplayed here than by Aha-

length, and by fifties *deep*. L. Then J. Jeſus L. took the five 13 loaves, and the two *ſmall* fiſhes, and looking up [f] *devoutly* to *his Father in* heaven; J. and when, *as his cuſtom was*, he had given *ſolemn* thanks *to that firſt auther of food, and of all miraculous works*, he, *by the divine Almighty ſpirit* 14, bleſſed them, and brake M. the *now viſibly increaſing* loaves, and gave *firſt* to the diſciples *to ſet before the multitudes*, M. and the [h] diſciples 15 J. to them that were *orderly* ſat down. And likewiſe of the fiſhes M. divided he, *by their hands*, among them all, as much as they would *chooſe*. M. And they did all eat, and were *compleatly* [i] filled. J. When they were *thus* filled, he ſaid unto his diſciples, gather up *now* the fragments 16 *of each* that remain, that *ſo* nothing *may* be loſt. Therefore they *obediently* gathered them together, and filled *no leſs than* 17 twelve [k] baſkets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten; M. and *alſo* of the fiſhes *in proportion*. M. And they that had eaten were about five thouſand men, beſide women, and *not a few* children. J. Then thoſe men, when they had ſeen the *illuſtrious* miracle that Jeſus did, ſaid, *one to another* 18, this is of a truth that *promiſed, and at preſent much expected* prophet that ſhould come into the world, *even the Chriſt*.

SECT.

ſuerus, in that royal feaſt of Eſth. i. 4. &c. ſays good Mr Henry. Thus diſpoſed, they would wait more patiently, till they were ſerved in their turns; the number would appear at once; and they would ſee that Chriſt knew it.

13 Repeated again to ſhow he had got no more, than at firſt they ſuppoſed to be in company.

14 He gave them a power of multiplying, by his power received from the Father; comp. Gen. i. 22. 23.

15 A figure, or prelude of the uſe he was to make of their miniſtry ſoon in ſpiritual matters, and great help to their faith.

16 Broken pieces; comp. J. vi. 13.; M. vi. 43. Both in clear proof that the miracle was real. Beſides the diſtribution of theſe fragments among the multitude, to ſerve them on the way, our Lord might farther deſign to impreſs on his diſciples the reality and greatneſs of the miracle.

17 One for every apoſtle, according to the manner of travellers then, at a diſtance from towns and villages. Such an overplus was more than Moſes obtained with regard to manna; or Elijah with regard to the widow's barrel of meal.

18 Nothing detracted from this ingenuous confeſſion, but the carnal views which were mixed with it; comp. Deut. xviii. 18.; 1 Mac. xiv. 41.

SECT. 188. *Jeſus walks on the Sea*; M. xiv. 22. &c.; M. vi. 45. &c.; J. xvi. 15. &c.

J. When Jeſus, therefore, perceived *how* that, *from their miſapprehenſion, as yet, of the ends of his office*, they would *tumultuouſly* come *in ſo great a body, and in a place where ſuſpicions againſt him might be vindicable*, and *attempt* to take him by force, to make him *appear as* a *temporal* 1 king; M. ſtraightway, *that he might prevent any farther diſcourſe with them upon ſuch a ſubject*, he, *by a clear and poſitive order* [a], conſtrained 2 his diſciples to get into the ſhip *which had brought them hither*, and to go to the other ſide *of the bay* before *him*, unto Bethſaida, while he, *remaining behind*, ſent the multitude away, *from ſo illegal and dangerous a proceeding*. J. And when *dark* even was now come, his diſciples went down unto the ſea, and, *after waiting ſome time on ſhore for their maſter*, entered *without him* into a ſhip, and went over *ſome part of* the ſea, towards Capernaum. M. And when he had *next* ſent the multitudes away, *to reſt themſelves for that night*, J. he departed again into a *convenient place of the* mountain himſelf alone, M. [b] to pray.

SECT. 189. And when the *lateſt part of the* evening was come, he was *ſtill* there alone, *devoutly employed*. J. And it was now [a] *quite* dark, and Jeſus was not *yet* come to them. And *when they had got well out from the land*, the ſea aroſe *in a very tempeſtuous manner*, by reaſon of a great *ſtorm of* wind that blew. M. But the ſhip was now in the midſt of the ſea [b], toſſed with *high ſwelling* 1 waves. M. And he ſaw them *(from where he was)* toiling and rowing *under great fatigue*, (for the wind was now become *directly* contrary unto them,) and about the fourth 2 watch

1 How eaſily could he ſupport armies, who could feed ſo many thouſands? Such an end an impoſtor certainly would have promoted; compare this conduct with M. viii. 20.; L. ix. 58.; xiv. 26. &c.

2 Obliged.

1 An idea full of natural horrors, and their conſoling Lord now abſent.

2 That is, after three o'clock in the morning. The laſt, according to Roman computation, now adopted by the Jews; comp. Ex. xiv. 24.; 1 Sam. xi. 11.

watch of the night he cometh unto [c] them 3, walking upon the ſea. J. So when they had rowed about [d] five and twenty or 4 thirty furlongs, M. they all ſaw him, *though but imperfectly*, J. 5 walking on the ſea, and drawing nigh unto the ſhip, and *yet, when juſt at hand*, he would *to appearance, for farther trial of their faith and courage* 6, have paſſed by them. But, when they ſaw him *at firſt* walking upon the ſea, they ſuppoſed it had been a [e] ſpirit 7 *in human form*, and were troubled, M. ſaying, *as they could, to one another*, it is a ſpirit *for certain*; and *anon* they cried out *more loudly* for fear. But ſtraightway Jeſus, *to relieve them from diſtreſs*, ſpake unto them *in his well known tone of voice*, ſaying, be of good cheer, it is I [f] *whom you love*, be not afraid *of me*.

SECT. 190. And Peter [a], *ſtill heſitating a little*, anſwered and ſaid unto him, 1 Lord, 2 if it be thou *indeed, and no apparition*, 3 bid me, *by a clear explicit order*, come unto [b] thee, *even* on the water, *and I will obey*. And he ſaid, *to humble his forwardneſs, and to evince his own great power*, come [c] *then without delay*. And when Peter was come down out of the ſhip, he, *for a while*, [d] walked, *unapprehenſive of any danger*, on the water, to go to Jeſus. But, *through wiſe permiſſion, the outward natural horrors of*

3 By a manner inexplicable. This was more than Moſes, Joſhua, or Elias had done. It is nobly and juſtly attributed to him who is Sole Supreme; Job ix. 8.

4 Three or four miles. Proof of great prudence and fidelity. In ſuch minute circumſtances, the ſpirit needed not to over-rule.

5 It is never intirely dark on the water. The moon might alſo now be ſeen.

6 He deſigned alſo to evidence his power, by ſhewing himſelf diſtinctly to all.

7 And deſtitute of natural weight or gravity. Such apparitions both good and evil were believed by the ſect of the Phariſees; Act. xxiii. 8.

1 Or maſter; J. xiii. 13.

2 Or rather ſince it is thou. If he had had the leaſt doubt of its being Jeſus, he would not have ventured, on his encouraging him, to do ſo.

3 For elſe, an evil ſpirit might have fatally enſnared him. Others, ſuppoſing Peter to have been fully convinced, would, as above ſet forth, thus tranſlate the latter part of the verſe, *ſeeing it is thou, bid, &c.* Here, at all events, his natural warmth and forwardneſs is conſpicuous.

of the deep increaſed, and when he ſaw the wind, *by its awful powers*, *more* boiſterous *then ever*, he was afraid *to a great degree*; and [c] beginning 4, *through lack of faith*, to ſink, he cried *out*, *in deadly* [e] *conſternation*, ſaying [f], Lord ſave me, *elſe* I *this inſtant* periſh. And immediately Jeſus ſtretched forth his hand, and caught him *up that he ſank not*, and ſaid unto him [h], O thou of little faith *in my divine power* 5, wherefore didſt thou doubt *of my protection*, *and after ſo great confidence?*

SECT. 191. J. Then, *being abſolutely ſure who he was*, they, *moſt* willingly received him into the ſhip, and he, *with Peter*, went up unto them. M. And when they were come into the 1 ſhip, the wind [a] *all at once* ceaſed 2; J. and immediately the ſhip was *ſafe* at the *point* 3 *of* land whither they went. M. And they that were in the ſhip, *both ſailors and diſciples*, M. were ſore amazed in themſelves beyond meaſure, and wondered; for they [b] conſidered 4 not, *with ſufficient attention of mind*, the *more wonderful and glorious* miracle of the loaves, for their heart was 5 hardened [c] *to a very great degree of inſenſibility*. M. And they *reſpectfully* worſhipped him, ſaying, *in joyful rapture*, of a truth [d] thou art the *very* Son 6 of God.

4 In proportion as this decreaſes, the water yields. He felt himſelf ſinking without hope of recovery.

5 Comp. Jam. i. 6.; M. viii. 13.; xxi. 21.

1 Or bark; comp. J. vi. 22. With edifying modeſty, he avoids the oſtentation of walking aſhore.

2 Reſted, as after a violent rage of wrath; M. vi. 51.

3 Comp. M. xiv. 32.

4 Comp. M. xiii. 19.; L. ii. 50.; Eph. v. 17.

5 See M. viii. 17.; xvi. 14.

6 Or true Meſſiah; taken from Pſ. ii. 7.; comp. M. xvi. 16.; J. i. 49.

Sect. 192. *Chriſt heals many diſeaſed;* M. xiv. 34. &c.; M. vi. 53. &c.; J. vi. 22. &c.

J. The day 1 following, when they had paſſed over *the lake*, they came into *a part of* the land of 2 Geneſareth, and drew to ſhore. And when they were come out of the ſhip, ſtraightway M. the men of that place M. 3 knew him; and ran through, M. and ſent out into all that country round about, and M. 4 began to [a] carry about in beds thoſe that were ſick, where they heard he was. And *indeed* whitherſoever he entered, into *ſmall* villages, or *larger* cities, or to the country *around them both, and* in the ſtreets *through which they expected he might paſs*, M. they brought unto him all that were diſeaſed, M. and beſought him that they might if it were but touch the border of his garment, *ſhould they not be able to come nigher to his perſon for the multitude*; and, *by ſuch ſtrong faith in his divine power*, [b] as many as touched him, 5 *under a conviction ſo wiſe*, were made *that inſtant perfectly* whole *of their reſpective diſorders.*

CHAP. XXII.

Sect. 193. *Chriſt the bread of life;* J. vi. 22. &c.

J. WHEN the people who ſtood *all night* 1 on the other ſide of the ſea, *where he had miraculouſly fed the multitude*,

1 Or another day.

2 Named alſo the land of the Gadarenes, or Gergaſenes; ſee M. viii. 28.; M. v. 1.; L. viii. 26

3 Some by his looks; comp. M. viii. 32.; but more by the fame of his doctrine and miracles.

4 How different a reception from M. viii. 34.

5 Comp. M. ix. 21. 22. Not the leaſt mixture of ſuperſtition was in all this. A notable proof this divine unction of the ſpirit was, how far the bleſſed Jeſus excelled every other, as both king and prieſt.

1 Their deſign was not wholly bad, but mixed with what was low and ſecular.

titude, ſaw that there was none other boat there, ſave that one whereinto his diſciples were *lately* entered, and that Jeſus, *they could be ſure of*, went not *then* with his diſciples into the boat 2, but that his diſciples were gone away alone; (howbeit there came, *very early indeed*, *ſome few* other boats from *that part of the lake* Tiberias, which was nigh unto the place where they did eat *miraculous* bread *and fiſhes*, after that the 3 Lord had given thanks) when the people therefore *thus* ſaw that Jeſus was not there, neither his diſciples, they, *ſuppoſing that he would not long abſent himſelf from theſe laſt*, alſo took ſhipping, *from their preſent ſituation on the lake Tiberias*, and came to 4 Capernaum, ſeeking *earneſtly* for Jeſus, *by means of his apoſtles*.

SECT. 194. And when they had found him 1 *at Capernaum*, on the other ſide of the ſea-*bay* to that of Bethſaida; they ſaid unto him, *as ſoon as worſhip was over*, *in a ſtrain of aſtoniſhment*, *mixed with deſigned flattery*, 2 Rabbi, when *and how* 3 cameſt thou *ſo ſoon* hither? Jeſus anſwered them, 4 *not directly*, *but to a more uſeful purpoſe*, and ſaid, verily verily I ſay unto you, ye *do more generally* [a] ſeek me, not becauſe ye ſaw *and believed in me*, *for obedience to my future orders*, *and from* the miracles *done under your eye*; but becauſe, *without any trouble of providing*, ye did *ſo lately* eat of the loaves. *Wherefore I exhort you*, *henceforth*, *to* labour 5 not *chiefly as at preſent*, for the [b] meat that 6 periſheth,

2 Thus, the laſt miracle had many witneſſes.

3 To this, and the ſubſequent bleſſing of Chriſt, the whole miracle was moſt fitly aſcribed.

4 Here he abode much; and the apoſtles had now ſailed thither.

1 See ver 22.

2 Or Maſter.

3 Of themſelves they began to ſuſpect ſomething greatly miraculous, and did likewiſe believe he would take pleaſure to unfold it.

4 Comp. L. xiii. 23. 24. J. xii. 34. 35. He wiſely declines a return to what might ſeem to be a boaſt of his power, and left the narrative of laſt night's tranſaction to his apoſtolical diſciples. Such an intimation of their motives muſt have affected them. He underſtood their queſtion to be ſervile and ſoothing, and therefore freely rebukes them.

5 Comp. M. ix. 13. Both Hebraiſms. They hoped to make themſelves rich and great by following him.

6 Comp. 1 Cor. vi. 13. Of courſe mean and unworthy of a being conſecrated to God. The effect can never be ſuperior to the

eth, but *rather* for that meat *of divine goodneſs, with all its proper means,* 7 which endureth unto everlaſting life, which the [c] Son of Man ſhall *moſt readily* give unto you *who do wiſely ſeek after it*; for him hath God, *even* the Father *Almighty,* 8 ſealed *with power and authority to that purpoſe, by the* [d] *numerous and beneficent miracles which he hath done.* Then, *without taking time to conſider of his general doctrine, and to appear as his well affectioned diſciples,* ſaid they unto him, 9 what ſhall we do *more than employing ourſelves for this world,* that we might work the works of God *in the completeſt manner?* Jeſus mildly anſwered and ſaid unto them, this is *now* the *chief* work of God, that ye 10 believe [e] on him whom he hath ſent *to teach and govern mankind.*

SECT. 195. J. They ſaid, therefore, unto him *rudely,* 1 what *more clear and indubitable* ſign *of Meſſiahſhip* 2 ſheweſt thou *us* then *from above,* that we may *all* ſee it; and [a] *ſo* believe *thee with confidence?* what doſt thou *now* work *more than any other of the ancient prophets?* Our fathers 3; *to the number of full ſix hundred thouſand* [b], did eat *delicious* 4 manna in the deſart *which ſurrounds Mount Sinai, no leſs than forty years,* as it is written *in the book of Pſalms*; *and,* therefore, *by undeniable authority,* he gave them bread 5 to eat *which did not corrupt.* Then Jeſus ſaid unto

cauſe; comp. J. iv. 34. Chriſt adopts his metaphors and alluſions to different circumſtances, whence, to thoſe who are not very attentive, they may appear ſomething harſh.

7 See J. iv. 14.; comp. Iſ. xl. 6.; 1 Pet. i. 23. 24. 25. This whole diſcourſe, as appears from ver. 59. was delivered in the ſynagogue at Capernaum.

8 Metaphor, from the commiſſion of princes and kings; ſee 1 Cor i. 21.; Eph. i. 13.; iv. 30.; J. iii. 33. Or, authoriſing by proper credentials.

9 From true hearts no queſtion can be more pertinent; comp. Pſ. li. 19. J. ix. 4.; Act. ii. 37.

10 Comp. Heb. xi. 6. with 1 J. v. 5.

1 Hence ſee the juſtice of ver. 26.

2 Expecting at leaſt ſuch another as they had laſt been witneſs unto, or been certainly informed of; comp ver. 14. 15.

3 Hereby magniſying Moſes.

4 A food taking its name from admiration, *What is this?* They might ſome of them intend to leſſen, by implication, the above miraculous feeding. Here was a ſure index to the ſtate of their minds; comp. Pſ. lxxviii. 23; Wiſd. xvi. 20; 21.

to them, verily verily I ſay unto you, *that this* Moſes, *whom you compare with me*, gave you, *of the Jewiſh nation*, not that *renowned* bread *which comes* from [c] *the higheſt* heaven 6; but, *in this very moment*, my Father 7 giveth you the true bread, *and excellent above every other*, from *that unſeen* heaven, *of which the former was only a mere ſhadow*; for the bread 8 of God is he 9 which cometh down from *the inviſible* heaven, and giveth *eternal* life *as there, ſo* unto the 10 *whole obedient and believing* [d] world. Then, *being yet improperly underſtood by them*, ſaid they unto him, Lord, evermore 11 give us this bread. And Jeſus ſaid unto them, *ſtill more directly*, I, *who at preſent ſpeak unto you*, am, *in my perſon and doctrine together*, the bread 12 of *nouriſhment for* life *everlaſting*. He that cometh to me, *in the obedience of pure faith*, ſhall never hunger *for any thing better*; and *whither they ſhall be brought ere long* 13 *in no degree at all*; and they that *thus* believeth on me ſhall, *in like manner*, never thirſt. But, *valuable as theſe bleſſings are, as* I ſaid unto you 14 *before, it may be proper to repeat the ſame over again*, that ye alſo have ſeen me *do what no uncommiſſioned perſon by Almighty God can do*, 15 *to confirm my words*, [c] and *yet ye, from perverſe and obſtinate wills*, believe not.

SECT. 196. J. 1 All that the Father 2 giveth *over to* me *for inſtruction, by his divine grace*, ſhall [a] *cheerfully* come unto me; and him

5 Pſ. lxxviii. 23. 24.

6 But from the air; comp. M. vi. 26.; xiii. 32. And, therefore, in itſelf not truly divine.

7 To whom the praiſe of all miracles is due; comp. ver. 32. 41. Chriſt aſcribes to himſelf what is proper to his doctrine, as being the firſt author and publiſher; J. i. 1.

8 Signifying the ſame as *true*, or excellent.

9 Some, *it*, or *that*.

10 Comp. Rev. vii. 9.

11 Comp. J. xiv. 15. To eat without working was all they did want, and till then would not own him for Meſſiah; comp. Pſ. lxxviii. 23. 24.

12 Comp. note 7.

13 Comp. ver. 45. 50. 58.; J. iv. 14.; Rev. vii. 16. 17.

15 In ſubſtance, though not in ſo many words, ver. 26. 35.

14 See J. v. 37. 38.

1 Here the neuter for the maſculine, as ver. 30.; 1 Cor. i. 27. 18.; Rev, xxi. 27. Be they Jew or Gentile.

2 Or effectually; Comp. Deut. xix. 3.; M. x. 11.; Acts xi. 18.; 2 Tim. ii. 25. Thus they did hear and learn of him, ver. 45.

him that cometh unto me, *by pure ſubmiſſive faith*, I will in no wiſe, *either hinder, or afterwards* 3 caſt out. *And you have ſufficient reaſon to believe this*; for I came down from 4 heaven not to do mine own *private or intereſted* will, but the will of him that ſent me *under high commiſſion*. And this *in ſum* is the Father's will which hath ſent me, that of all which he hath *ſo generouſly* given, *or ſhall* 5 *hereafter give unto* me *to take care of*, I, *the expreſs image of his perſon*, ſhould loſe nothing; but, *ſuitably to his truſt repoſed in me* ſhould raiſe it up again at the laſt day, *in glory and happineſs complete*. And [b] *ſee that ye remember my preſent declaration with due care*, this *verily* is the *ſure* will of him that ſent me, that every one which 6 ſeeth the Son, *in his doctrine and works with an attentive eye*, and believeth on 7 him 8 *ſincerely*, may have 9 everlaſting life; and, *though in appearance he dies even as others, yet* I will raiſe him up at the laſt *great* day.

SECT. 197. J. The Jews then, *under diſappointment as to their ſecular views*, 1 *took offence and* murmured [a] at him, becauſe he ſaid, I am the *pure ſpiritual* bread which came down from heaven, *and made not any account of this earth in compariſon*; and, *being ignorant of his real excellence*, they ſaid *one to another*, is not this Jeſus *the* ſon of Joſeph, whoſe father and mother we know 2 *to be equally mean?* How then is it that he ſaith, *with* 3 *ſo much poſitive*

A ſimilitude taken from the manner of both good fathers and children upon earth.

3 Comp. ver. 39. No reaſonable aſſiſtance and encouragement ſhall be with-held.

4 Comp. J. iii. 13.

5 Comp. Eph. ii. 5. 8.; Rom. vi. 23.; J. xvii. 2. 4.

6 Here is the ſenſe given of ver. 39.; comp. Heb. ii. 9.; 3 J. 2.; 2 J. xiv. 17.

7 Comp. M. xxvii. 55.; J. xvii. 24.

8 Or, ſo as to become his obedient diſciples.

9 See L. xiv. 14.; J. xi. 24. 25.; 1 Pet. i. 5. &c.; 1 Th. iv. 13. 14.; 2 Tim. iv. 6. 8.; 2 Cor. v. 6. 7.; Ph. ii. 23.; L. xxiii. 43.; Acts. vii. 56. 57.

1 Comp. 2 Tim. iii. 13.; 1 Cor. x. 10.

2 Their own argument was againſt them.

3 Yet they knew that Elias had aſcended, and expect him to come again; comp. 2 Cor. xii. 2. As much as to ſay, *he lies*. How much more decent and rational had it been to have recourſe to a figurative ſenſe?

positive arrogance, I came down from heaven? Jesus, therefore, *in return to these their secret mutual objectings*, answered and said unto them [b], murmur not *thus* among yourselves, *but rather hear what I now have to add, for preventing your extreme hurt, that* no man can come to me *in true saving faith*, except the 4 Father *Almighty*, which hath sent me, draw him *from his prejudices by* [c] *kind invitation and assisting grace*; and *then* I will raise him up at the last day *of awful and endless retribution. To confirm which, you should likewise remember how* it is written in the 5 prophets, and they shall be all [d] taught 6 of God, *by divine influences*; every man, therefore, that hath heard, and hath *diligently* learned of the father himself, *by former wise and efficacious means*, [e] cometh unto me *affectionately as the completion of them.* Not *that I speak of bodily presence, or* that any 7 man *on earth* hath *so* seen the Father save he which is 8 *immediately originated* [f] of God; he *indeed, and he alone*, hath seen the Father *intimately.*

SECT. 198. J. Verily verily, *be your sentiments what they will*, I say unto you, *from those my ample celestial instructions*, he that *so* believeth on me, *as to obey my word, and confide in my promises*, 1 hath *in him already the sure earnests of* everlasting life. Therefore, *in this respect too*, I am that bread 2 of life [a] *before spoken*

4 Some understand the words thus, *except he* acknowledges the power of *the Father* operating by me, and is sweetly drawn over to believe. Others, unless he is prepared by a love of God my Father.

5 Comp. Is. liv 13.; Jer. xxxi. 33.; Mic. iv. 1. 2.

6 Or, by God, as in Is. ii. 2.; Mic. iv, 1. Like his pupils; M. xxv. 34.; Jer. xxxi. 34.; 1 Th. iv. 9.

7 Thus interpreting or qualifying what went before. God draws, speaks, teaches, not immediately, but as in J. i. 18.; M. xi. 27.

8 A paraphrasis, denoting his son; comp. J. vii. 29.; viii. 42.; xvii. 8. Or, God being a spirit, can only be spiritually discerned.

1 Or, understanding the present as put for the future; he hath full right to everlasting life; Eph. ii. 5. 6.; Heb. x. 34.; J. i. 12. It cannot be lost while they continue Christians. After a suitable answer to the murmuring, he here returns to ver. 40.

2 Or what nourishes up to a meetness for it. Allegory, ver. 35. continued. The same as Christ Messiah, Lamb of God, light of the world, door of the sheep, good shepherd, true vine, &c; all taken from different occasions. In bread, every thing else for sustenance is comprehended.

ſpoken of. *Even the beſt of* your fathers, *under the conduct of Moſes,* did eat manna in the wilderneſs, and are 3 *as much* dead *as though they had lived upon any ſort of ordinary food.* *Whereas* this *which I now ſpeak of* is the true *doctrinal* bread which cometh down from *the higheſt* heaven, that a man may eat thereof *ſpiritually,* and not *be* 4 *liable, as they were, to* die *under a ſentence of legal condemnation.* I 5 *myſelf* am the *gracious beſtower of that* 6 living bread, which came down from *the unſeen* heaven; if any man, *as above ſaid,* 7 eat *ſpiritually* of this [b] bread, he ſhall live for ever; and the *chief thing in that doctrinal* bread that I will give, is my *bodily* 8 fleſh, which I will give [c] *to ſuffer death* for *redeeming* 9 the life of the 10 world. The Jews, therefore, 11 ſtrove *in diſpute more violently than ever* [d] among themſelves, ſaying, how can this man, *either now or in time coming, poſſibly* give us his fleſh to eat? *The thought is monſtrous and intolerable.* Then Jeſus [e], *without as yet declaring the manner,* ſaid unto them, *however abſurd and ſhocking ye take this to be,* verily verily I ſay unto you *this other time,* except ye eat *with pure faith* the fleſh of the Son of Man, *ſo as to be nouriſhed in holy obedience from it*; and, *the ſame way,* drink his blood, ye have no *effectual principle,* *and*

3 They who under the law did live for ever, owed that to quite a different cauſe from manna, a more full anſwer to ver. 31. ſo likewiſe ver. 58. Moſt of them were under divine wrath, and having no hope of a bleſſed reſurrection; 1 Cor. x. 5.; Heb. iv. 6. 12.

4 It is that, therefore, which ye ought both inſtantly and importunately to aſk.

5 Application of ver. 50.

6 Or life-making, as ver. 48. A Hebrew manner; comp. Acts vii. 38.; Heb. iv. 12.; xi. 24.; 1 Pet. i. 3.

7 Be not, therefore, offended either at the meanneſs of my parentage, or of my preſent outward appearance.

8 Comp. ver. 32.; J. x. 18.

9 The ſlaying of victims was the term of remiſſion; ſo, under the new teſtament, the ſacrifice of Chriſt.

10 Both Jews and Gentiles.

11 Some, of the more diſcerning and candid would give a favourable interpretation to his words. Carnal hope was the chief cauſe of their ignorance; comp. J. iii. 4. He had a reference only to his doctrines, the believing and practiſing agreeable to which would lead them to eternal life; but he knew that ſome who heard him were not true believers.

and, therefore, no sure hope 12 *of eternal* life in you. Whoso, *on the other hand*, eateth my flesh *spiritually*, and, *the same way*, drinketh my blood, hath *in him the sure fountain and earnest of* 13 eternal life, and I will raise him up *to this most perfect enjoyment* at the last *great* day. For my *crucified* flesh is *immortalizing* 14 meat indeed, and my blood *from thence immortalizing* [f] drink indeed. He that eateth *spiritually the doctrine of* my *tortured* flesh *often*, and *so* drinketh [g] my blood, dwelleth in me, *by the love which I bear to him*, and I in him, *by returns of grateful obedience and a* 15 *constant imitation*. As the living Father *of all these high privileges* hath sent me, *to lay down my life to be the means of them*, and I, *notwithstanding*, 16 *do* live by *an inseparable union with* the Father; so he that eateth 17 me, *in spirit, and is thus joined with him*, even he shall live by *that divine power which is in* me *to a state of perfect and endless felicity*. This *then* is that *distinguished* bread, which came down from *the highest* heaven, *and therefore to be devoutly attended to* [h], not as your fathers did eat manna, *from the encompassing firmament*, and are *long since* dead, for he that eateth of this *celestial* bread, shall live, *by its efficacy*, for ever.

SECT. 199. J. These things said he in the *crowded* synagogue, as he taught *before all sorts of people* in [1] Capernaum. Many, therefore, of his [a] *more late and imperfect* disciples, when they heard of this, said, this *of eating a living man's flesh, and drinking his blood*, is an [b] *cruel* hard saying *to digest*; who, *of common understanding*, can *patiently* hear it *any longer?* When Jesus knew in himself, *without being told by any*, that the *less instructed part of* his disciples *thus secretly* murmured at it, he said unto them [c],

12 Comp. ver. 57.

13 Alluding to food well digested and nourishing; 1 Cor. vi. 17.; Gal. ii. 20.; see. ver. 63.

14 The present is here understood by some to be put for the future; as in J. xii. 26.; xiv. 2. 3. 19.; xvii. 10. 13. 19. 24.; see note 17.

15 Chiefly by similar charitable dispositions and works; Eph. v. 2. &c.; Phil. ii. 5. &c.; 1 J. iii. 16.

16. Or a clear right; J. i. 12.

17 Comp. 1 Cor. vi. 17. The one is just as certain as the other.

1 Where many of his miracles had been performed; M. xi. 23. For synagogue forms, read and comp. M. xxiii. 2. 5.; Acts xxii. 3; xxiv. 12.; L. ii. 46. M. iv. 23.; L. iv. 16. &c. 31. 33. 34.

doth this *ſo haſtily* offend *and make* you *worſe than ever? Beware of your great danger, and think again,* for what and if ye ſhall ſee *yet ſtranger things than thoſe you have now heard, even* the Son of Man, *ſo lightly eſteemed by great numbers,* 2 aſcend up where he was, before *the time of his manifeſtation, and from whence he ſhall come again to judge and paſs ſentence upon his rude and calumniating enemies? Know then* it is the 3 ſpirit *of what you complain of* that quickeneth *wiſe and ſerious ſouls;* the *literal* fleſh *ſenſe of them* [d] profiteth nothing; the *offenſive* words I ſpeak unto you, are 4 *full of* ſpirit and life *to a true believer.* But, *though no juſt occaſion has been given* [e] there are ſome of you, *for certain,* that, *from unreaſonable prejudices and diſappointed worldly hopes,* believe not, *and whom no means whatever will be ſufficient to convince.* For Jeſus knew from the beginning who they were *of his preſent company* that [f] believed not, and *likewiſe* who, *of his own familiars,* ſhould *baſely* betray 5 him *into the hands of his enemies.* And he *farther* ſaid, therefore ſaid I unto you, *of ſome apparent ſerious profeſſion hitherto,* that no man can come unto me, *under true and laſting faith,* except it were *graciouſly* given unto him 6 of my Father. From that time many of his diſciples 7, *who had been led to attend upon him from motives of this world chiefly* [g], went back and walked no more *in religious fellowſhip* with him 8.

SECT. 200. J. Then ſaid Jeſus unto the twelve [a], will ye 1, *my apoſtles,* alſo go away, *with thoſe unhappy men?* Then Simon Peter,

2 This he wiſely contraſts to the meanneſs of his birth, as that which follows is to their miſtaken literal ſenſe.

3 According to ſome, it is the *ſpirit* in all our bodies of fleſh *that quickeneth,* &c. In like manner, *the words,* &c.

4 They unite ſuch to me, and advance them to a due ſtate of proportion for endleſs happineſs. Some underſtand the words of ſpiritual things in general, oppoſed to body or fleſh.

5 Viz. Judas Iſcariot, who might be admitted with deſign that the ſcriptures ſhould be fulfilled.

6 Or by, as in Rom. xi. 36.; 1 Cor. viii. 6. In ſenſe the ſame, though the words be a little different.

7 Scholars, or followers.

8 They were made worſe by what ought to have benefited them.

1 Who have been ſpecial witneſſes hitherto of my doctrine and miracles. Chooſe for yourſelves, for I deſire not to detain you againſt your will.

Peter, *being one of the eldeſt and a ready ſpeaker*, anſwered, *in his own and in the name of his brethren*, Lord, *be this moſt hideous crime far from us, for* to whom *elſe* ſhall we go, *on account of thoſe few dark things which thou haſt uttered?* Thou *alone* haſt, *and ſpeakeſt in their proper ſeaſons*, the words of *clear and neceſſary relation to* eternal life [b]. And we believe and are ſure, *from thy wonderful works*, that thou art that 2 Chriſt *whom we look for*, the Son of the living God. Jeſus anſwered them, *to aid their perſeverance, and to ſhew the neceſſity of it*, have not I choſen you twelve *to a peculiar intimacy, and a ſtation of high office*, and *yet* one [c] of you, *ſo ſmall in number, and having ſo many great advantages*, is *already in diſpoſition* a *kind of* 3 devil. He ſpake *this* of Judas Iſcariot 4, the ſon of Simon, for it was he that ſhould *wofully* betray him [d] *to an armed multitude*, being one of the twelve *apoſtles*.

CHAP.

2 Meſſiah, or anointed; Comp. M. xvi. 16.; M. viii. 27. &c.; L. ix. 18. &c. Contains the ſum of all to be believed concerning him.

3 A calumniating accuſer; comp. Pſ. liv. 1 &c.; J. xii. 6. Good reaſon this was for caution and guard againſt future offence. As yet he ſignifies himſelf covertly, to provoke none; and, when accompliſhed, it would confirm faith; ſee 1 Tim. iii. 11.; 2 Tim. iii. 3.; Tit. ii. 3.; Rev. xii. 9. 10. It is no wonder, therefore, that others ſhould do as they have done.

4 John loves to interpret Chriſt's words, which, at the time, he did utter with ſome prudent reſerve; ſee Ch. ii. 21.; vi. 64.; vii. 39.; xi. 13.; xii. 33.; xiii. 1.

CHAP. XXIII.

SECT. 201. *The Phariſees and Scribes complain of Chriſt's Diſciples, becauſe they did eat with unwaſhen hands*; M. xv. 1. &c.; M. vii. 1. &c.; J. vii. 1. &c.

J. *Somewhile* after theſe things, Jeſus walked 1 *ſtill* in Galilee 2, for he would not *even* walk *up with company* to the 3 feaſt in Jewry 4, becauſe the Jews *there, who could not prevent his ſucceſs* [a], ſought to kill him. M. Then came together unto him the 5 phariſees, and certain of the 6 ſcribes, which came from Jeruſalem *on purpoſe to watch, and if poſſible to enſnare him.* And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay with unwaſhen) hands [b] they found fault 7 *with them, and their maſter of courſe.* For the phariſees 8 and *greater part of* all the Jews, except they 9 waſh their hands oft, *and with ſcrupulous attention,* eat not *food of any kind,* holding 10 *both the written and unwritten* traditions of the 11 elders [c], *whom they venerate.* And,

1 Comp. J. vi. 59.

2 Where he was leſs obnoxious. The learned and powerful about Jeruſalem were his greateſt enemies.

3 Comp. J. vii. 2.; Num. xxix. 12. &c.

4 Or Judea.

5 Strickeſt of all the Jewiſh ſects; ſee M. iii. 7.

6 Interpreters of the law, and underſtood to be very learned in it; ſee Eſd. vii. 5. 10. 29.; 1 Chr. xxvi. 29. Sent on purpoſe to tempt, as in M. xxii. 15. 16. but by private hands.

7 Comp. M. ix. 14.

8 The Sadducees, and ſome few others, refuſed ſuch traditional obligations.

9 Baptize, or bathe.

10 Comp. M. xvi. 11.; 1 Cor. xi. 2. 23.; xv. 3.; Col. ii. 8.; 2 Th. iii. 6.; ii. 15.; Rom. vi. 17.; Jud. 3.

11 Thoſe of chief name for religious knowledge, and expreſſive of dignity and authority. Their advices in time were looked upon as precepts, and by ſome equalled to divine laws. In certain caſes carried even farther.

And, *in particular*, when they come from the market, *where people of various kinds meet*, 12 except they waſh *all over*, they eat not, *leſt, unknown to themſelves, they may have been legally polluted.* And many other things *beſides* there be which, *of their own accord*, they have received to hold as *ſacredly binding*, *like* the waſhing of cups *for drink*, and pots *to prepare their victuals*, braſen veſſels *of all kinds*, and *of the very* tables *whereon they either lie or ſtand.* Then the phariſees and ſcribes aſked him, M. ſaying 4, Why do thy diſciples tranſgreſs *with impunity* the tradition of the elders? For they waſh not their hands when they *begin to* eat bread, M. but *are either ſo ignorant, or ſo impious as to* eat 13 bread, *both then and indeed throughout the whole courſe of their meals*, with unwaſhen hands.

SECT. 202. M. But he anſwered and ſaid unto them 1, why do you alſo, *who affect ſuch vain ſcrupuloſity in what the written law hath left to every one's option*, tranſgreſs the *clear* commandment of God, M. that ye may keep your own *ritual* tradition? M. For *example*, God commanded, ſaying, honour 2, *with all proper reſpect and maintenance*, thy father and thy mother; and whoſo curſeth, *in word or deed*, father or mother 3, *ſo as to render their condition miſerable*, let him, *upon fair public judicial evidence*, die the death *he ſo well deſerves.* But ye, *in your pretended leſſons to a moſt ignorant people*, ſay, whoſoever ſhall ſay to his father or his mother, M. it is 4 corban, (that is to ſay 14 gift *already vowed over to heaven in my own mind*) *though on purpoſe to inſult and aggravate their extreme wants*, by whatſoever M. thou mighteſt be profited by me *otherwiſe*, and *ſubſtantially* honour not his *needy* father or his mother; M. and, *in ſuch unnatural way*, ye ſuffer him no more to do ought, *for neceſſary aid*, to his father or mother, *whom the ſovereign will of heaven hath caſt*

12 Comp. J. xviii. 28. The touch of ſtrangers, publicans, and ſinners, they greatly dreaded.

13 Put for food of any kind; 2 Sam. ix. 7. 10.; xii. 20.

1 This demonſtrated that they were not infallible, whoſe judgements were ſo conſiderably relied upon, and did excellently well prepare for what follows.

2 Ex. xx. 12.; 1 Tim. v. 3. 7.

3 Or does not properly honour them; Ex. xxi. 17.; Lev. xx. 9.; Prov. xx. 20.; Deut. xxvii. 16.

4 Comp. M. v. 23.; xxvii. 6. The ſelection of the example ſhews the ſtreſs which he laid on the precept.

caſt upon him 5, he ſhall be [h] free *of all that is binding upon him by ſuch primary divine ſtatute.* M. Thus have ye made the commandment of God, *in one of the greateſt inſtances of it,* M. through your tradition which ye have delivered [c], M. of none 6 effect. M. And many ſuch like *ſcandalous immoral* things ye do.

SECT. 203. M. Well hath Eſaias 1 propheſied, *and ſo taught us to beware* of 2 you, *who, like them of old, are diſſembling wicked* hypocrites [a], as it is written *by him in the following words*: This people honour me with *the devotion of* their lips, but their *underſtanding* [b] heart *and love* is *turned* far *away* from me. M. Howbeit, in vain *hope of acceptance* do they *thus* worſhip me, teaching for *divine* doctrines the commandments of *weak corrupt and evil deſigning* men. For, laying aſide the *plain* commandment of God, ye hold by the tradition of men, *even in thoſe trifling cuſtoms,* as the waſhing of pots and cups, and many other ſuch like *mean pernicious* things ye do.

SECT. 204. M. And he called the multitude, *whom the ſcribes deſpiſed for being illiterate, and the phariſees as not ſufficiently religious,* and ſaid unto them, M. hearken unto me *with due care* every one of you, and *ſo as fully to* underſtand *what I am now to deliver.* There is nothing without a man *which God doth not prohibit,* that by *ſimply* entering into him, can 1 defile him *even in his pure eye*; but the things which come out of him [a], *by conſent of*

5 The prieſt would not allow that even repentance afterwards did take away the force of their raſh unnatural vow or oath. There might be avarice here; but at any rate they did not conſider that, where people are not at liberty to bind, or obligate themſelves, all ſuch vowing becomes void and null.

6 Null and void.

1 Ch. xxix. 13. Such are all they who make piety conſiſt of mere external performances, and ſome too of very ſmall weight, whilſt they violate the moſt important duties, and ſuch as are ſtamped with the moſt obvious divine authority. No words can more ſuitably deſcribe ſuch temper and conduct.

2 The whole Jewiſh nation are conſidered, from firſt to laſt, as one body.

1 Or make common, oppoſed to ſanctity by ſetting apart to ſacred uſe. What a mild indirect rebuke was this to heartleſs phariſaiſm!

of his will, 2 thoſe are they that *actually* defile a man. If any man have *ingenuous open* ears to hear let him *now* hear *what, for correction of error and vice, is ſo neceſſary to be learned.* M. Then came his diſciples and ſaid unto him *apart*, knoweſt thou that *even the more ſtrict and popular among* the phariſees were *grievouſly* offended [b], after they heard this *laſt* ſaying of yours? But he anſwered and [c] ſaid, every 3 *doctrinal* plant which my heavenly Father hath not planted *by clear reaſon and ſcripture*, 4 ſhall, *to the very outmoſt poſſible*, be rooted out *of his vineyard henceforth, as well as now* [d], *by every faithful ſervant of his, to make room for ſuch as will pleaſe him* [e]. Let them alone *to their incurable prejudices and violence, neither be ye affraid of their wrath, becauſe* they be *obſtinately* blind leaders of the *poor* 5 blind *multitude.* And if the 6 blind *be thus ever permitted to* lead the *implicit* [f] blind, both of them *inevitably* ſhall fall into the ditch, *of a moſt horrible and endleſs perdition.*

SECT. 205. M. And when he was entered into the houſe, from the people, his diſciples, *in common*, aſked him, *with doubts* concerning *what he meant* by the *laſt dark* 1 parable. M. *And* then, *at their deſire*, anſwered Peter *in particular*, and ſaid unto him, declare unto us, *if you will, the import of* this [a] parable. And Jeſus ſaid, are ye [b], *my ſtated followers, and whom I have ſpecially choſen out to teach others*, without underſtanding *in a matter ſo cloſely connected with true piety*? Do not ye yet underſtand, M. that whatſoever thing *of food kind* from without entereth into the man, it cannot defile him 2, becauſe it entereth not into his 3 heart, but M. goeth *aſide from thence* into the 4 belly, *where nouriſhment to the whole bodily ſyſtem is prepared*, and *the reſt, by a courſe*

2 Of this ſort are all evil diſcourſes, falſe teſtimonies, blaſphemies, &c. As yet Chriſt did not intend to aboliſh the Moſaic ritual, though this was a prudent approach to it.

3 See 1 Cor. iii. 12.; x. 14.

4 Comp. M. i. 21.; v. 21. 28. 33. 36.; vi. 2.

5 Or ignorant.

6 A figurative ſpeech.

1 Or figurative ſpeech.

2 Only what is material can affect our body, and, unleſs as uſed by the will, it neither helps nor hurts.

3 The ſuppoſed ſeat of a human ſoul, both by Jews and moſt philoſophers then.

4 Or ſtomach.

courſe of natural digeſtion, is caſt out into the draught, M. purging all kinds of meats, *without, in any degree, affecting the ſoul with vice.* M. But thoſe *evil* things which proceed out of the mouth, *and are conſented to by the will*, come forth from the 5 heart *firſt*; and theſe *indeed before a pure and holy God* defile the man. M. For from within, out of the heart of men, proceed 6 evil thoughts, *which iſſue in every kind of miſchief, ſuch as* [d] adulteries 7, Fornications, murders, theſts, M. falſe witneſs, M. *inſatiable* 8 covetouſneſs, *violent and oppreſſive* 9 wickedneſs, 10 deceit *in bargainings*, laſciviouſneſs *of word and deed*, an 11 *envying* evil eye, *prophane unbaritable* 12 blaſphemy, *oſtentatious* 13 pride, *inattentive profligate* 14 fooliſhneſs; all theſe *and many more ruinous* evils come *out of their abundance* from within, M. and theſe *verily* are the things which defile the *whole* man, *in the ſight of an infinitely pure God*; but to eat with unwaſhen hands, *at every common meal*, is not *the thing which* defileth the *true and proper* man.

Sect. 206. *The daughter of the Canaanitiſh woman healed*; M. xv. 21. &c.; M. vii. 24. &c.;

M. Then Jeſus went thence, *where, amidſt* 1 *great hazards, he had inſtructed and healed ſo many*, and departed *weſtwards* 2 into the *bordering* coaſts of 3 Tyre and Sidon, M. and entered into an houſe,

5 Or ſoul.

6 Or reaſonings. Theſe were not deemed criminal by the Jews; M. v. 28.

7 Uncleanneſſes of every kind beſides; M. vii. 21.

8 Greek covetouſneſſes, to ſignify the boundleſs nature of its cravings; ſee 2 Pet. ii. 14.; Eph. v. 5.; L. xii. 15.

9 Comp. Rom. i. 29; M. v. 39.

10 See 2. Cor. xii. 21.; Gal. v. 19.; Eph. iv. 19.

11 Comp. Deut. v. 19.; M. xx. 15.; Prov. iii. 6.; xxviii. 22.; xxii. 9.

12 Or defamation; ſee Rom. i. 30.

13 Or, which deſpiſes others to their face, and unjuſtly elates itſelf. Theophraſtis.

14 Source of every thing wicked; Eph. v. 17.; M. xxv. 2.

1 Comp. M. xiv. 34. &c.

2 Rather towards, for he did not enter.

3 Which were out of the Jewiſh teritorries.

houſe, and would have 4 *had* no man, *if ſuch a thing had been poſſible*, to know it, *becauſe of the ſtill watchful invidious Jews* [a]; but he could not *even there* be hid. For *ſoon* [b] a certain woman of 5 Canaan, whoſe young *beloved* daughter had an unclean *malignant* ſpirit, heard of *the great miracles performed by* him, M. and came out of the ſame coaſts, and cried unto him, *at ſome diſtance*, ſaying, *with tender earneſtneſs*, have mercy on me, O Lord, thou 6 *renowned* Son of David, *for* my *poor little* daughter is grievouſly vexed of a *cruel* 7 devil. But, *for trial of faith, and making it known to others*, he anſwered her *at firſt* not a word. And, *therefore*, his diſciples came and beſought him, ſaying, ſend her away *one way or another*, for ſhe crieth *inceſſantly* 8 after us. But he anſwered and ſaid *unto the woman herſelf*, I am not, *for the preſent*, ſent but unto the loſt ſheep of the 9 houſe of Iſrael [d], *agreeable to early divine promiſe*, (M. for the woman was a Greek, *alien from them*, a 10 Syro-Phenician by nation.) M. Then, *ſomewhat emboldened by his diſcourſe*, ſhe came M. *yet nearer*, and fell down *even* at his feet, M. and *reſpectfully* worſhipped him, ſaying, *earneſtly*

4 He did what men uſually do who are willing to hide themſelves, by quickly withdrawing from the multitude and entering into an houſe. Perhaps too he might charge the hoſt not to inform where he was. But all would not do.

5 Deſcended from ſuch as were allowed to remain; ſee Jud. i. 31. 32.; Iſ. xxiii. 4. 6. She was a Syro Phenician, a Greek, or Gentile; M. vii. 26. So named to diſtinguiſh them from certain Lybian, or African Phenicians, who went from their own country and built Carthage; comp. Rom. i. 16.; ii. 9. 10.; iii. 9.; x. 12.; 1 Cor. i. 22. 24.; Gal. iii. 28.

6 This ſhe might know from neighbouring Jews, or it might be the uſual reſpectful ſtyle of his followers.

7 As the abolition of the ritual law was hinted at, in the above diſcourſe, ſo might this inſtance be a prelude or earneſt of the adoption of the Gentiles.

8 Comp. L. xi. 8.

9 The Jewiſh nation; comp. Gen. xii. 3.; xviii. 18. Jeſus Chriſt, for the ſpace of his own perſonal miniſtry, was a miniſter of the circumciſion, promiſed to the Jews as their proper apoſtle. Afterwards, by his apoſtles, he preached to the Gentiles; comp. Iſ. liii. 10. As king he was to reign over both; Rom. xv. 8.

10 A port of Phenicia, formerly conquered by Syrians, and moſt of whom were idolaters. This province of Syria was ſituated on the eaſtern part of the Mediterranean Sea, on the confines of Paleſtine, if not a part of it.

neſtly as before, Lord help me *out of this ſevere trouble.* M. And ſhe beſought him *more at large*, that he would *inſtantly* caſt forth the *cruel* devil out of her *poor tormented* daughter. M. But he *ſtill* anſwered, *as though he meant to deny*, M. and ſaid unto her, let the children *of promiſe* 11 firſt be filled, for it is not meet *as yet* to take the *Jewiſh* children's [c] bread, and to caſt it to *the deſcendants of idolatrous heathen* 12 dogs. And ſhe anſwered and ſaid unto him, yes, Lord, *there is no refuſing either the truth or juſtice of what you ſay*; yet, *not in the leaſt to contradict theſe* [f], the *very* dogs *themſelves have frequent allowance* under the table, *to* eat of the children's crumbs, M. which fall from their maſter's *well provided* 13 table. Then Jeſus anſwered and ſaid unto her, *in direct terms, and ſo as to be heard of his whole attendants*, O woman [g], great is *this manifeſtation of* thy faith; be it unto thee even as thou wilt. *Yea, and let it be known to every one preſent, that*, M. for *the faith expreſſed in* this *lively* ſaying *of thine, I bid thee* go thy way, *moſt fully aſſured that* the 14 devil is gone out of thy daughter, *never more to return.* M. And *accordingly* her daughter was made whole [h], from *the moment of* that very 15 hour *in which he ſpake.* M. And when ſhe was come to her houſe, ſhe found, *agreeable to her ardent wiſh, and full perſuaſion*, the devil gone out and her daughter laid *at perfect reſt* upon the bed.

SECT.

11 In this very thing, ſhe had encouragement given her; comp. Acts xiii. 46.; J. x. 16.

12 So both Jews and Greeks ſpoke of thoſe who were groſsly ignorant; comp. 1 Sam. xvii. 43; 2 Sam. xvi. 9.; 2 K. viii. 13. Being, therefore, a common method of ſpeech, it could not offend. He made uſe of the expreſſion to prove her faith, knowing that he ſhould have an opportunity to commend and reward it.

13 I aſk not an equal portion, but a ſmall pittance. How few among the Jews themſelves did thus believe?

14 A figure of the church, to be gathered from among the Gentiles,

15 Comp. M. viii. 13.

SECT. 207. *One deaf and dumb is cured;* M. xv. 29. &c.; M. vii. 31. &c.

M. And Jeſus M. departing again from the coaſts of Tyre and Sidon [a], came *nigh* unto the 1 Sea of Galilee, *paſſing* through the midſt of the coaſts of 2 Decapolis. And they [b] bring unto him one that was *very* deaf, and had *ſo great* an 3 impediment in his ſpeech *as to be almoſt dumb too*; and they *of his friends in the company* beſeeeh him, *in gracious goodneſs*, to 4 put his hand upon him *for a cure*. And he took him aſide from the *thronging* multitude, and 5 put his fingers into *each of* his ears, and he ſpit, and touched his 6 Tongue. And looking up to *the place of moſt illuſtrious divine manifeſtation in* heaven, he ſighed 7 *out the ſilent ardours of his ſoul to Almighty God*, and ſaith unto him *as he cloſed his mental prayer* 8, Ephphatha, that is, *when interpreted*, be opened. And ſtraightway, *as he thus ſpake*, his ears were opened, and the 9 ſtring of his tongue was looſed, and he ſpake plain.

And

1 Where before he had healed a Demoniack; M. v. 1. 20.

2 Or the ten cities; comp. M. iv. 25.

3 Illuſtrated by the cure; M. vii. 35.

4 This form of healing ſhews how the beſt human means ought to be uſed. Theſe were only natural actions, agreeable to the lively eaſtern manner, and ſignificant of what he was about to effect; comp. M. viii. 23; J. ix. 6. 7.; 2 K. v. 16. Phyſical cauſes are too well underſtood to ſuppoſe that theſe actions had a real efficacy in producing the cure. Neither was it ever known that the moſt ſtubborn diſeaſes were removed by the power of imagination.

5 A frequent manner of the ancient prophets and holy men; 2 K. v. 11.; M. ix. 18. 25.; xix. 15. All to command attention, and to be an evidence from whence the cure came.

6 Comp. J. ix. 6.

7 Or in compaſſion of ſo great a calamity, or of the multitude of human woes; all giving evidence where he would have the glory of that illuſtrious miracle to terminate; comp. J. xi. 41.; M. xiv. 14.; M. vi. 41.

8 Chaldaic, and retained to give the greater credit to the hiſtory.

9 Bonds, applied to other diſeaſes.

And he 10 charged them *all who were preſent* [c] that they ſhould tell no man *as yet*; but the more he charged [d] them *to be ſilent*, ſo much the more a great deal they publiſhed it *to the whole country*, and were beyond meaſure aſtoniſhed *at the number, grandeur, and variety of his miracles*, ſaying, he hath done all things [e] well *we have ever ſought of him, notwithſtanding the unaccountable oppoſition he meets with from certain of our leaders*; he 11 maketh both the deaf to hear, and the dumb to ſpeak.

SECT. 208. *Great multitudes are healed*; M. XV. 29. &c.

M. And he went up into a mountain, and ſat down there *to teach*. And great multitudes came [a] unto him *for inſtruction*, having *brought* with them *likewiſe* thoſe that were lame, blind, dumb 1, maimed, *in certain of their bodily members*, and many others, *ſick and in great pain*, and caſt them down at Jeſus' feet, *to move his compaſſion*, and he healed *the diſorders of* them all, inſomuch that the *great* multitude wondered *exceedingly*, when they ſaw the dumb to ſpeak *of a ſudden*, the maimed to be *made perfectly* whole, the lame to walk *at their eaſe*, and the blind to ſee *clearly*; and, *thus ſtruck with various and pleaſing wonders*, they 2 glorified *by faith* [b] the God of Iſrael.

CHAP.

10 The perſon was well known, and, therefore, the thing itſelf did ſufficiently declare the power of God.

11 Things good of themſelves, and cloſe joined alſo with the chief good of man.

1 Comp. M. xviii. 8.; M. ix. 43.

2 Indeed what could be more amazing and illuſtrious? comp. M. ix. 33.; xii. 22.; M. vi. 37. Who can deſcribe the ſentiments and praiſes of theſe happy creatures?

CHAP. XXIV.

SECT. 209. *Four thouſand men are fed with ſeven Loaves, and a few ſmall Fiſhes;* M. xv. 32. &c.; M. viii. 1. &c.

M. THEN Jeſus, M. in thoſe days, the multitude being *ſtill* very great, and having *now* 1 nothing to eat, M. called his diſciples unto him, M. and ſaith unto them, I have compaſſion [a] on the multitude, M. becauſe they continue with me now *the chief part of* three days 2 *and three nights ſucceſſively*, and have nothing *left* to eat, and will not, *therefore*, ſend them away faſting, leſt, M. if I ſhould ſend them away faſting to their own houſes, they, *who are moſt to be pitied from age, and the fatigue of travel, with long ſtanding, ſhould* faint in the way *home*; M. for divers of them, *he knew*, came from far. And his diſciples, *unmindful of what he had done before*, anſwered him, M. whence [b] ſhould we have ſo much bread, *or other food*, M. here, M. in the wilderneſs, as *might ſuffice* to fill ſo great a *hungering* multitude? And Jeſus ſaith unto them, *for trial of their faith, and to evince the clearneſs of what was to follow* [c], how many loaves have ye *in your poſſeſſion?* And they ſaid, ſeven *altogether*, and a few little *dried* 3 fiſhes.

1 What victuals they had brought with them were moſtly, if not altogether, ſpent; and love to hear the evangelical doctrine had been their principal motive. By chooſing to abide in deſart places as much as poſſible, during this period of his miniſtry, he made little noiſe, avoided crowds who were not religiouſly diſpoſed, and likewiſe the malicious efforts of ſcribes and phariſees to put him to death, before he had fully executed his miniſterial office upon earth.

2 Being ſummer time, the weather good, and air warm.

3 At leaſt probably ſo. Hence the neceſſity would appear more apparent, and the value of his grace. This miracle might be repeated to ſhew how much ſuperior it was to the ancient Jewiſh ſupport in the wilderneſs.

fiſhes. M. And he commanded the *whole* people to ſit down *orderly* on the [d] ground; and he took the ſeven loaves *which were brought*, and gave 4 thanks *to his Father in heaven*, and brake and gave to his diſciples to ſet before them, *in their ſeveral regular ranks and files*; and they [e] did *accordingly* ſet them before the people. And the ſmall fiſhes he *likewiſe* bleſſed *God for, imploring at the ſame time, his continued goodneſs*, and commanded *his diſciples* to ſet them alſo before them. M. And they did all eat and were *abundantly* filled [f]; and they took up of the broken meat that was left *no leſs than* ſeven [g] baſkets full. And they that did eat, *upon this occaſion*, were M. about four thouſand M. men, beſide women and children. M. And, *that being over*, he ſent them away, *now happily refreſhed both in their ſouls and bodies.* And ſtraightway he entered into a ſhip with his diſciples, and came [h] into the parts of Dalmanutha, M. and 5 Magdala.

SECT. 210. *The Phariſees and Sadducees deſire a Sign from Chriſt*; M. xvi. 1. &c.; M. viii. 11. &c.; L. xii. 54. &c.

M. The Phariſees alſo with the [a] Sadducees, *upon another occaſion*, came M. forth, and, *notwithſtanding their differences among themſelves in other things*, began to queſtion with him 1 *captiouſly*, ſeeking of him M. that he would ſhew them a *ſtill more ſplendid* ſign from heaven 2, *than any they had ever yet ſeen, or heard of* from

4 For the power given him.

5 Or rather Magedan, as in the moſt ancient copies. Probably the ſame as Megiddo, or Mageddon, in the old Teſtament; a valley belonging to the tribe of Manaſſeh, and where Joſiah was ſlain. Both on the eaſtern ſide of Galilee.

1 See M. xix 3.; xxii. 18. Or, in a crafty and enſnaring manner.

2 Comp. M. xii. 38. Like thoſe of Moſes and Elias. Joſephus tells us, Bell. Jud. B. ii. c. 13. that impoſtors of thoſe times promiſed they would ſhew them from God, under the character of ſigns of liberty, or ſome miraculous appearance from heaven, to aſſure them of deliverance from the Roman yoke; comp. 1 Cor. i. 22.

from him [b], M. tempting him. M. He anſwered and ſaid unto them, when it is evening ye ſay, *and take from this your meaſures accordingly*, it will be fair weather [c] to morrow, for the ſky is *bright* red. And in the morning, it will be foul weather to day, for the ſky is red and lowring. L. When ye ſee a *certain kind of* cloud riſe out of the weſt, ſtraightway ye ſay, there cometh a *heavy* ſhower, and ſo it is. And when ye ſee the ſouth wind blow 3, *from warmer climates than your own*, ye ſay, there will be *ſultry* heat, and *ſo accordingly* it cometh to paſs. Ye hypocrites, ye can *thus, after ſome due pains to learn, prudently* diſcern *and prognoſticate from* the face of the ſky, and of the 4 earth, *for advantages that are ſoon to ceaſe*; M. but can ye not, *with like exerciſe of common underſtanding*, diſcern *and judge of* the *much more evident* ſigns of the 5 *preſent* times? L. Yea, and why even of yourſelves, *without ſo much difficult attention as men of the world give to their inferior concerns*, judge [c] ye not what is right 6 *for faith and the carrying on of a good life?* M. And he 7 ſighed deeply in his [f] ſpirit, *on account of their diſingenuous proceedings*, and ſaith *in their full hearing*, why doth this M. wicked 8 and adulterous generation M. ſeek after a ſign *more than thoſe they have ſeen proper to cavil at?* M. There ſhall no ſign be given *materially different* unto it *hereafter*, but the ſign of the 9 prophet Jonas. And he M. entering into a ſhip again, M. left them, *as incurable for the time*, M. [g] and departed to the other ſide 10 *of the lake nigh Bethſaida.*

SECT.

3 Comp. by way of reverſe, Job xxxvii. 9.

4 Comp. M. xxiv. 32. It has been obſerved that the Jews were in uſe to value themſelves highly on their ſkill in prognoſticating the weather.

5 Or how the various predicted particulars relative to the Meſſiah are fulfilled in me? By thus putting rebuke queſtion-ways, it is made more pungent. Why ſo acute in one caſe, and careleſs in the other? Is it probable that divine benignity ſhould favour the intereſts of time more than eternity?

6 Comp. Phil. i. 7. &c. Such as your counterfeit holineſs is, ſuch is your wiſdom.

7 That is, having fetched a very deep ſigh, or groan.

8 See M. xii. 39.

9 Hence it appears that the ſame things were often ſaid and done by our bleſſed Lord; comp. M. xvi. 4. By this the ſcandal of the croſs was to be taken away.

10 See M. viii. 22.

SECT. 211. M. And when his disciples were come 1 *on their way considerably* to the other side *of the lake, it then occurred to them that* they had forgotten to take *any* bread *aboard*; M. neither, *upon search and questioning each other*, had they in the ship with them more than one loaf. And he *knowing their thoughts*, charged them, saying, take heed, beware of the *infectious* 2 leaven of the [a] Pharisees, M. and of the Sadducees, M. and of the leaven 3 of Herod. M. And they 4 reasoned among themselves, saying [b], it is because we have taken *with us* no *sufficiency of* bread 5, that he thus reproves us. M. And when Jesus knew it *did so strike their minds*, he saith unto them, why reason ye *after that weak manner* among yourselves, O ye of little faith *still in my divine power, as if it was* because ye brought no *suitable allowance of* bread *into the ship I did charge you as above?* Do ye not yet perceive *with advantage*, M. neither [c] understand *as you ought?* M. Have ye your heart yet hardened 6 *by culpable negligence?* Having eyes, see ye not *for clear and sure direction?* And having ears, hear ye not *for like good purpose?* And do ye not remember *what all your senses bore witness unto only a few days ago?* When I brake, *for your distribution*, the five 7 loaves among five thousand, how many fragments took ye up, *after feeding each of them sufficiently?* They say unto him, twelve. And, *in like manner*, when the seven among four thousand, how many baskets full of fragments took ye up? And they said, seven. And he said unto them [d], how is it *then to be accounted for*, that ye do not understand, M. that I spake not unto you concerning *literal* bread, *when my words were* that ye should beware of the *very hazardous* leaven of the Pharisees and of the Sadducees? Then [e] understood they how that he bade them not beware of the leaven of bread, but of the *prevailing evil* 8 doctrine of the Pharisees and of the Sadducees.

CHAP.

1 Or, were going; comp. M. xvi. 13.; L. xv. 20.; M. viii. 13. 14.

2 That is, doctrine; M. xvi. 12. It is of the nature of leaven, to diffuse its influence; see M. xiii. 33. Likewise it has a bitter taste, and is a kind of corruption; 1 Cor. v. 6.; Gal. v. 9.

3 Those who flattered his greatness, and prophanely applied to him scriptures of the Old Testament referring to the Messiah.

4 Disputed; M. viii. 15. &c.

5 Nor would he have us, when we came ashore, buy of any such persons. So soon had they forgot his long and excellent discourse; M. xv. 10. &c.; and the miracle, ver. 32.

6 Though weak they were not malicious.

7 A part for the whole.

8 Their teaching.

CHAP. XXV.

SECT. 212. *Chriſt gives ſight to a blind man*; M. viii. 22. &c.

M. AND he cometh to Bethſaida, and, *in his way from the ſhip*, they [a] bring a blind [b] man unto him, and beſought him [c] *but* to touch him 1, *for recovery of his ſight*. And he took the blind man by the hand [d], and led him *with great tenderneſs quite* out of the 2 town; and, when he had 3 ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought. And he looked up, and ſaid, I ſee *ſomething like* men, *but they ſeem to my imperfect view* [e], as *ſo many* 4 trees walking *up and down*. After that, he put his hands again upon *the lids of* his eyes, and made him look up; and he was *altogether* reſtored, and ſaw every man [f] clearly: And he ſent him away to his *own* [g] houſe *in the neighbourhood*, ſaying, neither go into the town *as yet*, nor *induſtriouſly* [h] tell it *afterwards* to any in the town, *that watchful jealous rage may not be provoked*.

SECT. 213. *The people's opinion of Chriſt*; M. xvi. 13. &c. M. viii. 27. &c.; L. ix. 18. &c.

And Jeſus went out *from Bethſaida*, and his diſciples unto the towns of Ceſarea 1 Philippi. L. And it came to paſs M. by the

Ff

1 Or, in token of his willingneſs to cure.

2 From being a village it received the privileges of a town from the Roman Emperor; Joſephus. Hence came Peter, Andrew, and Philip; J. i. 45.; and ſome think John and James.

3 Comp. M. vii. 33.

4 It is much the ſame, when they are ſeen through certain kinds of miſts, or fogs. The greatneſs of the evil, and the wonder of the cure, would ſo much the better appear from this.

1 To diſtinguiſh it from Ceſarea, on the Mediterranean, betwixt Joppa and Dora; called anciently Lethem, Joſh. xix. 47.; in latter times,

the way *thither*, L. as he was alone praying, his diſciples were with him; and, *that being over*, he [a] aſked them, M. ſaying unto them, M. whom do men *now* ſay that I the *lowly outward conditioned* Son [b] of Man am? L. Whom ſay the *bulk of our Jewiſh* people, *in particular*, that I am? M. And they ſaid, *by one of their number* [c], ſome ſay that thou art John the Baptiſt, *riſen again to life, with a power of working miracles*; ſome Elias 2 *himſelf*; and others Jeremias; L. and others ſay, that one of the old prophets, *in thy perſon* 3, is riſen again, *to viſit our earth*. M. And he ſaith unto them, *yet more directly*, but whom ſay ye [d], *my apoſtolical diſciples who have ſo long enjoyed the benefit of my doctrines and miracles*, that I am? And L. Simon Peter *for* 4 *himſelf, and the reſt, immediately* anſwered and ſaid, thou art 5 Chriſt, *the* 6 *ſupereminent* [e] Son of the *ever*-living 7 God.

SECT. 214. M. And Jeſus anſwered and ſaid unto him, bleſſed art thou Simon 1 Bar-jona, for fleſh 2 and blood hath not revealed [a] it unto thee *and them*, but my 3 Father, *by clear convincing evidence*, which is in heaven: And I ſay unto thee, *on account*

times, Pareas, from the mountain beneath which it ſtood. And the ſituation pleaſing Philip, he enlarged and adorned it, and gave the city his own name in conjunction with the Emperor's.

2 Or Elijah the Tiſhite, who was taken up to heaven alive, and who, they ſuppoſed, was to return from thence to prepare the way of the Meſſiah; comp. M. xvii. 10.; Mal. iii. 1.; iv. 5.

3 Comp. L. ix. 8.; M. vi. 15. None of all who thus ſpoke of Chriſt might know him from his birth, but from the fame of his miracles.

4 Comp. J. vi. 68.; M. xv. 15.; xvii. 4. 29.; xxvi. 33.; Acts i. 15.; ii. 11.; M. xviii. 1.

5 The anointed one, or Meſſiah; Iſ. xlii. 1.; lxi. 1.

6 Comp. Pſ. ii. 7.; lxxxix. 28.; Acts xiii. 33.; J. i. 49.; L. xxii. 67.; Heb. i. 5. 6.

7 Of himſelf, and giving life to others; oppoſed to dead and dumb idols. Ancient admirable ſtyle, and much uſed; comp. Gen. xvi. 14.; 1 Th. i. 9. &c.; Acts. xiv. 15.; Rom. ix. 26.; 2 Cor. iii. 3.; vi. 16.

1 Or ſon of Jona; ſee J. i. 42.; comp. M. x. 3.; M. ii. 14.; J. vi. 42.; Acts xiii. 6.; to diſtinguiſh from others.

2 That is man; Gal. i. 16. And of whom you had the name which you have hitherto gone by.

3 Thus far, at preſent, hath he enlightened your minds beyond the reſt of your countrymen.

account of thy wiſe, forward, and illuſtrious confeſſion, that thou art *now, and in all time coming, to be denominated* 4 Peter [b], and upon this rock 5 I will build my 6 church [c], *to abide in*; and the 7 gates of 8 hell [d] ſhall not prevail againſt *the doctrinal and preceptive ſyſtem which is now eſtabliſhing in* it; and I will give unto thee, *with the reſt of thy preſent brethren confeſſors*, the 9 keys *for admitting into* the 10 kingdom of heaven, and *for enjoying, if they will, all the future eminent privileges likewiſe which belong to it*; and whatſoever [e], *agreeable to the rules that are therein laid down*, thou *and thy fellow-diſciples* ſhall bind on earth, ſhall, *by my plenary power*, be 11 bound in [f] heaven; and, *on the contrary*, whatſoever thou ſhalt, *with like direction from above*, looſe in earth, ſhall be looſed in heaven. Then charged he his diſciples *ſtrictly*, that they ſhould [g] tell no man as yet, *in the ſame explicit manner* 12 *they had done to him*, that he was Jeſus the 13 Chriſt.

SECT.

4 A Greek name, ſignifying rock, or ſtone; the ſame with Cephas in Hebrew; ſee J. i 42.

5 Probably pointing to, or laying his hand upon the affectionate apoſtle, and aſſigning the reaſon of his new name. He had the honour to be a kind of leader in preaching both to the Jews and Gentiles; Acts ii. 14. &c.; x. 1. &c.; 1 Cor. xv. 9.

6 Signifies an aſſembly of men in general.

7 Of old, councils and aſſemblies for judgement were kept in the gates; Prov. viii. 3.; whence the word denotes power; comp. Wiſ. i. 14.; Prov. i. 21.. Eccluſ li. 7.

8 That is death, from perſecutors; comp. Prov. ix. 18.; xv. 24.; Job x. 21. 22; Iſ. xxxviii. 10. Rev. i. 18.

9 Metaphorical; comp. J. xx. 23. This Peter firſt of all declares, Acts i. 21. 22. The gift and power of holding forth the goſpel terms is the keys; M. xvi. 15. 16.; Rom. i. 16.; M. xviii. 18. For all this the deſcent of the Holy Ghoſt, Acts ii. 1. &c. did admirably qualify. It belongs to no other; Eph. ii. 20.; Rev. xxi. 14.; Iſ. xxii 23.; Rev. iii. 7.

10 Or goſpel.

11 Comp. M xxv. 34.; 1 Th. iv. 17.; Acts ii. 38.

12 Their doctrine and miracles were to prepare for this.

13 That is, the Meſſiah, or Lord's anointed King; which, not only the Jews in general, but the apoſtles now, and for ſome while after, underſtood to ſignify a triumphant temporal prince. Upon his aſſuming this title of Chriſt, therefore, openly and publicly, he was to ſuffer, (M. xvi. 20.) as one who was to fight with, and aim at conquering, a whole world. Such falſe and dangerous notion required both time and pains to extirpate.

SECT. 215. *Jeſus foretelleth his own Sufferings, and Death*; M. xvi. 21. &c.; M. viii. 31. &c.; L. ix. 22. &c.

M. From that time forth began Jeſus to ſhew, *more plainly than ever*, unto his *intimate apoſtolical* diſciples 1, how that he 2 muſt *ſoon* go up, *by divine direction*, unto Jeruſalem [a], and, *inſtead of being owned as they had done*, ſuffer many *injurious* things, and be 3 *diſdainfully* rejected of the 4 elders, and chief *among the* 5 prieſts, and ſcribes *of their* nation, and be *cruelly and ignominiouſly* killed, and be 6 raiſed up again *to life on* the third day. M. And he *now* ſpake that ſaying 7, *more* openly *than ever*.

SECT. 216. And [a] Peter, *with great affection* 1, took him *by the hand* aſide, and began to rebuke him, M. ſaying 2, be it far from thee, Lord, *to permit any ſuch horrible diſaſters*, this *ſore violence* ſhall not *by any means* be *done* unto thee: But, when he had turned *him* M. about and looked *full* on *all* his 3 *other* diſciples, *who were under a like ſurpriſe* [b], he *ſharply* rebuked Peter, ſaying, M. get thee behind me 4, Satan, thou art an 5 offence unto me, for

1 They were now better prepared to bear it.

2 Or, ſhould go.

3 Alluſion to Pſ. cxviii. 22. Till theſe troubles were gone through, his kingdom, as the Lord's anointed, or Chriſt, could not be entered upon.

4 Or ſenators. The three together did conſtitute the Sanhedrim, or great council of the Jewiſh nation.

5 See M. ii. 4.

6 Literally fulfilling Hoſ. vi. 2.; and the typical adminiſtration of Gen. xxii. 4.; Jon. i. 17.; ii. 2. &c.

7 Not in figures, as in J. ii. 19.; iii. 14.; vi. 51.; xvi. 25. &c.; M. xii. 40.

1 Comp. Rom. xv. 7.

2 Or, mercy on thee. God be favourable. May he avert, or forbid this. He wiſhed his Lord to avoid death, knowing this to be in his power.

3 To be an evidence that what follows concerns the diſciples of all ages.

4 Or, get thee out of my ſight, adverſary; L. iv. 8.

5 Or, would prove a ſtumbling block, if ſuch a thing were poſſible, for me to fall by; comp. M. xxvi. 38.; Heb. v. 7;

for thou 6 ſavoureſt not, *in this thy preſent conduct*, the things that be of God, but thoſe that be of man.

Sect. 217. M. Then Jeſus M. when he had called the people unto him, with his diſciples alſo, ſaid L. to them all, if any man will come after 1 me *as a genuine believer* [a], let him, *in place of declining trials to his obedient faith by undue means*, deny himſelf 2 *to every ſuch carnal affection*, and take up his croſs *of trouble for truth and virtue's ſake*, and follow me, *in firm determined ſubmiſſion to the will of God; and this is your true intereſt, coſt what it may*, for whoſoever will [c] ſave his *preſent* life, *by acting the part of a baſe apoſtate*, ſhall loſe it 3 *for ever*; M. but whoſoever ſhall loſe his life, *from this world, without a grudge*, for my ſake and the goſpel's, the ſame ſhall ſave it *eternally hereafter*: For what ſhall it profit a man if he ſhall gain, *not a few moments outward eaſe or wealth only, but* the whole world, L. and loſe himſelf, or be a caſt away? M. Or what ſhall a man give 4, *when this ſhort and fleeting life is over*, in exchange for *the ſaving of* his *precious and never dying* ſoul? M. Whoſoever, therefore, ſhall be 5 aſhamed of me, *on account of preſent lowly outward appearances*, and [d] of my 6 words

6 Regardeſt not; Rom. viii. 5.; Ph. iii. 19.; Col. iii. 2.

1 Comp. L. xiv. 26.

2 Comp. 2 Tim. iii. 5.; Tit. i. 16.; Heb. xi. 24. &c.; M. xix. 21.; xiii. 22.; x. 38. &c.

3 See J. xii. 25. Literally thoſe who ſought to ſave their lives, at the time of the Roman war, by deſerting Chriſt, loſt them; but thoſe who adhered to Chriſt, though they ſeemed to endanger their lives from their perſecutors, in fact preſerved them, by leaving Jeruſalem before the ſiege.

4 Comp. Pſ. xlix. 8. According to others, what ſhall a man give as a ranſom for his life? What will he not do, and even ſuffer, to ſave it? The form of ſpeech appears to have been proverbial. Who would take any compaſs of wealth, or honour, or bodily delight, for a ſingle hour, to die immediately upon the expiration thereof? How much more ſhould we loſe one, or other, or all of theſe, rather than forfeit a life of everlaſting happineſs? Yea, worſe ſtill, to ſuffer as in 2 Th. i. 7. &c.? Here is an appeal to the common ſenſe and feelings of every one, and we cannot act but agreeably to them, unleſs we give up with all natural principles.

5 Comp. Rom. i. 16. An awful warning ſtill for many perſons of eminence as to ſtation, office, and literature.

6 Doctrine, or inſtitutions.

words in *midſt of* this 7 adulterous and ſinful generation, L. of him ſhall the 8 Son of Man [c] *in his conduct*, be *as one* aſhamed, when he ſhall come in his own 9 glory, and in his Father's, and of the holy 10 angels; M. for the Son of Man, *notwithſtanding his preſent want of external form and comelineſs*, ſhall come *to finiſh the ages*, in the glory *deſtined for him* of his Father, with his *innumerable retinue of mighty* 11 angels, and then [f] ſhall he reward every man 12 according to his works. M. And he ſaid *farther* unto them, M. verily I ſay unto you, there be ſome ſtanding *among us* here which ſhall not 13 taſte of death, till they ſee *a ſpecimen or earneſt of* M. the kingdom of God [g] come with power, M. the Son of Man 14 coming in his *auguſt* kingdom.

SECT. 218. M. xvii. 10. &c.; M. ix. 11. &c.

M. And his diſciples aſked him [a] ſaying, *if theſe things are ſo*, M. why ſay the *learned of our* 1 ſcribes that Elias muſt firſt come *as his forerunner, and* 2 *reſtore all things*? M. And Jeſus anſwered and

7 The Jewiſh nation being figuratively repreſented by the ancient prophets, as in a marriage contract with God; every ſin was, in the ſame figurative ſtyle, a breach of that contract.

8 Striking antitheſis.

9 Comp. M. xxv. 31.; J. xvii. 5.; Col. i. 16.; Heb. i. 6. Oppoſed to his preſent mean outward condition.

10 Oppoſed to world, or generation. They will then aggrandize the ſcene, as do attendant officers on earthly kings; comp. Dan. vii. 9. 10.

11 Comp. 2 Th. i. 7. &c.

12 Comp. Rom. ii. 6. &c.; 1 Cor. iii. 8.; 2 Cor. v. 10.

13 Or die.

14 Comp. M. ix. 1. All, ſave Judas, lived to ſee, or know of the transfiguration, riſing again, and miſſion of the Holy Ghoſt, with its ſucceſs. Then was the reign of Chriſt fully proved; comp. M. xii. 28.; xxi. 43.; xxvi. 29. One of the apoſtles lived likewiſe to ſee the ſignal execution of his juſtice upon the unbelieving Jews.

1 Out of the authority of Mal. iii. 1.; iv. 5.; comp. Eccluſ. xlviii. 10.

2 Regulate, reduce to order; Acts iii. 21.

and ſaid unto them, Elias 3 truly M. cometh firſt, and 4 reſtoreth all things *to the utmoſt of his power*; 5 and *yet* how it is written of the 6 Son of Man, that he muſt ſuffer many things, and be *contemptuouſly* ſet at nought. M. But I *now again* ſay unto you, that Elias 7 is come [b] already, and they, *who ſhould have profited by his inſtructions*, knew [c] him not *ſo as to liſten to him with conſtancy*, but have done unto him whatſoever they 8 liſted, *by way of revenge upon his noble and upright behaviour*, M. 9. as it is written of him: M. Likewiſe ſhall alſo the Son of Man *quickly* ſuffer of 10 them, *who are his virulent and implacable enemies for truth's ſake*. Then the diſciples *clearly* underſtood 11 that he ſpake unto them, *not of old Elias, but* of John the Baptiſt, *who had already come in the ſpirit and power of that truly venerable, earneſt, and active prophet*.

CHAP.

3 Or rather, Elias truly was firſt to come, agreeable to that moſt juſt and prevailing opinion of theirs. He who appeared in his ſpirit and power, did lay the foundation for reducing things to order, as the word for reſtore doth import; ſee M. xii. 18.; comp. L. i. 16. 17. 76. But, unhappily, the Jews looked only for a temporal reſtoration; Acts. i. 6.; M. xi. 14.

4 Prophecies regard not always what ſhall happen, but what in reaſon may be expected.

5 Or, how, notwithſtanding it is written, &c.

6 Meſſiah; Dan. vii. 13.; comp. Iſ. xlix. 7.; Pſ. xxii. 7.; Iſ. liii. 3.; Dan. ix. 26.

7 See M. ix. 13.

8 Herod and his courtiers. They were juſt ſuch enemies to John as Ahab and Jezebel were to Elias.

9 Comp. Iſ. xl. 3.; Mal iii. 1.

10 The chief prieſts, elders, and ſcribes.

11 Comp. Mal. iv. 5.; Ezek. xxxiv. 23. 24.

CHAP. XXVI.

SECT. 219. *Christ is Transfigured*; M. xvii. 1. &c.; M. ix. 2. &c.; L. ix. 28. &c.

L. AND it came to pass about an [1] eight days after these [2] sayings, he [a] took Peter [3], and John and James, M. his brother, M. and leadeth them up into an [4] high mountain apart by themselves, L. and went to [b] pray [5]; M. and L. as he prayed, M. he was *gloriously* transfigured *in his whole outward appearance* before them. L. The fashion of his countenance was *suddenly* altered, M. and did shine *bright* as the [6] sun *without clouds*; and his *upper* raiment, *from thence also*, became shining, exceeding white as the [7] snow, so as no fuller on earth can [8] white them. L. And behold there *came from above, and* talked with him two men, which were [d] Moses *the celebrated Jewish lawgiver*, and Elias, *one of their most eminent prophets*, who appeared in *like*

1 Inclusive of the day when he had with them the above discourse, and that on which he was transfigured; comp. M. xvii. 1.; L. ix. 28.; ii. 21.

2 Or discourses.

3 Peter was the most zealous, James the most active, for his short time, Acts xii. 2. and John for his amiable temper the most beloved; comp. M. iii. 17. All of them together did probably make most converts to Christ. Such a number of witnesses were even more than the law required to prove any thing.

4 Supposed by the ancients Thabor, situated in the plain of Galilee, which is high and round. Sublime objects in the natural world help the soul in forming sublime conceptions.

5 This, for the sake of greater secrecy, might be then the only reason assigned.

6 Comp. M. xvi. 5.; J. xx. 12.; L. ii. 14. 4.

7 Comp. Num. xii. 10.; Lam. iv. 7.; Rev. i. 14.

8 Therefore as light itself; M. xvii. 2. No human art could produce the like. An earnest of that in which he was finally to appear, and fit balance to his deep abasement; comp. M. xxvi. 37.

like kind of glory, and ſpake 9 *with him* 10 of his deceaſe *from this world*, which he ſhould *ſoon after* accompliſh at Jeruſalem. But Peter, and they that were with him, were 11 *for a while overpowered as though* heavy with ſleep; and when they were *fully* awake, they ſaw his *amazing* glory, and *that of* the two men who M. were talking L. with him. And it came to paſs, *that juſt* as they departed from him, M. Peter ſaid, *in a rapture*, unto Jeſus, Lord, it is good for us to be *reſidents* here *for ſome time longer*, and if thou wilt *ſuffer me to propoſe*, let us, *without a ſingle moment's delay*, make here three 12 tabernacles, one for thee, and one for Moſes, and one for Elias; M. for he, *like the other diſciples* [c], wiſt not *well* what to ſay *under ſuch aſtoniſhment*; for, *beſides this*, they were ſore afraid.

SECT. 220. M. *But* while he yet ſpake, behold a 1 bright cloud overſhadowed them *who came from heaven*; and L. they *the apoſtles* feared, as they entered into the cloud *after them*: M. And behold there came a *ſolemn* voice *from God* out of the cloud, which ſaid, this is my beloved 2 Son in whom I am [a] well pleaſed; hear ye, *and obey* him, *above every other*: L. And when the voice was paſt, Jeſus was found alone. M. And when the diſciples

9 See L. ix. 31.; 1 Pet. i. 10. 11. In honour of Chriſt did both their miniſtrations terminate. Such a painful ſubject was moſt ſupportable from Moſes and Elias, whoſe memories were dear. Such converſe was proper to animate.

10 Comp. 2 Pet. i. 15.; Wiſd. iii. 2.

11 Either naturally, or ſupernaturally, till the encompaſſing luſtre and converſation did gradually awake them.

12 Or tents. Obſerving probably the ſigns of an intended remove, and forgetting the deceaſe formerly ſpoken of; ſee L. ix. 33. His raviſhment, with what he both ſaw and heard, was great beyond expreſſion. Like Jacob of old, he might conceive it to be the very gate of heaven. Now Elias was come, and now the kingdom was to be ſet up.

1 Symbolical of the divine preſence; 2 Pet. i. 17.; Deut. xviii. 15.; Acts iii. 22.; Ex. xvi. 10; xix. 9. 16.; xxiv. 15. 16.; xxxiii. 9. 10.; xxxiv. 5; xl. 35. &c.

2 None, in the ſame high ſenſe, were ſo denominated before; comp. J. i. 14.; Eph. i. 21.; Ph. ii. 9; Heb. i. 4. 5.; iii. 5. 6. Pleaſing light, with a ſweet paternal voice, were fine contraſts to the diſpenſation by Moſes. Hereby Jeſus was clearly preferred to the other two, and an intimation that they were no more to be dazzled with variety and ſplendor.

ciples heard it, they fell *proſtrate* [b] on their face, *in great conſternation at a ſound of words ſo clear and majeſtic*; and they were ſore 3 afraid. And *being yet unable to recover their ſpirits*, Jeſus *mildly* came and touched them 4, and ſaid, *as he knew they would be qualified to bear it*, ariſe, and be not *any longer* afraid: And when they had lift up their eyes, M. and ſuddenly had looked round about *for the perſons they had ſeen juſt before*, they ſaw no man any more, ſave Jeſus only with themſelves. And 5 as they came down from the mountain, M. Jeſus *ſtrictly* charged them, ſaying 6, tell this *laſt viſion* [c] to no man, until the Son of Man be riſen from the dead. M. And they kept that ſaying with themſelves, *at the time*, queſtioning *afterwards*, one with another, what the riſing from the dead ſhould 7 mean; L. and, *agreeable to order*, they told no man in thoſe days any of thoſe things which they had *now* ſeen *and heard*.

SECT. 221. *Jeſus cures a Lunatic*; M. xvii. 14, &c.; M. ix. 14. &c.; L. ix. 37. &c.

L. And it came to paſs, that on the next day, when they were come down from the hill, M. and when he came to his diſciples, *who had been left behind*, he ſaw a great multitude about them, and *in that number ſome of* the *phariſaic* ſcribes *earneſtly* queſtioning [a] with them: And ſtraightway all the people, when they beheld him, were greatly [b] 1 amazed; and running to him, *whoſe preſence they had ſo much felt the want of*, they ſaluted him *with great reſpect and affection*; and, *to the intent that every one afterwards*

3 Comp. L. xxiv. 5.; Dan. viii. 17.; Gen. xv. 12.; H. vi. 5.; Ezek. ii. 1. &c. Perhaps, in the very moment of their confuſion, they knew not what they did.

4 Comp. Dan. x. 10. 19.

5 Or, being come down; ſee L. ix. 37.

6 Comp. M. xvi. 20. Before this the ſtory would appear incredible.

7 In a literal ſenſe, they would not perſuade themſelves to underſtand it.

1 There might be ſome unuſual rays of majeſty about him, like as in Ex. xxxiv. 29. &c.; Comp. 2 Cor. iii. 7.; Acts vi. 15.

terwards might know what was done, he aſked the ſcribes, what queſtion ye *in ſo vehement a manner* with them *diſciples of mine?* L. And, *upon making this inquiry*, behold, M. there came to him M. one M. man M. of the multitude, M. kneeling down to him, and L. cried *loud* out, *under deep diſtreſs*, ſaying, M. Lord, I have [c] brought unto thee my *poor afflicted* ſon, which hath *for a long ſpace had* a dumb *malicious* ſpirit; L. I beſeech thee 2 look upon M. him *with an eye of pitying goodneſs*, L. for he is mine only child; and M. he is a 3 lunatic, and ſore [d] vexed, *beſides with an horrible* 4 *epilepſy*; for oft-times *the fit ſeizes him without warning, and* he falleth into the fire, and oft into the water, M. whereſoever L. the ſpirit taketh him, M. he teareth him, L. and he ſuddenly crieth out *under dreadful agonies*, M. and he foameth *at the mouth*, and gnaſheth *in a furious manner* with his teeth, and pineth away *to a motionleſs ſtate*, L. and *thus* bruiſing him *againſt what happens to be higheſt*, hardly departeth from him *at any one time*; and, *becauſe I could not have thee*, I beſought, *with great earneſtneſs*, thy diſciples to caſt him [e] out, and they could not.

SECT. 222. L. And Jeſus anſwering, ſaid, *with ſome viſible ſigns of diſpleaſure*, [a] O 1 faithleſs and 2 perverſe *Jewiſh* generation! M. how long ſhall I be with you, *teaching and doing mighty works to confirm my doctrines?* And M. how long, *notwithſtanding*, ſhall I ſuffer 3 *ſuch miſtruſt in* you *to abide unpuniſhed?* [b] Bring him hither to me, *O thou diſtreſſed parent, whoſe caſe is ſo deplorable!* M. And they, *with the father*, brought him unto him; L. and as he was yet a coming, M. and *in particular* when he *juſt* ſaw him, ſtraightway

2 Hebraiſm.

3 Mad; M. iv. 24. The brain, like all other ſoft ſubſtances, is underſtood to be affected by the moon.

4 Or falling-ſickneſs. Demons might chooſe to conceal themſelves by natural cauſes.

1 Unbelieving and perverted age. Or, O generation of little faith. No doubt the Jewiſh teachers, by this time, had triumphed in the poor man's diſappointment.

2 Unbelieving ſtill, and wicked. A ſevere and apt rebuke, taken from Deut. xxxii. 20. &c.; according to the Greek tranſlation. Here he tacitly hints the impending judgement of their national rejection, and has a ſpecial eye to the aggravated guilt of their ſcribes; ſee M. ix. 14. The father, and thoſe with him, were as a ſpecimen of their whole country.

3 The extremity of divine patience, ſo to ſpeak, was juſt come.

ſtraightway the ſpirit, *as though dragged thither without conſent* [b] tare him *to a great degree*, L. and threw him *violently* down; and M. he fell upon the ground, and wallowed *piteouſly*, foaming at the mouth *to an extreme height*, and *in a profuſion of ſweat all over*. And *that the diſorder might be ſo much better known among the multitude*, he aſked his father, how long is it ago ſince this *ſevere evil* came upon him? And he [c] ſaid, *even* of a 4 child; and oftentimes, *from that early period*, it hath caſt him, *with great violence*, into the [d] fire, and into the waters to deſtroy him; but [e] if thou canſt do any thing *more*, *in this moſt difficult caſe*, *than thy diſciples*, have compaſſion on us *miſerable parents*, *I humbly pray*, and help us *out of this ſo dreadful an affliction*. Jeſus ſaid unto him, *for encouraging his hope and comfort*, if thou canſt, *firmly* believe *that I have power and inclination together for ſuch a work* [f] all things *needful to both ſoul and body* are 5 poſſible to him that *thus* believeth; and ſtraightway the father of the child cried out, and ſaid with tears [g] *of affection and deſire*, Lord, I *uprightly* believe, help thou 6 *by a preſent and effectual deliverance from every remainder of* mine unbelief. When Jeſus ſaw that the people came running *cloſe* together, *as witneſſes of what might be the iſſue*, he rebuked the foul ſpirit, ſaying unto him, *with a viſible air of divine authority*, thou dumb and deaf ſpirit, I charge thee *inſtantly* come [h] out of him, and *preſume to* enter 7 no more into him *afterwards*. And *as he thus ſpake*, the *evil* ſpirit cried *loud*, and rent him ſore, and came out of him: And he was, *in that awful moment*, as one *quite* dead. But Jeſus [i] took him by the hand, and lifted him up *from the ground*; and he aroſe, M. and was cured from that very hour, L. and delivered to his father *perfectly whole*; and they were all amazed 8 at the mighty power of God *in him*.

SECT.

4 Sometimes, however, applied to thoſe who are of age to diſcern between good and evil.

5 For this very purpoſe was the Son of God manifeſted.

6 Or, ſtrengthen what is weak in my preſent exerciſe of truſt; comp. M. xiv. 31. The manner is natural and ſtrongly pathetic. He, though obliquely, intereſts the honour of Chriſt.

7 Hence, reaſonably conjectured, that, even before this, he had intervals of eaſe.

8 The more miſerable that the ſight of the evil was the more did they marvel.

Sect. 223. M. xvii. 18. &c.; M. ix. 28. &c.; L. xvii. 5. &c.

M. And when he was come *from among the multitude* into the houſe *of his reſidence there*, M. the diſciples came to Jeſus apart, M. and aſked [a] him M. why could not we *as effectually* have caſt him out *before you came?* And Jeſus ſaid unto them, becauſe of your 1 *ſtill remaining degrees of* unbelief; L. and the apoſtles ſaid unto the Lord [b], increaſe, *by thy unlimited power from the Father, the meaſures of* our [c] faith *now, and in all time coming.* And the Lord ſaid, M. verily I ſay unto you, if ye have *genuine* faith, *even though ſmall*, as a grain of 2 muſtard-ſeed, L. ye might ſay, *if it were* unto this ſycamine-tree, be thou plucked up by the root, and be thou planted in the ſea, and it ſhould *preſently* obey you; M. ye ſhall ſay, *in like manner*, unto this *neighbouring* mountain, remove hence to yonder place, and it ſhall remove; and, *to ſay all in a word*, nothing *which you owe to my doctrine, and the authority of your own high apoſtolical office*, ſhall be impoſſible unto you. Howbeit, *I muſt let you know that* this 3 kind *of cure* goeth not out *from any one*, but by *a peculiarly cloſe application to Almighty God* in [d] prayer 4, and *ſuitable degrees of* faſting.

Sect. 224. *Jeſus foretelleth his own Death*; M. xvii. 22. &c.; M. ix. 30. &c. L. ix. 43. &c.

M. And, *taking advantage of the amazement of the multitude* 1, they departed thence, and paſſed *from the foot of the mountain, by*

1 Or, your mixtures of diſtruſt in the the divine power, even after all your advantages.

2 A proverbial expreſſion, as is the next of a mountain, to denote difficult things; ſee M. xiii. 31.; 1 Cor. xiii. 2. So we now ſay *drop*. For the nature and truth of *faith*, comp. M. xi. 22. 23.; L. xvii. 5. 6. Miracles were a peculiar gift; 1 Cor. xii. 8. &c.

3 Certain diſeaſes were the immediate viſible effects of groſs and early crimes.

4 Both from a humble and fervent diſpoſition of mind; comp. L. ii. 37.; Acts x. 30.; xiv. 23.; 1 Cor. vii. 5. This expreſſion may poſſibly import, by great difficulty.

1 See L. ix. 43.

by private and unfrequented roads, through *the reſt of* Galilee, and would not, *for this ſmall ſpace*, that any man 2 ſhould [a] know *of* it. And while they *thus* abode, *travelling and converſing*, in Galilee, L. and every one wondered at all things which he did *before that*; M. he taught his diſciples *after a large and explicit manner*, and ſaid unto them 3 *again*, L. *with great ſolemnity*, let theſe ſayings *which follow* [b] ſink down into your ears, *for preparing and ſtrengthening your hearts*; for M. the 4 Son of Man, *inſtead of ſuch a temporal reign as you look for*, is *ſoon*, *by means of a traitor*, *to be* 5 delivered into the hands of *malicious cruel* men; and 6, *by divine permiſſion*, they ſhall kill him, *amidſt aggravated tortures of pain and ſhame*, and after that he is killed *outright* [c] he ſhall, *in ſpite of their utmoſt rage*, riſe *on* the third day *to life*. L. But *their prepoſſeſſions of a temporal kingdom were ſo ſtrong*, *that* they [d] underſtood not this *laſt plain* ſaying; and *the ſenſe of* it was *abſolutely* hid from them, *ſo* that they perceived it not; and, *from what he did explicitly teach of his dying*, they [e] feared, *as yet*, to aſk 7 him *farther* of that *dreadful* ſaying.

SECT. 225. *Jeſus pays Tribute*; M. xvii. 24. &c.

M. And, *ſoon after this*, when they were come to Capernaum, they that received tribute-money, *for the* 1 *uſe of the temple*, came to

2 He would not provoke the envy of his enemies to lay their ſnares for him, till the time appointed of his Father.

3 Being more able to bear, and yet to a great degree blinded by carnal hopes; comp. M. xvi. 21.; M. viii. 31.; L. ix. 22. They had a ſtrong propenſity to turn away their ears from them. Gr. Apply them now to theſe ſayings.

4 Comp. M. xvi. 21.; xvii. 22.

5 Comp. M. xvii. 12.; Eph. v. 2. What was certainly and quickly to be, is ſpoken of by Mark as already done; comp. J. xii. 31.; xvii. 4. 11. 24.; Eph. ii. 5. 6.; Heb. xii. 22.; Rev. xviii. 2. 4. Much depends upon this remark.

6 See J. iii. 16.; Acts. ii. 23.

7 Still they were under the power of ſtrong prejudice, from wrong ſentiments concerning the nature of the Meſſiah's kingdom; ſee M. xvii. 23.; Dan. vii. 14.

1 If, by order of the Romans or King Herod, the requirement, it is likely, would have been much more authoritative and peremptory.

to Peter, and ſaid, doth not your maſter 2, *whom you ſo much boaſt of*, pay *religious* tribute, *as well as others of us?* He ſaith, yes, *I certainly know it to be his practice.* And when he was come into the houſe, Jeſus prevented him *from declaring the demand which had been made*, ſaying, what thinkeſt thou, Simon, *to be proper in the caſe which follows?* Of whom do the kings of the earth take cuſtom, or tribute? Of their own children, or of 3 ſtrangers? Peter ſaith unto him, of ſtrangers *for certain.* Jeſus ſaith unto him, then are the children 4, *by virtue of deſcent*, free [a] *from ſuch obligation.* Notwithſtanding [b], leſt we ſhould 5 offend them, *by not giving to a pious uſe*, go thou *inſtantly* to the 6 ſea *at hand*, and caſt an hook, *with bait on it, thither*, and take up the fiſh that firſt cometh up *to thee from thence*, and when thou haſt opened his mouth, thou ſhalt find a 7 piece of money *there*; that take [c], and give *it* unto them *who officially collect*, for 8 me and thee.

CHAP.

tory. St Auguſtine ſays, Mark, who was a diſciple of Peter, omits this, becauſe it was honourable to that apoſtle; but he relates the hiſtory of his denial of Chriſt. And perhaps his maſter forbid him to inſert ſuch things as tended to aggrandize him.

2 It might be optional, in common.

3 Foreigners, or aliens; they who are not of their own family.

4 Much more in the caſe of Chriſt, for the uſe of the temple, who was the only begotten Son of God, and greater than the temple; M. xii. 6. Againſt Roman tribute, this argument would not hold. All prieſts, under the law, were accounted as children more immediate, nor was tribute in uſe from the greater to the leſs.

5 Enſnare, or ſcandaliſe.

6 Or lake of Geneſareth, upon which Capernaum ſtood.

7 In Greek, a Stater, or ſilver coin, equal in value to half an ounce, that is, two ſhillings and ſixpence Sterling. Probably created there, and more than was required by cuſtom or law. A reaſonable allowance to Peter alſo, for his trouble and loſs of time.

8 Being at this time of one family; M. iv. 13.

CHAP. XXVII.

SECT. 226. *Jesus reproves the ambition of his Apostles*; M. xviii. 1 &c.; M. ix. 33. &c.; L. ix. 46.

L. THEN, *after so miraculously providing the tribute money*, there arose [a], *an earnest* 1 reasoning among them, which of them, *in the expected grand reign of Prince Messiah*, should be greatest. And Jesus perceiving the *secret* thought of their *ambitious* heart, M. being *now* in the house *together*, asked them, what was it that ye *so eagerly* disputed [b] among yourselves by the way *hither*? But, *being ashamed of what did then go on*, they held their peace; for by the way, *as we have said*, they had disputed, *with a good deal of heat*, among themselves, who, *one day*, should, *under their chief*, be greatest. And he sat down *to teach*, and called *all* the twelve about him. M. At the same time came the disciples unto Jesus, saying, *with a little more courage*, who *of us dost thou intend* is *to be* the greatest in the kingdom of heaven 2, *which we have now the nigh prospect of being set up?* M. And he saith unto them, if any man desire [c] to be first *in station and office, from pride of pre-eminence*, the same shall be 3 last of all, and *in effect* servant of all. M. And Jesus, *the more deeply to impress his doctrine in their minds*, called for, M. and took M. a 4 little child *of the* [d] *family* unto him, *with marks of tender affection*, and set him in the midst of them, L. by him. M. And when he had taken him *up* in his *gracious* arms, he said unto them, M. verily I say unto you, [e] *in the most solemn manner*, except ye 5 be converted *from proud ambitious tempers*, and become

in

1 Comp. Phil. ii. 14.; 1 Tim. ii. 8.

2 Not only the late miracles, but discourse as to freedom from taxation, might lead the disciples to put this question. Likewise M. xvi. 28. Their minds and hearts were full of temporal grandeur, as long as he remained upon earth with them; see Acts i. 6.

3 Comp. M. x. 17. 43.; M. xx. 26.; L. xxii. 26. 27.

4 A common eastern method of instruction this, by symbolical actions; comp. J. xx. 22.; xxi. 19. Whether this child could walk or was carried, makes no material difference.

5 Or, change your minds, and become, &c.

in respect of mild lowly and unaspiring worldly dispositions, as little children, ye shall not *even* enter into the kingdom of heaven. Whosoever, therefore, shall *so conquer his zeal for temporal honours, as to* humble himself, *with candour and teachableness*, as this, 6 *or any such like*, little child, the same is *destined to be of the number of the* greatest in the *glorious* kingdom of *my Father who is in* heaven. And M. whosoever shall receive, *hospitably and beneficently, any* one [f] of such *little modest* children, in my *authorising* 7 name, receiveth me *in effect*; and whosoever shall *thus cordially* receive me, receiveth not me *only*, but him that [g] sent me. L. For he that, *in appearance*, is least among you all, *by his mild charitable condescensions*, the same shall be *eminently* great *in the end*.

SECT. 227. L. And 1 John, *with his fellow disciples, having another doubt* 2, answered and said, Master, we saw one casting out devils 3 in thy name, and [a] we forbad him *to do it any more*, because he followeth not *thee, in company* with us, *thine apostles, nor yet with the seventy whom thou didst send afterwards*. And Jesus said unto him, forbid [b] him not *to spread abroad and preach the gospel*, M. for there is no man that shall *be seen to* do a miracle in my name, that can *be so inconsistent as* lightly, *in the same breath, to* speak evil of me, *or, if he should, the thing itself will reprove him*; for [c] he 4 that is not against us, *either by word or deed*, is *to be understood as* on our part *inwardly*. For, whosoever shall give you, *who abide by my belief and obedience close, though it were but* a cup of cold water [d] to drink, in *regard to* my 5 name,

6 Comp. M. xviii. 5.; M. ix. 37. An exact and beautiful description of such a temper may be found Ps. cxxxi. 1. &c.

7 See M. x. 42. By degrees only could the spiritual nature of his kingdom be opened up.

1 The apostle; author of the Gospel, three Epistles, and the book of Revelation.

2 Hebrew manner, even when one began to speak; M. xi. 25.; xxii. 1.

3 After some such way, probably, as in Acts iii. 6.; xix. 13. The person here spoken of might neither be a firm believer, nor yet averse to true faith.

4 Proverbs are differently used; comp. M. xii. 30.; Prov. xxvi. 4. 5.

5 Or because ye are my disciples, and do what I command you.

or because ye belong to *the profession of* Christ, *and his religion*; verily I say unto you, he shall 6 not lose his *adequate* reward.

SECT. 228. *Concerning offence*; M. xviii. 6. &c.; M. ix. 42. &c.; L. xvii. 1. &c.

L. Then said he [a] unto the disciples, M. wo 1 unto the world *of mankind*, because of *such* offences *both given and yielded to*. L. It is impossible 2 but that [b], *for the trial and improvement of sincere virtue* 3, offences will come *of those who are weak and corrupt*, M. 4 but 5 wo to that man by whom the offence cometh.

SECT. 229. M. Whoso shall *deliberately do any thing to* 1 offend *even* one of these little ones [a], *by laying any stumbling-blocks in the way of their yet imperfect state of piety and virtue*, which, believe in me, it better were for him that a millstone were hanged about his neck, and he were drowned 2 *by the weight of it* in the depth of the sea.

SECT.

6 A familiar saying with Christ; M. x. 42.

1 Consider well; M. xviii. 8. 9. 10. An exclamation of grief like that of alas! rather than of threatening.

2 See L. xiii. 33. Partly from malice, and partly from human infirmity.

3 Or causing to stumble by a snare; M. xiii. 22. Even the general corrupt state of the world imposes no manner of necessity upon any one to give or take offence; comp. M. v. 19.; x. 42.

4 Or nevertheless.

5 Comp. M. xxvi. 24. Such divine permission does not in the least extenuate their guilt; but the contrary; see 1 Cor. xi. 19.; 2 Cor. ix. 5.; J. v. 44.; 1 Jo. v. 20.; L. xiv. 18.; Heb. ix. 23. Jude 3.

1 Ensnare, or occasion to fall.

2 Comp. Rev. xviii. 21. Drowning in this way was common among the Syrians and Greeks, says Eusebe. Their ruin dreadful and inevitable.

SECT. 230. Take *special* heed that ye 1 deſpiſe not, *on account of their weakneſs, ſo much as* one of theſe little ones, for [a] I ſay unto you, that in heaven their *guardian* 2 angels do always *ſo nearly* behold the face of my Father which is in 3 heaven, *as to have his ſure orders, either to protect them from, or to avenge their wrongs.* For, *beſides this,* the Son of Man [b] *himſelf* is come to ſave that which was loſt, *and will take care of them to the end.* How think ye *of the matter in hand, from what follows?* If a man have *a flock of* an hundred ſheep, and one of them be 4 gone aſtray *from the reſt,* doth he not leave, *in their paſture or fold,* the ninety and nine 5 *for a while,* and goeth into the mountains [c], and *carefully* ſeeketh that which is gone aſtray? And if ſo be that he find it, verily I ſay unto you, he rejoiceth more *fervently, in the preſent moment of his good fortune,* of that *ſingle* ſheep, than *in the ſafety* of the *whole* ninety and nine, which went not aſtray *from him.* Even ſo [d] it is not the will of your *affectionate* Father which is in heaven, that *ſo much as* one of theſe little ones ſhould periſh *from want of due care, but rather a great and truly divine ſatisfaction to convert and keep them ſtedfaſt.*

SECT. 231. M. But if M. *any perſon or thing ſuppoſed to be dear and uſeful, even as* thy hand, offend thee, *like ſtumbling-blocks, to turn aſide from religion and virtue,* cut it off, *ſince* it is better for thee to enter into life *everlaſting, thus* 1 maimed [a], than having,

1 Or leſt you be to any an occaſion of their periſhing or hurt.

2 See Gen. xxviii. 12.; xxxii. 1. 2.; 2 K. vi. 17.; Heb. i. 14.; Gen. xlviii. 16. One angel may be ſet over great multitudes of the human race; Dan. x. 13. 20.; 1 Th. iv. 16.; Jud. ix.; Tob. xii. 15.; Rev. i. 1.; viii. 2.; Ezek. i. 14.; L. i. 19. More of their nature and offices is not revealed than what is juſt ſufficient to encourage our ſtedfaſtneſs and holy joy. Certain it is, that the pooreſt and youngeſt have an intereſt in the privilege here mentioned, equal with any other.

3 Comp. M. xviii. 12. 13. with L. i. 19.

4 Comp. Jer. l. 6.

5 Comp. L. xv. 4. In every parable, ſome circumſtances are merely ornamental, and ſhould not be applied in the moral or reddition.

1 Or maimed with that view; for there can be no defects in heaven. This every day is ſubmitted to for ſaving life temporal; comp. M. xi. 5.; xxvi. 6. &c.

ving, *while you abide in a probation ſtate, what may be compared to* two *entire* hands, and, *with theſe*, to go into *the perdition of* hell, into the fire [b] that never ſhall be quenched, where 2 their *upbraiding conſciences, like a corroding* worm, dieth not, and the fire *of divine wrath* is not quenched. And, *the ſame way*, if thy *gangrened* foot [c] offend thee, cut it off, *ſeeing* it is better for thee to enter, *like one who had been* halt, into life *everlaſting*, than having *the uſe of* two feet, to be caſt *from theſe* into hell, into the fire that ſhall never be quenched, where their *upbraiding conſciences, like a corroding* worm, dieth not, and the fire *of divine wrath* is not quenched. M. And if thine [d] eye *itſelf* offend thee, pluck it out *from the ſocket, with thine own hands*, and caſt it from thee, *ſince ſtill* it si better for thee to enter into life *everlaſting*, with *the diſadvantage of having had* one eye, rather than, *after* having *had* two eyes, to be caſt into *the flames of* hell-fire, M. 3 where their *upbraiding conſciences, like a corroding* worm, dieth not, and the fire *of divine wrath* is not quenched. For every one ſhall be ſalted 4 with fire, *who give up with their conſcience for objects of this world*; and every *true* [e] ſacrifice ſhall be ſalted with 5 ſalt *preſervative*. Salt *of the pure Chriſtian doctrine* is good, but if, *by not attending to revealed principles*, the ſalt have loſt its ſaltneſs *in men*. wherewith will you *find any other, and more beneficial doctrine, to* ſeaſon it? Have ſalt in yourſelves [f], *by a cloſe and diligent ſtudy of the words of Chriſt*, and *ſo* have 6 peace one with [g] another.

SECT.

2 Taken from Iſ. lxvi. 24.; Deut. iv. 24.; comp. Heb. xi. 29. &c.; Eſ. xxxiv. 9 10.; Rev. xx. 10. The deſtruction of Jeruſalem was a figure of the univerſal one. The words ſeem to have been proverbial, for extreme miſery; Syr. vii. 19.; Judith xvi. 21.; comp. Eccluſ. vii. 17.

3 So frequent a repetition denotes the great weight of what is held forth; to be ſeparated from all happineſs, and overwhelmed with conſummate outward and inward miſeries, both *worm and fire*; eternal victims of divine juſtice.

4 See 2 Th. 1. 8.; M. 3. 10. 12. Some underſtand *fire and ſalt* both, to ſignify the evangelical ſaving doctrine. See L. xii. 49. This paſſage is a dark one. Say ſome, therefore, ſalted for the fire, or becoming a ſacrifice to God, by you the apoſtles and diſciples; comp. 2 Pet. iii. 7.; Iſ. xxxiv. 6.; Jer. xii. 3.; xlvi. 1. &c.; Ezek. xxxix. 19.

5 So are the pious preſerved by the word of Chriſt, as living ſacrifices; Rom. xii. 1.; comp. Lev. ii. 13. One kind of ſacrifices was burnt wholly; Lev. i. another ſalted.

6 Oppoſed to diſputings lately among the apoſtles; M. ix. 35.

SECT. 232. *Concerning brotherly reproof, and forgiveneſs;* M. xviii. 15. &c.; L. xvii. 3. &c.

L. Take heed to yourſelves, *in a matter of ſo great moment and delicacy, as to receiving juſt cauſe of offence too*; M. if thy *Chriſtian* brother, *by profeſſion*, ſhall treſpaſs againſt thee 1, *even ſo far as to put an occaſion of ſtumbling in thy way, whilſt thine integrity is retained, be mindful likewiſe to reſtore him, if poſſible*; go, and 2, *in the ſpirit of meekneſs*, tell him his [a] fault *plainly*, between thee and him alone. If he ſhall hear thee *with patience*, L. and if, *to all appearance*, he *ſincerely* repent, M. thou haſt [b] gained thy 3 brother *over to holineſs and happineſs at once*; *therefore*, L. forgive *and take* him *into habits of intimacy again*. And if he treſpaſs againſt thee 4 ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, *under a credible ſhow of truth*, I repent *of my aggravated miſconduct, and beſeech thee to be reconciled* 5, thou ſhalt forgive him *as a friend*. M. But if he will not hear *from* thee *thy moſt prudent counſels, with obedient regard*, then take [c] with thee one or two more, *of thy reputable intimates and his*, that in 6 the mouth of two or three witneſſes, every word *of thy report and wiſe love* may be 7 eſtabliſhed *to common conviction*. And if he ſhall *ſo far* neglect to hear them, *as to abide inſenſible, and*

Thus ſuch evils would be beſt purged out. Have the true ſpirit of the goſpel among yourſelves, and prove it by living in peace one with another; comp. Rom. xv. 16.; xii. 1.; 1 Pet. ii. 5.

1 A treſpaſs that may comprehend in it every other.

2 Gal. vi. 1.; comp. J. viii. 9. 46.; xvi. 8.; 1 Cor. xiv. 24.; Tit. i. 9.; Jam. ii. 9.

3 Comp. Lev. xix. 17.; Jam. v. 20.; 1 Pet. iii. 1.; 1 Cor. ix. 19. &c.; Prov. xxviii. 23.

4 Hebraiſm, for very often; Pſ. cxix. 164.

5 Comp. Deut. iv. 30. &c.; L. i. 17.; Acts ix. 35.; xi. 21.

6 Or, by.

7 Or have the wiſhed for effect of bringing the offender to genuine repentance. So many joint opinions may move, where the moſt judicious private dealing could not; ſee Deut. xvii. 11.; xix. 15. Next to proverbial, and therefore differently applied; J. xviii. 17.; 2 Cor. xiii. 1.

and unacknowledging, tell it *publickly* unto the [d] *whole* church 8 *of like profeſſing faith and diſcipline*; but if he *even* neglect to hear *from* the *judgment of a whole* church, let him [e] be *left to his ſinful obſtinacy, and ſo remain* unto thee as an *unprofeſſing* heathen man 9, and a publican *of the worſt Jewiſh kind with regard to familiarities of future friendſhip.*

SECT. 233. M. Verily I ſay unto you, whatſoever ye *my apoſtles with ſuch as join themſelves to you*, ſhall bind [a] on earth, *as unworthy to be forgiven*, ſhall be *the ſame way* bound in heaven; and, *on the other hand* 1, whatſoever ye ſhall looſe *as meet to be forgiven* on earth, ſhall be looſed in heaven. Again, *as a farther evidence*, I ſay unto you, *who may and ſhall hereafter be much diſperſed from one another*, that if *even* two of you ſhall agree *here* on earth as touching any thing 2 *relative to the preſent ſubject of forgiveneſs* that they ſhall aſk, it ſhall *certainly* be done unto them of my Father which is *glorioufly manifeſted* in heaven: For where two [b] or three are *cordially* gathered together, *believing* in *and truſting to the power and goodneſs which belongs to* my 3 name, there am I in the midſt of 4 them *for aſſiſting all their pious and charitable deſigns.*

SECT. 234. M. Then came Peter to him, *that he might be the more exactly taught*, and ſaid, Lord how oft ſhall my *Chriſtian* brother *be ſuffered* to ſin againſt me, and I *notwithſtanding be obliged to* forgive

8 Comp. 2 Cor. ii. 6.; 1 Tim. v. 20.; Acts xiv. 23.; xix. 32. 39.; 1 Cor. iv. 17.

9 Comp. M. ix. 10.; 5. 46. 47.; L. xv. 1.; M. xxi. 31. 32.; 1 Cor. v. 11. He meant to explain the manner in which a Chriſtian brother was to be avoided on ſuch occaſions, and adapted his language to Jewiſh cuſtoms and ideas.

1 See M. xvi. 19.

2 Comp. J. ix. 31.; 1 Jo. iii. 21. 22. &c. Much more if the offender and offended aſk together; comp. Jam. v. 16.; M. xxi. 21. 22.; M. xi. 23. 24.; J. xiv. 13. 14.; 1 Jo. v. 14. 15.

3 Comp. 1 Sam. xvii. 45.; Pſ. xx. 5. 8.; 1 Cor. v. 4.

4 This and gathering are both metaphorical; like M. xxviii. 20.; Rom. viii. 34.; Eph. i. 20.; Heb. i. 3.; J. xiv. 16. Or to promote my cauſe and intereſt.

1 Even ſo far as to receive him back again to his former place of intimacy and friendſhip. In a laxer ſenſe of forgiveneſs, which

I forgive him? * *Shall it be* till *the length of* 2 seven times? Jesus saith unto him, I say not unto thee until seven times *only* [b], but until seventy times seven. Therefore is the *constitution and final process of the* 3 kingdom of heaven, *in this particular*, likened unto a certain king which would take account of his servants [c], *how they had acquitted themselves in their different stations and trusts.* And when he had begun to reckon *with them*, one was brought unto him, which *through neglect and abuse of his high place*, owed him *the immense sum of* ten 4 thousand [d] talents. But, for as much as he had not to pay, *any thing near to that extent*, his 5 lord, *under the sanction of clear law*, commanded him to be sold *for a slave, by way of punishment for his carelessness and extravagance*, and his wife and children, and all that he had, and payment to be made, *so far as the amount of these would go.* The servant, therefore, *upon hearing this righteous judgment against him pronounced*, fell down, and *in the most suppliant manner*, worshipped [e] him, saying, Lord, have patience with me, *and suffer not the instant execution of so severe, however well deserved, a sentence*, and I will *yet endeavour, to the very utmost of my power*, to pay thee all. Then the lord of that *guilty* servant, *beholding his deep distress, and desirous to encourage his present good purpose of amendment*, was moved with compassion *for so deplorable a case*, and loosed him, *by an immediate order, from his bonds*, and forgave [f] him the *whole* debt 6, *upon his own terms.* But, *not long after this*, the same servant went out *from the indulgent sovereign's presence, among his customers in business*, and found one of his *own* fellow-servants, which

neither wishes nor seeks to be revenged, we are bound even when the offenders exhibit no evidences of amendment whatever; see M. v.; 44.; Rom. xii. 18. &c.

2 Very often, as in Ps. cxix. 164.; Pro. xxiv. 16.; alluding possibly to Gen. iv. 24. and to be understood of private offences; as to public crimes, see 1 Cor. v. throughout; 2 Th. iii. 14. 19.

3 Or gospel. That of Christ is begun from his advent and preaching.

4 Each containing 750 ounces of silver, or English crowns. Like this great sum is that of sins forgiven by Almighty God. Having received so much to occupy or trade with, even as Almighty God trusts some with talents of abilities, to the like extent, compared with others.

5 See Ex. xxi. 2.; 2 K. iv. 1.; Neh. v. 5.

6 That is, afforded him space to make out his engagements. The revocation of pardon, afterwards, was therefore most just.

which owed him *the trifle of* an hundred 7 pence, and, *without more than making an explicit and peremptory demand*, he, *quite pitileſs of ſimilar want to his own*, laid *violent* hands on him, and took him by the 8 throat, ſaying *to him again, with furious outrage*, pay me *this inſtant* that thou oweſt. And his fellow-ſervant, *in deadly fright*, fell down at his feet, and, *with great humility and earneſtneſs*, beſought [s] him, ſaying 9, have patience with me *but for a little*, and I will *moſt aſſuredly* pay thee all. And *being no leſs barbarouſly ſavage than he had ſhewed himſelf before careleſs and extravagant*, he would not [h] *regard the voice of his affliction*, but went *away with him in fierce wrath to the officers of law*, and *by their means*, caſt him into priſon [i] till he, *one way or other*, ſhould pay the *whole unabated* debt. So when his *other* fellow-ſervants ſaw what was done, *and how unimpreſſed he was with a generous maſter's example*, they were very ſorry *to live in one family or neighbourhood*, and came, *under juſt indignation* [k], and told unto their *compaſſionating* Lord 10, all that was *thus rigorouſly* done. Then his Lord, *to make ſure of ſuch an offence*, after that he had called him, *and found that there was truth in every article of accuſation*, ſaid unto him, *with a frown of righteous and ſore diſpleaſure*, O thou *inhuman* wicked ſervant, I *but ſome few days ago frankly* forgave thee all that *huge* debt *for a ſpace*, becauſe thou *earneſtly* deſiredſt me [l]; ſhouldſt not thou alſo, *upon recollecting ſuch late and great forbearance*, have had *ſome ſimilar* compaſſion on thy fellow-ſervant, even as I, *thine injured Lord*, had pity on thee? And his Lord was wroth *againſt the bowelleſs monſter*, and, *by redreſs of lawful authority*, delivered him to the *impriſoning* [m] tormentors, till *either* he ſhould pay all that was due 11 unto him, *or ſhould ſuffer from them the awards*

7 Each the eighth part of a ſilver ounce, or 7½. This denomination of coin was taken from the Latins after the Babyloniſh captivity.

8 So as nearly to ſtrangle him. Gr.

9 So had the greater debtor very lately done. This, it is probable, he both eaſily might, and would have done, the debt being ſmall.

10 And without exaggeration. Gr.

11 If not conſiderable, his confinement and wretchedneſs behoved to be laſting; ſee M v. 26.; M. v. 7.; 2 Pet. ii. 9.; Rev. xviii. 7.; M. vi. 12. As a king, he might exerciſe the right of a creditor and judge at once. State criminals in the Eaſt are often loaded with clogs, racked and ſcourged.

wards of ſevereſt juſtice. So likewiſe [n] ſhall my heavenly father do alſo unto you, if ye, from your hearts, forgive not every one his brother their treſpaſſes.

CHAP. XXVIII.

SECT. 235. *Jeſus goes up to the feaſt of Tabernacles;* M. xix. 1. &c.; M. x. 1. &c.; J. vii. 2. &c.

M. And it came to paſs, that when Jeſus had finiſhed [a] theſe ſayings, *for the illuſtration and enforcement of a humble, meek, and forgiving temper,* J. the *noted Jewiſh* feaſt of [b] tabernacles 1 was at hand. 2 His brethren *in Galilee,* therefore, *being hitherto ignorant and ſubject to worldly deſires* [c], ſaid unto him, depart hence *where but a few in compariſon can have acceſs unto you,* and [d] go into Judea, that [e] thy diſciples *there* alſo may ſee the *wonderful* works that thou doſt: For there is no man that doth any thing *miraculous* in ſecret *only,* and *yet* he himſelf ſeeketh to be known, *and ſpoken of* openly, *as a divine teacher*; if thou do theſe things *here by a proper authority,* ſhew thyſelf *in public character* to the *great men of the* 3 world. For neither did his brethren [f] *themſelves firmly* believe in him. 4 Then Jeſus ſaid unto them, *with mild wiſdom* [g], my *convenient* time *for ſuch manifeſtation* is not yet come, but your time *of attendance* is always ready. The world cannot *be diſpoſed to* hate you [h]; but me it hateth, becauſe, *from a zeal for truth and holineſs,* I teſtify of it that the works thereof are evil. Go ye up *ſpeedily* unto this *ſolemn Jewiſh* feaſt, for my *proper* time *of journeying thither* is not yet *fully* come. When he had ſaid theſe words unto them, he *left them, on purpoſe that he might*

1 To commemorate their dwelling in tents in the wilderneſs, and God's dwelling among them there, by a ſymbol of his ſpecial preſence; Lev. xxiii. 34; Deut. xvi. 13.

2 Or kinſmen. Some of them might be ſons of Joſeph by a former wife.

3 To the largeſt aſſemblies of all ranks, and from different countries, on ſolemn holy days; comp. J. xii. 19; xviii. 20.

4 He refuſes not that he was to go, but intimates the contrary.

go up alone, and abode *for ſome few days* ſtill in Galilee. But when his brethren were gone up, then he alſo M. departed from Galilee, *where moſt of his diſciples yet were, and where he was leſs obnoxious from the hatred and envy of his popular enemies*; J. and went up unto the feaſt, not openly, *amidſt crowds of thoſe who did admire him*, but [1] *for the ſake of avoiding offence* 5, *as it were in ſecret.*

SECT. 236. *He cleanſeth ten men that were lepers*; L. xvii. 11. &c.

L. And it came to paſs as he went *on his way* to Jeruſalem, that he paſſed 1 through the midſt of Samaria and Galilee. And *nearly* 2 as he entered into a certain *neighbouring* village, there met him, *by agreement*, ten men that were lepers, which ſtood 3, *as the law did ordain*, afar off; and, *while thus at ſome diſtance*, they 4 *jointly and earneſtly* lifted up their voices [a], and ſaid, Jeſus Maſter, *we beſeech thee to* have mercy on us: And when he ſaw them *ſo very miſerable*, he ſaid unto them 5, go *without delay*, ſhew 6 yourſelves unto *one of* the prieſts, *who have it in charge from Almighty God to declare people ſound or unſound.* And it came to paſs, that as they went *in the obedience of faith*, they were *miraculouſly* 7 cleanſed *by the power of his divine will.* And one of them

5 Hence his apoſtles may be ſuppoſed to have gone with him. He might have taken another road than the moſt public one to Jeruſalem, or have entered into it by night; and even there abide in ſome obſcure place. Divine worſhip was performed upon this occaſion about the city in tents.

1 See L. ix. 51.

2 Or was about to enter; for none were allowed to inhabit either town or ſuburbs; ſee Lev. xiii 45. &c.; Num. v. 2.; Lev. xiv. 2.

3 To prevent infection. They wore a ſign to be known by.

4 To move compaſſion the more. A proof too of their firm truſt. Such a group of diſeaſed mendicants was very affecting.

5 A plain indication that he granted their requeſt; an indirect humble way of pronouncing them well.

6 Hence the miracle muſt have been generally known. It was beſides a trial of their faith; comp. 2 K. v. 11. 19.; ſee M. viii. 24.

7 In ſo far they all had faith, even though he did not touch them.

them when he ſaw, *after legal trial*, that he, *even as the reſt under late and loathſome diſorder* was *thoroughly* healed, turned back *under the influence of an ardent gratitude*, and, with a loud voice, glorified God, *by praiſe, who in ſuch a lively image of his own all-perfect goodneſs, did perform thoſe mighty and beneficent works*; and, *having now full freedom to go into company, he* fell [b] down on his face at his feet, giving him *moſt affectionate* thanks *likewiſe, whom gracious heaven had made the effectual inſtrument of ſo high a favour*; and, *it ought to be remarked, that* he was a Samaritan. And Jeſus anſwering ſaid, were there not ten *lepers* cleanſed? But where are the *other* nine? There are not found 8 *of ſo great a number* that returned to give glory to God [c], ſave this *poor* 9 ſtranger. And he ſaid unto him, ariſe, *with confidence*, go thy way *thus religiouſly bleſſed*; thy faith hath made thee whole, *not only now, but in all time coming*.

SECT. 237. *He teaches in the Temple*; J. vii. 11. &c.

J. Then 1 *ſome of* the Jews ſought him *early* at the feaſt, *whether he had ever been in uſe to come*; and *wondering* ſaid 2, where is he? And there was, *in the mean time*, much *altercation and* 3 murmuring among the people concerning him; for [a] ſome ſaid, *with the utmoſt reaſon*, he is a good *pious* man; others *ſtrongly prejudiced* ſaid, nay *that is not the caſe*, but he *certainly* deceiveth the 4 *ignorant* people. Howbeit no man ſpake 5 openly of him *to his advantage*, for [b] fear 6 of the *leading* Jews. Now, about the midſt of the feaſt, Jeſus went up *publicly from where he had retired*

8 Or have appeared; comp. Rom. vii. 10.; Ph. ii. 8.

9 Or man of a ſtrange tribe, and ſecluded from the commonwealth of Iſrael; ſo the Samaritans are alſo ſpoken of by Joſephus; ſometimes called by the Jews Cutheans; ſee Eccluſ. l. 27.

1 Comp. ver. 25. whence they appear to have been chief leaders. Others of them might be curious from what they had formerly heard or ſeen; J. ii. 23.; v. 1.

2 His haters would not name him from contempt, and others perhaps durſt not; comp. ver 13.

3 Or muttering.

4 They might compare him to ſuch impoſtors, as in Acts v. 36. 37.

5 Or freely.

6 See J. xx. 19.

retired for a time into the temple, and [c] taught 7 *in presence of all his enemies*; and the Jews, *who heard him*, marvelled, saying, how knoweth this man letters, having 8 never learned [d] *the deep things of scripture from any of our noted doctors?* Jesus, *with much lenity*, answered them, and said, My 9 doctrine [e] is not *of* mine *own invention*, but *it is* his that sent me *under his own infallible spirit unto you*; *and to be assured of this* [f], if any man will *sincerely* do *what he knows to be* his will, he shall *likewise* know 10 of the doctrine *preached by me*, whether it be of God, or whether I speak of myself, *without any such permission. One thing in particular is obvious*, he that speaketh of himself, *under pretence of being inspired*, seeketh 11 his own glory, *and other immediate secular advantages* [g]; but he that, *on the contrary*, seeketh, *after a plain and uniform manner*, his glory that sent him, *both by words and actions*, the same is *to be held for a* true *prophet*, and no *fraud of* 12 unrighteousness is in him. *Think of this, and then reflect on your own conduct.* Did not Moses give you the law *from God's own hand*; and yet none 13 of you *almost* keepeth the law 14? Why go ye about to kill me, *who am to bring you a most important message, and thus to transgress one of his clearest moral statutes?* The people *in power, who felt their consciences hereby smitten*, answered and said *unto him angrily*, thou hast [h] a devil 15, *and art mad*; who *of us* goeth about to kill thee? Jesus [i] *mildly* answered, and said unto them, *upon their denial*, I have *lately* done one 16 *miraculous* work; and 17 ye all marvel 18, *at the time on which it was performed, so as to find fault,*

7 Publickly delivered his religious instructions.

8 Pharisaic pride would not admit that any other should be trusted.

9 He assumes nothing to himself. This same doctrine is Christ's, as he is the publisher of it; Rom. i. 16.; 2 Tim. ii. 8.

10 Or take cognisance of.

11 He uses the name of God only to impose; comp. M. vii. 15 &c.; 1 Tim. iv. 1 &c.; vi. 3. 4.; iii. 1. &c.; 2 Pet. ii. through. out. Likewise Jude.

12 He can be no impostor, the worst of all characters.

13 A majority, put for the whole, of the chiefs in particular; comp. Rom. iii. 10. &c.; Ps. xiv. 1. &c.; 1 Cor. i. 28. &c.

14 Such temper and conduct belies your boasted love to so great a lawgiver. Full proof of ver. 17.

15 See M xi. 18.; J. viii. 48. &c.

16 Alluding to J. v. 1. 16. 18. Here he mantains his innocence.

17 Even those of you who should go farther.

18 Or, with some degree of indignation; J. vii. 23.; Eccl. v. viii.; Eccluſ. xi. 21.

fault, instead of approving. But your own law and practice, at certain solemn religious duties, should have led you to judge more equitably. Moses therefore gave unto you *the law of* circumcision (not *indeed* because it is of him *originally* 19, but of the Father's *long before him* [k].) And ye, on the Sabbath-day, *without the least scruple*, circumcise a man-*child*. If, *then*, a man on the Sabbath-day receive circumcision, that the law of Moses, *in a matter merely positive*, should not be broken; are ye angry at me, because *that* I, *by a single word*, have made a man every whit whole *in his body and mind at once* 20, on the Sabbath-day? Judge ye [l] not *of me henceforth* according to *the outward* appearance *only* 21; but judge righteous judgment.

Sect. 238. J. Then said some of them of Jerusalem, *who knew the minds of their leaders*, is not this he whom they 1 seek *an opportunity* to kill? But lo! he speaketh 2 boldly *in the temple itself, and on one of our most solemn festivals;* and they *even* say nothing unto him *it would seem* by way of hindrance [a]: Do the rulers *at length* know indeed that this is the very Christ? Howbeit, *that can hardly be neither*, seeing 3 we know [b] whence he is; but, when Christ cometh, no man 4 knoweth whence he is. Then, *to take off the force of such circulated whispers*, cried Jesus in the temple, *with a louder voice than before*, as he taught, saying [c], ye both know 5 me, and ye know whence I am; and *yet* I am not come of myself *to teach*, but he that sent me is true 6 *in bearing witness* 7;

19 Or patriarchs; see Gen. xvii. 12. &c.; comp. Lev. xii. 3. &c.

20 An action not only innocent, but highly beneficial, and without labour; Gr. A man sound throughout.

21 Either condemn Moses, or absolve both. Judge as the cause deserves; comp. Lev. xix. 15.; 1 Sam. xvi. 7.; Jam. ii. 1. The face of a human body is most conspicuous, and under the eye.

1 Comp. ver. 12.

2 A plain evidence of the peculiar care of almighty God.

3 Of mean birth and connexions. Do they now confess in silence, what before they did deny?

4 Or shall know. Most false in itself; see Mic. v. 2.; M. ii. 5.; J. vii. 42.; M. xxii. 42. At least the Doctors should have known better.

5 Some would read, do you both know me, and whence I am? Others suppose it to be spoken ironically.

6 Yea truth itself, by way of excellence; Rom. iii. 4.; M. xix. 17.; Jude 25.; 1 Tim. vi. 15. 16. Most perfect, and deriving from none; Heb. vi. 18.; J. xvii. 3.; x. 34. 35.

witneſs 7; whom *indeed* ye know not [d]. But I know him *perfectly in his divine will and counſels* 8, for I am from him, and he hath ſent me 9 *to teach in his name*. Then they ſought 10 *the more* [e] to take him; but *ſtill, by an over-ruling divine impreſſion*, no man laid [f] hands on him, becauſe his 11 *appointed* hour *for ſuffering and death* was not yet come: And [g] many of the people *who came up from the country to the* 12 *feaſt at Jeruſalem*, believed on him, and ſaid, when Chriſt cometh will he do more *aſtoniſhing* 13 miracles than theſe which this man hath done, *both here and over the whole country?*

SECT. 239. J. The *ſuperſtitious* phariſees had heard that the people *in ſecret* murmured ſuch *favourable* things concerning him; and [a] the phariſees and the chief prieſts *had therefore* ſent officers *from their council-chamber* to take him *captive as an evil doer*. Then ſaid Jeſus unto them, *for their conviction*, yet a little while *longer* am I *to continue* with you 1, *notwithſtanding what is ſo criminally purpoſed*, and then I *ſhall* go unto him that ſent me *by a viſible glorious aſcent*; *even* ye *who are cauſeleſsly keen now to have me put to* [b] *death* 2 ſhall ſeek *once more to ſee* me, and ſhall not find me; and where 3 I am, thither ye 4 cannot *poſſibly* [c] *have power to* come. Then ſaid the *leading* Jews among themſelves, whether will he go, that we ſhall not find him? Will he go *privily from us* unto the diſperſed *Jews* 5 among the Gentiles [d], and teach the

7 Eaſily reconciled with; J. viii. 14. 19. They who came without being ſent were falſe Chriſts, or impoſtors.

8 Comp. J. iii. 13.; vi. 62.; x. 36. 37.

9 Comp. J. i. 15.; iii. 2.

10 Such a public repreſentation of their private mutual whiſpers, they could not endure.

11 Comp. M. x. 29. Or time.

12 See J. vii. 20. 25.

13 They might have heard of many, and might now have ſeen ſome.

1 By degrees he opens upon them how he ſhould die and riſe again.

2 Hebrew manner; Iſ. xli. 12.; Hoſ. ii. 7. This reaſoning againſt their covert deſign, could not but create wonder and awe; and the diſcovery of their thoughts ſeems to be a principle reaſon why they declared at their return, *that never man ſpake like this man.*

3 Or ſhall be; ſee ver. 33.

4 Still upon ſuppoſition that they continued impenitent.

5 See Jam. i. 1.; 1 Pet. i. 1. Heaven as yet was quite remote

the 6 Gentiles *alſo along with theſe* c ? What manner of ſaying is this that he *juſt now* ſaid, ye ſhall ſeek me, and ſhall not find me; and where I am, thither ye cannot come?

SECT. 240. J. In the laſt *ſeventh* 1 day, that great day of the feaſt, Jeſus ſtood *up to the view of all*, and 2 cried, *ſo as even the officers might hear*, ſaying, if any man thirſt 3 *for pure endleſs enjoyment, and the preparations for it*, let him come unto me, *firmly believing my divine miſſion and doctrine* a, and drink *to his entire ſatisfaction*. He that *truly* 4 believeth on me, *and follows my direction* 5, as the ſcripture hath *in effect* ſaid, out of his 6 belly ſhall flow *full and refreſhing* rivers of living 7 water. (But this ſpake he *peculiarly* of the *abundant and powerful gifts of the* 8 Spirit, which they that believe on him ſhould receive, *to be communicated*); for the Holy Ghoſt was not yet given 9 *in that extraordinary manner when the above was ſpoken*, becauſe that Jeſus was not yet glorified 10 *by means of his heavenly aſcenſion*.

SECT.

from their minds. May allude to the ten tribes of Iſrael, that never returned to Judea after the Babyloniſh captivity.

6 Or Greeks. The whole denominated from the better part of them; comp. J. xii. 20.; Acts ii. 9. Their conſciences and dread of better people, ſeem now to have overawed them.

1 This, with the firſt, were moſt ſolemnly obſerved; Lev. xxiii. 36.; Num. xxiv. 35.

2 Comp. M. xxiii. 2. More uſually teachers did ſit, when the congregation would admit thereof; M. v. 2.

3 Or be under heavy preſſures of any kind; ſee M. xi. 22. A figure probably taken from what was then tranſacting; comp. Iſ. lv. 1. &c.; xii. 3.; J. iv. 13.; 1 Cor. x. 4. He would give the multitude, who were about to depart, ſomething great to meditate upon.

4 Explains coming and drinking; ſee Iſ. xxviii. 16.; Rom. ix. 33.; 1 Pet. ii. 6.; Deut. xviii. 15, 19.

5 The ſenſe here, and not the words, may be referred to; comp. Joel ii. 28.; Acts ii. 17.; Iſ. xliv. 3.; Ezek. xxxvi. 25. &c. Iſ. lii. 15.; lviii. 1.

6 Hebraiſm, for heart and mind; Job. xv. 35.; xx. 20.

7 The moſt common, natural, and uſeful, drink; comp. Rev. xxi. 6.; xxii. 17. Equally well adapted to quench and cleanſe; ſee 1 Cor. vi. 11.; Tit. iii. 5.; Zech. xiii. 1.

8 The ſpirit, under the Old Teſtament, was given only by drops in compariſon. Whereas now there would be abundance of pure perennial ſtreams of ſpiritual grace and doctrine.

9 Comp. Deut. iv. 11.; M. xii. 40.

10 See Acts ii. 33.; iii. 13.; Heb. v. 5.; comp. Eph. iv. 7. &c.; J. xvi. 7.

SECT. 241. J. Many of the *common and leſs prejudiced* people, therefore, when they heard this *great* ſaying from him 1, *with ſo much freedom and undaunted boldneſs*, ſaid, of a truth this is the *expected* prophet [a]. Others ſaid, *yet more directly*, this is the 2 Chriſt. But, *in oppoſition to that*, ſome, *who were corrupted with phariſaic leaven*, ſaid, ſhall Chriſt, *when he appears*, come [b] out of 3 Galilee? Hath not the Scripture *expreſsly* ſaid, that Chriſt cometh 4 of the ſeed of David, and out of the town of Bethlehem, where David was 5 *brought up?* So there was a *warm* [c] diviſion among the people becauſe of him. And ſome of them would have 6 taken him *into cuſtody*, but no man [d], *for the time*, laid hands on him.

SECT. 242. Then came the officers *back* to the chief prieſts and phariſees, *now met in ſolemn council*; and they ſaid unto them [a], *with indignation*, why have ye not, *agreeable to order, ſeized upon and* brought him hither? The officers 1 *plainly and honeſtly* anſwered, never man ſpake *with a manner* like *unto* this man; *and how could we lay hold of him?* Then anſwered them the phariſees, *whoſe authority in council and malice was the greateſt*, 2 are ye alſo deceived [c] *by his artful addreſs? No wonder, then, that the giddy and illiterate mob ſhould* [d]. Have any of the *learned civil* rulers, *who are moſt capable*, or of the *ſtricter religious* phariſees

1 Comp. ver. 31. 32.
2 Or anointed Meſſiah.
3 So J. i. 46.
4 Or ſhall come. Circumſtances very material, and at this time generally known.
5 Comp. Iſ. xi. 1.; Mic. v. 2.
6 Seized him. Either thoſe mentioned ver. 30. or ver. 32. or ver. 41.

1 Here was verified Pſ. vii. 15.
2 See J. xii. 42.; ix. 22. Sublimity, it is well obſerved, is inſeparable from great minds and great ſubjects. Every natural expreſſion, either of the amiable qualities of the heart, or of its ſtronger emotions, cannot but affect and ſtrike us. And the higheſt truths, delivered with ſimplicity, and often with the bold ornaments of eaſtern metaphor, proverb, or parable, have a diverſified beauty, which the human mind is prone to acknowledge and admire. The great and uniform object of our heavenly teacher, was to communicate religious and moral inſtruction, and to ſanctify the heart; his ornaments are unſought, and ariſe out of the ſubject with the greateſt eaſe and majeſty. Dr Newcombe.

sees believed on him? But this 3 *herd of* people, who knoweth not the *true meaning of the* law, are [c] cursed. Nicodemus, *a hidden disciple till then*, saith unto them, *for the maintenance of good order, and to prevent new malicious designs*, (*even* he who came to Jesus by [f] night, being one of them *counsellors*), doth our *divine* law *authorise so to* judge *and condemn* 4 any man, before it hear him *plead his defences*, and know, *from credible witnesses*, what he doth? They answered and said unto him *vehemently, by one of their number, the rest consenting* [g], art thou also of 5 Galilee? Search *with more diligence*, and look *well to it*, for out of Galilee ariseth no prophet. And, *thus disconcerted* [h], every man *of the council* went *away* into his own house.

Sect. 243. *A woman taken in Adultery, is brought to Jesus*; J. viii. 1. &c.

J. Jesus went 1, *after the council had broken up*, unto the [a] Mount 2 of Olives, *which lay nigh to the city, for meditation and prayer*; and, *being full of his public work*, early [b] in the morning he came again into the temple, and all the people *who met there for worship* came unto him; and he sat down, *as was common*, and taught them *boldly*. And, *while thus employed*, the scribes and pharisees, *whose malice he did on the day before so remarkably frustrate*, brought, *with a like cruel design*, unto him a woman 3 taken in *the gross crime of* 4 adultery; and when they had set her

K k

3 Multitude, or rabble.
4 See Deut i. 16.; xvii. 5.; xix. 15. &c. Soft, and yet severe.
5 A term of reproach, and meekly born.

1 See J. vii. 53.
2 No doubt for retirement and prayer; as in L. xxi. 37.; xxii. 39. Made famous by this and the ascent, Acts i. 12.
3 The man might have made his escape, as in the case of Susanna and the Elders; ch. xiii. 39. 40. All that Christ's enemies wanted was an occasion to ensnare.
4 It was criminally bold in some ancient transcribers to leave out this history, and most justly complained of. Jesus discovers an admirable wisdom upon this occasion, by saving the woman, maintaining the authority of law, confounding his enemies, and teaching every one to look for justification by grace through faith only.

her in the midſ *of his hearers*, they ſaid unto him, *under a decent form of reſpect*, Maſter, this woman was taken in adultery, in the very 5 act. Now Moſes in the law commanded us, that ſuch ſhould be 6 ſtoned *to death*; but what ſayeſt thou *to ſo enormous a caſe? Does this ſtatute approve itſelf to thy judgment, or otherwiſe?* This [c] they ſaid, tempting 7 him, that, *which way ſoever he might determine*, they might have *wherewith* to accuſe him 8 *to the people*. But Jeſus 9 ſtooped down, and with his finger wrote *ſomething* 10 on the ground [d], as though he had heard them not. So when they continued aſking him, *as now enſnared beyond the power of relief*, he lifted up himſelf, and ſaid unto them [e], he that is without 11 ſin among you 12, *of like capital nature, and whoſe zeal, owing to ſuch innocence may be juſtly commended*, let him firſt caſt a ſtone at her. And again 13, *to ſave their confuſion, and to encourage their departure*, he ſtooped down and wrote on the ground. And they, *juſt as Chriſt did deſign*, which heard it, being 14 convicted by their own conſciences *of certain aggravated guilt*, went out [f] one by one, beginning

5 Or theft. So every thing is properly ſtiled that is injurious to others. Herſelf could not refuſe; and to give ſentence was all that remained.

6 Simply put to death; Lev. xx. 10.; Deut. xxii. 22. This manner might have been long in uſe: Perhaps the woman was only eſpouſed.

7 That, on the one hand, if he did condemn her to die, they might accuſe him of cruelty and rebellion; J. xviii. 31.; and if not, of violating the law of Moſes; ſee J. vi. 6. Having ſet the people in an uproar, they might hope to get Chriſt alſo by this means in their power.

8 See M. xii. 14.

9 Not more difficult to conceive, than J. ii. 15.; ix. 6.; xx. 22. The moſt proper method imagineable, to evade ambiguity.

10 It is needleſs to ſay what, though any could. This prepared well, for his ſtooping a ſecond time. Both times he might diſtinctly hint what they found to be alarming.

11 Or cannot ſin. Equal to a prohibition; conſider Gal. vi. 1.

12 He ſeems to permit what yet he does not enjoin; ſee Deut. xvii. 7.; Acts vii. 58.

13 Perhaps if he had looked full upon them, they might have choſen to keep their ground for a while.

14 See Rom. ii. 1. The Jews at this time were enormouſly wicked; Joſephus. A ſecret power of Chriſt did accompany his word; here again was fulfilled Pſ. vii. 14.

ginning at the eldeſt, *who felt the energy of the blow moſt*, even unto the 15 laſt *of her accuſers*. And Jeſus was left alone and the woman ſtanding, *with g e t fear*, in the midſt. When Jeſus had lift up himſelf, and ſaw none but the woman, he *mildy* ſaid unto her, woman, where are thoſe thine accuſers *gone?* Hath 16 no man *out of the whole* condemned thee *to ſuffer?* She ſaid, no man, Lord. And Jeſus ſaid unto her [g], neither do I *at preſent judicially* condemn thee; go *from this unhurt*, and ſin no more *hereafter*.

SECT. 244. *Jeſus preaches again in the Temple*; J. viii. 12. &c.

J. Then, *after the above interruption was over* 1, ſpake Jeſus again unto them *who attended*, ſaying, *and illuſtrating his idea more largely* [a], I am the *true* 2 light of the world 3; he that [b] followeth 4 me, *by faith, obedience, and imitation*, ſhall not walk in darkneſs *of trouble and error* 5, but ſhall have the light [c] of *direction in that way which leadeth to eternal* life. *Some of* the phariſees,

15 Comp. ver. 2. 12.

16 Our Lord's foreknowledge vindicates the wiſdom of putting the matter upon this iſſue.

1 The people departed not with the woman's accuſers.

2 Or true expected Meſſiah; comp. J. vi. 35.; i. 29.; x 7. 11.; xv. 1. Such ſummaries common in the goſpel hiſtory. As yet his character was beſt ſet off in ſimilitudes, as things or events gave occaſion to them. In private, he was ſometimes more explicit; ſee J iv 26.; ix. 37. Likewiſe in public, when certain peculiar circumſtances did require it; as J. x. 24 25.; M. xxvi. 24.; xxvii. 11.; J. xviii. 37. The title of Meſſiah, though ſpiritual, might eaſily have been abuſed by his enemies. *Light*; from the late riſing ſun probably.

3 And not of one region only; comp. J. i. 9.; L. ii. 32.; Iſ. xlix. 6.; M v. 14.; Iſ. xlii 6.; Mal. iv. 2.

4 Comp. J vii. 37.

5 See for the origin of all; 1 Jo i. 5.; Jam. i. 17.; Ph. ii. 15. By his goſpel, he revealed to men the perfect knowledge of God, and of their duty, with proper encouragement; which was a *Light* ſufficient to guide them to eternal life.

phariſees, therefore 6, *by this time returning*, ſaid unto him, thou, *in ſo aſſerting*, beareſt record of thy ſelf [d], *on which account* thy record *alone* is not *to be admitted as* true 7. Jeſus anſwered and ſaid unto them, though I *indeed* bear record of myſelf, yet my [e] record is *perfectly* true, for I know whence I came *as an authoriſed meſſenger*, and whither I *ſhall, when my office upon earth is diſcharged*, go; but ye [f], *after all that has been both ſaid and done, from blinding prejudice*, cannot tell whence I come, and whither I go. *And the chief cauſe of your guilt is, that* ye 8 judge after the *appearance of my bodily* fleſh *only* [g]. I judge 9 no man *in that manner*. And yet if 10 *even now* I *were to* judge, my judgment is *certainly* true; for I am not alone *in this, or in any thing elſe*; but I and the Father that ſent me *are in teſtimony cloſe conjoined*. It is alſo 11 written in your *own ſacred* law, that the teſtimony of two men is true, *and to be depended upon as credible* 12, *how much more then the teſtimony of God thus united to mine* [h]? I am one 13 that bear witneſs of myſelf, *by an unblameable innocence as well as verbally*, and the Father that ſent me beareth witneſs of me 14, *by manifold undeniable miraculous works*. Then ſaid they unto him [i] *with paſſion* 15, where is *this* thy Father? Jeſus anſwered, ye neither know me, *though it has been fairly put into your power*, nor my Father *of courſe*; if ye had known me, *as well ye might*, ye ſhould, *long ere now*, have known 16, *from his undoubted words and works in me*, my Father alſo. Theſe words ſpake Jeſus, *with*

6 Comp. ver. 9. To them ſome new might be added.

7 Or valid; J. v. 31.

8 Or your hearts are carnally affected by ambition, avarice, &c.

9 Or, though there be many juſt cauſes for condemning and puniſhing, do not as yet take this courſe with you; comp. J. iii. 17.; xii. 47. For ſuch uſe of the word; ſee J. iii. 18.; xvi. 11.; Rom ii. 1.; 1 Cor. xi. 31. It ſhall be otherwiſe hereafter.

10 Or though.

11 An argument moſt fitly uſed with ſcribes and phariſees, who gloried both in the law and their knowledge of it; ſee Deut. xvii. 6.; xix. 15.; comp. M. xviii. 16; 2 Cor. xiii. 1.

12 The Father's teſtimony alone was in place of a thouſand.

13 Still keeping the former ſimilitude.

14 Comp. J. v. 36.

15 Inſulting probably the lowneſs of his ſuppoſed one; or elſe affecting to be ignorant of what he really meant; to extort a larger explication from him to carp at, as in J. v. 18.; x. 31. 33.

16 See J. xiv. 7.

with great freedom, in the 17 *wide court of the* treaſury [k], as he taught in the temple, and no man, *even of ſo great a multitude*, laid hands on him [l], for his *laſt ſuffering* hour 18 was not yet come.

SECT. 245. J. Then, *after a ſhort pauſe*, ſaid Jeſus 1 again unto them, I go my way *ſpeedily to ſuffering and death, as you incline*, and ye ſhall ſeek me 2 *in vain*, and 3 ſhall die, *by a ſingular ſtroke of divine vengeance*, in your 4 ſins; whither I go *after death* ye cannot come, *either to moleſt me, or to ſecure yourſelves*. Then ſaid the Jews, *with contempt among themſelves*, will he 5 kill himſelf, *to avoid what we are now ſuppoſed to meditate for him?* becauſe he ſaith, whither I go ye cannot come. And he, *knowing their* [a] *thoughts*, ſaid unto them, *with a juſt and becoming ſeverity*, ye are 6 *of them who are* from beneath, I am from above; ye are of this world [b] *in diſpoſition*, I am not of this 7 world *only*. I ſaid, therefore, unto you, that ye ſhall die 8 in your ſins *of blood guiltineſs, and obſtinate unbelief*; for if, *from theſe baſe and ſecular conſiderations* [c], ye believe not that I am he 9 *whom the Father hath ſent to be the ſaviour of mankind*, ye ſhall die *irremediably* in your ſins.

SECT.

17 Comp. M. xii. 41.
18 Or Time.

1 As in J. vii. 33.
2 Or, one in the character of Meſſiah, to ſave you temporally.
3 Chriſt crucified, would prove unto the greater part of them an hardening and inſuperable obſtacle; 1 Cor. i. 23; comp. Eſ. lii. 13.
4 Of blood-guiltineſs, and obſtinate unbelief; ſee ver. 12.
5 Some, will he throw himſelf into exile; perhaps in ſcorn.
6 Comp. J. iii. 31. Becauſe the numbers of ſuch are great; therefore is the world uſed to ſignify the people in it; 1 Cor. v. 10.; 2 Cor. vi. 17.
7 See 1 Jo. ii. 15. &c.; comp. J. iii. 3 6. 31.; Col. iii. 1. 2. Chriſt's precepts, inſtructions, and views, were all heavenly.
8 Comp. J. v. 44.
9 See J. viii. 12. In the near view of death, our divine Lord is more explicit; comp. 1 Tim. vi. 13.; J. viii. 58.; xiii. 19.; M xiii. 6.; Acts xiii. 25.

SECT. 246. J. Then, *becauſe his words were not fully underſtood* 1, ſaid they unto him, who art thou 2? And Jeſus, *whom no art could entrap*, ſaith unto them [a], even the ſame that I ſaid unto you from the 3 beginning. I have many things *farther* to ſay, and to judge of you [b], *if this were the ſeaſon for it.* But, *waving theſe for the preſent, it is enough to ſay*, he that ſent me is true, and I ſpeak to the world [c], *with well authenticated evidence*, thoſe things which I have heard of him. They underſtood not that he ſpake to them of the Father *Almighty* 4. Then ſaid Jeſus unto them, *yet more directly*, when ye, *by crucifixion, do* lift 5 up the [d] Son of Man, then ſhall ye 6 *in greater numbers* know that I am he *whom I have uniformly profeſſed* 7, and that I do nothing of myſelf; but as my Father [e] hath taught me, I ſpeak theſe things. And, *this alſo ſhall ye know*, he that ſent me 8 is *ever graciouſly preſent* with me [f]; the Father hath not left me alone *to the power of inveterate enemies*, for I *ſpeak and* do always thoſe things that pleaſe him.

SECT. 247. J. And as he ſpake theſe 1 words, many believed on [a] him *as Meſſiah.* Then ſaid Jeſus unto thoſe Jews who believed on him [b], *but who, as yet, did not* 2 *confeſs their faith*, if ye [c] continue in *a ſtedfaſt regard to the doctrines and rules of* my word, then are ye *made manifeſt to be* my diſciples indeed; and ye

1 Hoping thereby to entrap him into a direct avowal of his kingſhip.
2 Comp Eſ. liii. 13.
3 See ver. 12.
4 Ver. 26.
5 The event would fully explain this; J. iii. 14.; xii. 32. *Liſting up*, from what follows, ſeems to include both his reſurrection and aſcenſion with his death; ſee L. xxiii. 47. 48.; Acts ii. 41.; iv. 4.
6 As for the reſt, what they might have known, they are ſaid to know.
7 Referring to the prodigies attending his death; and what followed.
8 See J. xvi. 30.; M. xxviii. 20.; i. 23.; Acts vii 9.

1 The greater part being under the influence of prieſts and phariſees remained in unbelief
2 Comp J. vi. 66. A fit caution againſt the influence of their unbelieving neighbours.

ye ſhall, *yet more fully and certainly* 3, know the truth [d] *of my goſpel*, and the truth ſhall make you 4 free. They 5 *of his audience who did not believe*, anſwered him [e] *diſdainfully*, we be of Abraham's ſeed 6, and were 7 never in bondage to any man, how ſayeſt thou *then*, ye ſhall be made free? Jeſus, *underſtanding ſpiritually what they underſtood carnally*, anſwered them, verily verily I ſay unto you, whoſoever, *knowingly and habitually*, committeth ſin is the 8 ſervant of [f] ſin. And the ſervant abideth not *of right* 9 in the houſe for [g] ever; but the *moſt dear and only-begotten* Son *of God* [h] abideth ever. And if the Son, therefore, ſhall make you free *from error and ſin*, ye ſhall be free 10 indeed. I know that ye are Abraham's ſeed, *according to the fleſh*, but *in vain do ye make your boaſt of this, while ye not only deride, but* ſeek [i] to kill me, becauſe my 11 word hath no place in you. *Nor is this my word what you ought to reject, for* I ſpeak that which I have 12 ſeen with my Father; and ye, *by wiſhing and deſigning to have me put to death*, do that which ye have ſeen 13 with your father *indeed*.

SECT.

3 Comp. J. ii. 11.; xii. 21. The doctrine of Truth, or of Chriſt; J i. 9; xv. 1.

4 An ineſtimable good; but, at this time, ill underſtood; ver. 33

5 See ver. 37. 40. 45. &c.

6 Iſſue, or poſterity.

7 A groſs falſehood, or miſtake; as their condition in Egypt, Babylon, and now under the Romans, did prove Perhaps, as uſual, they meant to provoke from him, by diſproving their aſſertion, what would offend.

8 Or ſlave.

9 See ver. 36.; comp. Gen. xxi. 10.; Gal. iv. 30. Similitudes and parables are not underſtood to agree in every particular. The caſting out of Iſhmael beautifully illuſtrates this.

10 That is, truly and fully.

11 This proof alone did ſuperſede the neceſſity of every other; comp. M xv. 17. &c; xix 11.; Wiſd. vii. 23. A mild manner of intimating their averſion to it.

12 Comp 2 Tim. ii. 26. Leading fitly to what is yet more ſevere; ver 44.; J. v. 19 30.; ſee likewiſe J. vi. 46.

13 Or learned from; ſee ver. 40.; J. iii. 32.

SECT. 248. J. They anſwered and ſaid unto him *again, with more warmth than ever*, Abraham 1 *the friend of God* is our father. Jeſus ſaith unto them, if ye were Abraham's *genuine ſpiritual* children, ye would do the [a] works of Abraham. But now ye ſeek *and contrive* to kill me, a 2 man, *not only innocent, but* that hath told you the truth which I have heard of God; this did not Abraham, *whoſe chief honour conſiſted in his obedience to the divine will.* Ye do the deeds of your father 3 *from beneath.* Then ſaid they, *in the heat of diſpleaſure*, unto him, we be 4 not born of fornication 5, we have one [b] *great common* Father, even God. Jeſus ſaid unto them, if God were *indeed* your Father [c] ye would love me, for I proceeded 6 forth and came from God *as his meſſenger*: Neither came I of 7 myſelf *without being called* [d], but he ſent me. Why do ye not *yet* underſtand my [e] ſpeech? Even 8 becauſe ye cannot, *under the power of ſo great prejudice, patiently* hear my word. Ye are *then* 9. *in plain terms* [f], of your father the devil, *as to principle and conduct*, and the *criminal* luſts, *inſpired by him*, ye will *perſiſt to* do *without reſtraint, and while ye have any power*; he was a murderer from the beginning *of his apoſtacy*, and abode 10 not in the truth, becauſe there is no [g] *place for* truth in him. When he ſpeaketh a lye, he ſpeaketh of his own *moſt pleaſurable things*, for he is a liar, and the 11 father of it. And becauſe I tell you the truth

in

1 Still they hoped to extort from Chriſt what would tend to inflame the people.

2 See ver. 37. A murder dreadfully aggravated, and only ſuited to the utmoſt ſtage of perverſion.

3 See ver. 44. This concluſion as yet is, by a generality of expreſſion, left to themſelves; on purpoſe to ſoften and amend.

4 They now diſdained to aſk him a direct queſtion; but obliquely dared, as it were, to ſpeak on.

5 See Ex iv. 22.

6 As in J. xvi. 27.; viii. 47.; 1 Cor. viii. 6.; Rom. xi. 36.; comp. J. xviii. 37.; Gal. iv. 4.

7 See Jer. xxiii. 21.

8 Comp. J. iii. 19. &c.; vi. 60.

9 Throughout the whole, prudence and lenity are moſt conſpicuous; comp. Gen. iv. 20. 21. 22.; Deut. xviii. 15.; J. xi. 48.

10 According to ſome, in his originally righteous ſtate; ſee Jude 6.; comp. J. iii. 21.; Rom. ii. 8.; 1 Cor. v. 8.; xiii. 6.; 3 Jo. iii. 4.; 1 Jo. iii. 8.; or more ſimply oppoſed to lying; Gen. iii. 5.

11 Author, fountain, propagator of error; falſe religion, vain hopes, calumnies, ſlanders, &c.

in plain terms, therefore, ye believe me not [h], *but meditate againſt me the moſt cruel miſchiefs* [i]. Which of you 12 convinceth me, *upon any ſufficient evidence,* of ſin? And if I ſay the truth, *without any mixture of falſehood* [k], why do ye not believe me? He that is *a child* of God [l], *by doing thoſe things that pleaſe him,* heareth *chearfully and with ready aſſent* God's words; ye therefore hear them not *as ye ought,* becauſe ye are not of God.

SECT. 249. J. Then, *their malicious wrath ſtill increaſing* [z], anſwered the Jews, and ſaid unto him, ſay we not well 1 that thou, *who ſpeakeſt in ſuch language of the people of Iſrael,* art a 2 Samaritan, and haſt a 3 devil? Jeſus anſwered *meekly* [b], I have not a devil *in truth*; but I *do* honour my [c] Father, *by undeniable beneficent works and words* [d], and ye, *by opprobrious reflexions,* do diſhonour me. And, *having thus ſaid, he added* [e], I ſpeak not mine own glory 4 *alone, and for its own ſake,* there is one *ſovereign* 5 *Almighty God* that ſeeketh 6 and judgeth [f], *whom it much concerns you to be well with.* 7 Verily verily I ſay unto you, if a man *ſo receive as to* keep my 8 ſaying, he ſhall never ſee 9 *the* [g] *evil of* death: *whereas, if he remains* 10 *impenitent and unbelieving, he muſt periſh for ever.* Then ſaid the *unſoftened* Jews unto him, now we *certainly* [h] know that thou haſt a devil. Abraham *the friend of God* is dead, and all the *moſt eminent ſucceeding*

 prophets,

12 What ſigns of impoſition dare you to charge me with? comp. M. vii. 15. &c.

1 Rightly or fairly.

2 A term of ſevere reproach, in which they believed not themſelves, but gratified their rage; ſee J. vii. 20. This ſounded them, as now heretic, ſchiſmatic, apoſtate, does with us; comp. M. ix. 34.; vii. 24.

3 Or art mad, by the poſſeſſion of one, and leaguing with them all.

4 See J. xvii. 18.

5 Comp. B v. 5. 6.

6 So abrupt an end of expoſtulating was ſignally wiſe and gracious; both fitted to affect.

7 Lay aſide railing, and be all attention to what I have now to offer.

8 Or obey my commands.

9 See J. v. 21.; xi. 26.; 2 Tim. i. 10.; Heb. ii. 14.; Eph. ii. 6.

10 Comp. J. iii.

prophets, and *yet* thou *preſumptuouſly* ſayeſt, if a man keep my ſaying, he ſhall never taſte of death. Art thou *in thy ſelf, or canſt thou make any of thy diſciples* greater than our father Abraham, which is *long ſince* dead? And the *moſt illuſtrious* prophets, *who* are *alſo* dead? Whom 11, *in the heighth of thine arrogance*, makeſt thou thyſelf? Jeſus anſwered, if I honour myſelf *above what is juſt* [i], my honour is nothing *worth, but vain and prejudicial*; it is my Father that honoureth me 12, *by his ſpirit without meaſure*, of whom, *as a nation*, ye *do truly* ſay that he is your God; yet, *with all your advantages*, ye have not 13 known him [k] *as ye ought to have done*, but I *well* know him, and if I ſhould ſay, *even by an undue ſilence*, I know him 14 not, I ſhall be a liar like unto you; but, *to avoid every ſuch ground of offence, be aſſured again*, that I know 15 him, and keep his 16 ſaying *to the utmoſt extent*. Even your *great* father Abraham, *whom you profeſs to admire, without imitating* 17, rejoiced *with tranſport* to ſee my *then diſtant* [l] day, and he ſaw it *in ſpirit* 18 and was 19 glad. Then, *groſsly perverting what was ſpoken*, ſaid the Jews unto him, thou art not yet fifty 20 years old, and haſt thou 21 ſeen [m] Abraham, *who lived ſo many ages before this?* Jeſus ſaid unto them, verily verily I ſay unto you, *that long* before Abraham was *born*, I am 22 *his appointed ſuperior*. Then [n], *being beat out of all argument*,

11 Comp. J. v. 18.; x. 32.

21 See note 9.

13 The cauſe here uſed for the effect; thus mildly is the Jewiſh charge, in ver. 52. retorted againſt themſelves.

14 This were to keep back the truth, which was given me to make manifeſt; ſee M. v. 15; M. iv. 21.; M. xxv. 15.; L. xix. 12.

15 Jam. iii. 13.

16 The very reverſe of ver. 46.

17 Comp. Gen. xii. 7; L. x. 24.; Heb. xi. 10. 13.

18 See M. xiii. 17.

19 Comp. 1 Sam. ix. 9. 11. 18. 18.; 1 Chr. xxiii. 29.

20 Keeping within bounds much.

21 No ſuch thing was declared.

22 The Meſſiah, light of the world; ſee M. xiii. 6.; L. xxi. 8.; M. xxiv. 5.; J. iv. 26.; comp. Gen. xvii. 5.; Rom. iv. 11.; Gal. iii. 7. 29. An anſwer truly ſuited to the kingdom of Chriſt; comp. J. xii. 23. 35.; xiv. 23.; L. xiii. 23. 24.; J. vii. 20. 21.; 1 Pet. i. 20.; J. xvii 5.; Rev. xiii. 8.

Or, am he; as in ver. 24. 28.; comp. M. xi. 3.

ment, took they up *ſuch* ſtones *as could be found*, to caſt at him; but Jeſus hid himſelf *from their view*, and went out of the temple *unhurt*, going through the midſt of them *divinely protected*, and ſo paſſed by.

CHAP. XXIX.

SECT. 250. *Jeſus reſtoreth a blind man to ſight*; J. ix. 1. &c.

J. AND as Jeſus [1] paſſed by, he ſaw a *poor* man which *he knew* was *alſo* blind from [2] his [a] birth. And his diſciples, *obſerving that he looked piteouſly upon the miſerable object*, aſked him, ſaying [3], Maſter, who *was it that* did ſin, *with peculiar aggravations*, this [b] man or his parents, that he was *thus* born blind? Jeſus anſwered, neither hath this man *ſo* ſinned *as to deſerve this great evil*, nor *yet* his parents [c], but *ſo it has been ordered*, that the *gracious* works of God ſhould be made *remarkably* manifeſt in him. Therefore I muſt work [d] the *miraculous* works of him that ſent me, *and conformed to his order*, while it is [4] day; the night *of death* cometh [5], when no man can [e] work, *were he ever ſo willing*. As long as I am in *the way of free and open converſe with* the world, I am the [6] light of the [f] world. *Now* when he

1 Either unto, or from the temple.

2 A deplorable caſe, and clear evidence how great the miracle of his cure was.

3 Puniſhment prior to tranſgreſſion, is an unjuſt, and therefore unſupportable caſe. The tranſmigration of ſouls from one body to another, prevailed through the Eaſt. Queſtions of mere curioſity Chriſt did fitly wave, to fix on ſomething more uſeful; comp. Wiſd. viii. 9 10.; M. xiv. 2.; xvi. 14.

4 Or opportunity is given me for them. A ſimilitude from labouring men.

5 Or is juſt at hand; comp. J. xii. 35. 36.

6 A prudent indirect phraſe as yet for his being the Meſſiah; comp. J. i. 9.; viii. 12. There probably was an alluſion to the ſubſequent miraculous caſe; ſee Eſ. xxxv. 5. Still he is ſo by his doctrines, precepts, and example.

he had thus ſpoken, he ſpat on the ground and made 7 clay of the ſpittle, and he 8 anointed the eyes of the blind man [g] with the clay, and, *for trial of his patient's obedience*, ſaid unto him, go waſh in the 9 pool of Siloam, (which is by interpretation, 10 Sent, *as a gift of God from the earth*). He went his [h] way, *therefore, in full confidence of obtaining what he wiſhed*, and came 11 *home* ſeeing *all at once*. The neighbours, therefore, and they which before had ſeen *and known* him, that *till then* he *ever* was blind, ſaid *one to another, in a ſort of doubting ſurpriſe*, 12 is not this he that ſat *at the temple porch* [i], and begged *of thoſe who went in and out from thence?* Some ſaid, this is he *for certain*; others ſaid, he is *moſt* like 14 him; but he *overhearing them*, ſaid, I am he 15 *indeed*. Therefore ſaid they unto him [k], *upon ſo clear an evidence that he was the perſon*, how were thine eyes opened, *which, from a child, were cloſe ſhut to the conviction of us all?* He *candidly* anſwered and ſaid, a *certain famous* 16 man that is called Jeſus, made clay and anointed *the lids of* mine eyes, and ſaid unto me, go to the pool of Siloam, and waſh *there*; and I went, *under friendly conduct*, and waſhed, and *in a moment* received ſight.

Then

7 Thus working by degrees, the miracle would more impreſs, and faith have time to exerciſe itſelf. All creatures are only that which Almighty God makes them.

8 In appearance, moſt oppoſite to his deſign; comp. Num. xxi. 9. Such manner provokes attention. Conjectural allegories are to be avoided with caution; comp. 2 K. v. 10.; L. xvii. 14. He might alſo on purpoſe thus ſeem to violate the Sabbath.

9 Mentioned Neh. iii. 15.; Eſ. viii. 6. Proving hereby the blind man's faith and obedience, which ſtill comprehend the ſum of Chriſtian duty; 2 Cor. vii. 1.; alluſion to Gen. xlix. 10.

10 Bearing ſome analogy to the character of Him who was ſent of God.

11 Probably to his parents. Not ſo 2 K. v. 11.; comp. J. ix. 18. 20.

12 No wonder, from ſo great a change. Somewhat like this, that of a ſpiritually illuminated, and regenerated perſon.

13 See Acts iii. 22.

14 What a different air of ſpirit and cheerfulneſs would ſight give?

15 This deſcription is wiſely particular; to evince how certain the miracle was.

16 His neighbours and guide would aid his knowledge.

Then 17 ſaid they unto him, where is he *that performed this?* He 18 ſaid [i], I know not *truly, as yet.*

SECT. 251. J. They 1 *of the neighbourhood* [a] brought to the 2 phariſees him that aforetime was blind *from his birth.* And it was the 3 Sabbath day [b] when Jeſus made the clay *as above*, and *mercifully* opened his eyes. Then again, *having heard what the people had to ſay*, the phariſees alſo, *to be yet more certain*, aſked him how, *or by what means*, he had received his ſight. He, *this other time as before, with great plainneſs and ſimplicity*, ſaid unto them, he *whom you have heard the people juſt now ſpeak of* put clay upon *the lids of* mine eyes, and I waſhed, *agreeable to his direction*, and do *clearly* ſee. Therefore ſaid ſome [c] of the *captious* phariſees, this man, *with all his wonder-working power*, is *aſſuredly* not of God, becauſe he keepeth not the Sabbath day *as he ought.* 4 Others [d] *more ingenuous* ſaid, how can a man that is a *great deliberate* [e] ſinner do 5 ſuch *aſtoniſhing uſeful* 6 miracles? And there [f] was a 7 *keen* diviſion among them. They ſay unto the *late* blind man again 8, *on purpoſe to affright and make him vary* [g], what ſayeſt thou of him, that he hath, *by a mean ſo ſimple*, opened thine eyes? He ſaid, *in direct terms* [h], he is *and muſt be* a 9 prophet *of the higheſt.* But *ſtill the* 10 *chief of* the Jews *who compoſed the Sanhedrim*, did not *ſeem to* believe concerning him [i], that he had been *formerly* blind, and *had now miraculouſly* received his ſight, until they called 11 *to them* the [k] parents of him that,

agreeable

17 Some of them, no doubt, with a good deſign.

18 Chriſt withdrew from thence, as the man went to Siloam; ſo J. v. 13.

1 See ver. 8. Their intention might be honeſt and good.

2 Of whom chiefly the Sanhedrim, or principal Jewiſh council was conſtituted.

3 To account for ver. 16.

4 See J. vii. 50.; xii. 42.

5 See ver. 31. This argument was clear and convincing; ſee J. v. 17.

6 Or ſigns of a divine miſſion? No evil agent would or could attempt them.

7 See J. vii. 43.

8 Comp. J. ii. 19.; Ex. vii. 12.

9 One ſent from God.

10 See ver. 22.

11 Their purpoſe was to obtain more time, and have, if poſſible, his neareſt connections.

agreeable to report, had *ſuddenly* received his ſight. And they aſked them, ſaying, is this *indeed* your ſon, who ye ſay, *ſo improbably*, was 12 born blind? [l] How then doth he now ſee? His parents anſwered them *in the plaineſt terms of aſſurance*, and ſaid, we know, *beyond a doubt*, that this is our [m] ſon, and that he was *alſo* born blind; but by [n] what *ſtrange* means he now ſeeth [o] we know not *yet preciſely*; he is of *ſufficient* age, aſk him *if you pleaſe*, he ſhall ſpeak *the very truth* for himſelf. Theſe *diſſembling* words *in part* ſpake his *neceſſitous* parents, becauſe they feared the Jews, for the *principal* Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould *forthwith* be 13 put out of the [p] ſynagogue *as infamous*. Therefore ſaid his parents *with ſome reſerve*, he is of age *even to anſwer judicially*, 14 aſk him *as many particulars as you will, and he will ſpeak the truth*.

SECT. 252. J. Then again, *being unable to make any thing to their purpoſe from the parents*, called 1 they the man that was blind *to be brought back a ſecond time*, and ſaid unto him, give 2 God the praiſe *of a free confeſſion, and him only*; we *your* 3 *ſuperiors* know, *for certain*, that this man *of whom thou ſpeakeſt* is a *profligate impoſing* ſinner; and, *as it is our peculiar office to inquire* [q], *ſo, to this end, we enjoy the very beſt means*. He anſwered and ſaid, whether he be *ſuch* a *groſs* ſinner, or no, *as you alledge*, 4 I know

12 The leaſt detracting circumſtance from the miracle would have been agreeable to them.

13 Or excommunicated. Of this there were ſeveral degrees; comp. Eſd. x. 7. 8.; Lev. vii. 27. In the firſt ages of the goſpel, any thing temporally coercive was miraculous; 1 Cor. v. 5. &c.; 1 Tim. i. 20.; 1 Cor. xvi. 22. What remains to the church ſhould be wholly ſpiritual; M. xviii. 17. 18.; 1 Cor. v. 11.; 2 Th. iii. 6. 14. Some of the above named decrees were attended with ſevere civil incapacities and penalties.

14 Thus increaſing difficulties to their own ſon.

1 From different narratives, they hoped to find out diſagreeing circumſtances.

2 This was a ſolemn Jewiſh manner of expiſcating the truth; Jaſph. vii. 19.; 1 Sam. vi. 5.; M. xxvi. 63.; Rev. xi. 13.

3 Perhaps inſinuating as if they had this from his parents. Do not you conceal what can ſo certainly and ſafely be made out. Deep laid art!

4 Or ſhall not pretend to diſpute with you learned men.

know not *from perſonal acquaintance* [b]; one thing I *moſt aſſuredly do* know, that whereas I was *formerly, and from my birth*, blind, now I *perfectly well* ſee. Then ſaid they [c], *in the heat of diſappointment, to him again*, 5 what did he to thee? How opened he thine eyes? He, *now aware of their evil deſign*, anſwered them, *with* [d] *becoming firmneſs*, I have told you already, and ye did not hear, *ſo as to be benefited*; 6 wherefore ſhould ye *be troubled and vexed to* hear it again? [e] Will ye alſo be *determined henceforth to own yourſelves* his *ſincere* diſciples? Then, *unable to bear ſuch freedoms at the hands of a mean laic* [f], they reviled him *in opprobrious and exaſperating terms*, and ſaid, thou, *even as other incompetent judges*, 7 art his diſciple [g], but *we ſcorn the very thought, for* we are Moſes diſciples, *that great and holy prophet of the Higheſt*. We know, *beyond a doubt*, that God ſpake unto Moſes *on Mount Sinai*; as for this *obſcure* [h] fellow, we know not whence he is, *only that he could not poſſibly come from God*. The man, therefore, *ſetting aſide every idea of danger*, anſwered and ſaid, *with great concern of mind*, unto them, why, herein is a marvellous [i] thing *indeed*, that ye know not from whence he is, and yet 8 *it is plain that* he hath opened mine eyes; now we *all, however unlearned*, know *well* that God heareth not *ſuch deceiving* ſinners [k], *ſo as to corroborate their impious claims*; but if any be a *true* worſhipper of God, and *uprightly* doth his will, him he heareth *with a moſt favourable regard*. Since the 9 world began, 10 was it not heard that any man opened the eyes of one that, *like me*, was born blind. [l] If this man were not of God, he could do nothing 11

ſo

5 To be convinced was not their aim, but to entrap. From a lengthened out narrative, they would alledge important variations.

6 A juſt and brave ſeverity. Nothing could ſerve to humble them more.

7 They could ſay no worſe, who endeavoured to hold Jeſus as an impoſtor; or be thou his diſciple to thy utter ruin; but as for us, &c. A crafty, but falſe malicious contraſt. The evidence for Moſes, though great, was not nearly equal to that of Chriſt.

8 What other arguments could prevail, if this did not? J. xv. 24. &c. To remain unconvinced, was in effect to diſbelieve Moſes likewiſe.

9 Or age. Meaning perhaps from the beginning of the Jewiſh aera. Or in the memory of man it was never heard, &c. Moſes's miracles were far inferior.

10 Here every poſſible ground of ſuſpicion was excluded.

11 See J. viii. 54.

ſo kind, nothing ſo miraculous. They anſwered and ſaid unto him *, *railing,* thou, *ignorant wretch,* waſt altogether 12 born in ſins, and doſt thou *pretend to* teach us, *thy holy* 13 *and perfectly well informed ſpiritual leaders?* And, *being aſhamed to have their mouths thus ſtopped,* they caſt him out 14 *by ſolemn excommunication, to be abhorred and ſhunned as a noiſome plague.*

SECT. 253. J. Jeſus heard, *from the common voice of the country,* that they had [a] *ſo arbitrarily* caſt him out, *and for his ſake;* and when he had found him *ſoon after,* he, *to enlighten his mind the more,* ſaid unto him *privately,* doſt thou believe on the 1 Son of God, *as certainly foretold, and even now in the world?* He anſwered and ſaid, *ſhow me* who he is, Lord, that I might [b] *entirely* believe *and reſt* on him, *agreeable to this expected glorious and important character?* And Jeſus ſaid unto him, thou haſt *already* both ſeen 2 him, *in the work performed upon thy own perſon,* and [c] it is he 3 that *even now* talketh with thee And he ſaid, *without delay,* Lord, I *moſt readily* believe. And, *by way of ſolemn public acknowledgment,* he worſhipped him 4 *as the true Chriſt Meſſiah.*

SECT. 254. And Jeſus 1 ſaid, *with an audible voice to thoſe who came around him,* for 2 judgement I am [a] come, *executing my high*

12 Hebraiſm, for both an early and great ſinner; hereby upbraiding the poor man and his parents, by a raſh application of divine judgments; comp. Pſ li. 7.; lviii. 4.; Eſ. xlviii. 8.; Job xxxi. xviii.; Pſ. xxii. 9; lxxi. 6. 7.

13 Recollect now; M. vii. 4. &c.

14 One of the earlieſt recorded examples of M. v. 10. &c.

1 Or Meſſiah. Deſigned balance to his apparent meanneſs. The queſtion put gave him an opportunity of knowing ſtill better than before.

2 Comp. J. viii. 28.

3 A beautiful modeſt manner.

4 Comp, Gal. i. 16. Spiritual reſpects all along did prevail with his upright mind.

1 Here we have the proper uſe and end of the whole hiſtory above.

2 Some, for diſcerning truth from falſehood; and truly righteous men from thoſe that are wicked Others, to declare God's *judgment*; ſo contrary to what prevails among men. By my coming

high office into this world, *as well as mercy*, that, *on the one hand*, they which ſee not *from ignorance*, might ſee; and that *on the other*, they which *pretend to* ſee *moſt clearly*, might be made *more culpably* blind *than ever*. And ſome of the phariſees which were *then preſent* with him, *maliciouſly watching*; 3 heard theſe *awful* words, and, *ſuſpecting the intention of them*, ſaid unto him, are we, *whoſe province it is to teach and guide*, *ignorantly* blind [b] alſo? Jeſus ſaid unto them, if ye were *involuntarily* blind, ye ſhould have no ſin *in compariſon*; [c] but now ye ſay, *and make your boaſt of it*, we ſee *much more certainly than others*, therefore *this* your *hardening* ſin remaineth *againſt you*.

SECT. 255. *Chriſt ſhews himſelf to be the good Shepherd*; J. x. 1. &c.

J. Verily 1 verily I ſay unto you *who call yourſelves leaders, and by excomunicating the late blind man, have therein aſperſed his benefactor*, he that entereth not by the 2 door *of a divine election* into the ſheep-fold, but climbeth up, *either by fraud or force, into the incloſure* ſome other way, the ſame is *to be conſidered as no better than* a 3 thief and a robber. But he that entereth in by the *real and well authenticated* door *of heaven*, is the *ſure and earneſtly looked for* ſhepherd 4 of the ſheep. To him the 5 *delegated* porter openeth, and the ſheep, *upon full and proper evidence*, hear *and obey* his

into the world, the juſt *judgments* of God are diſplayed. Plain and good men ſee the truth; wiſe and vicious men are judicially blinded.

3 See L. xi. 54.; J. xii. 42.; iii. 36.; 1 Cor. iii. 14.

1 Shews what follows to be of great moment.

2 This ſimilitude riſes ſo high as to hold himſelf out for head or principal in the ſalvation of mankind; comp. Ezek. xxxvi. 23.; xxxvii. 24; Eſ. xl. 10. 11.

3 Or makes falſe pretences to the Meſſiahſhip, and muſt prove hurtful to thoſe who are milled by them.

4 Comp. Jer. xiii. 21. The oppoſition is all along to falſe Chriſts, and their Phariſaic adherents; ver. 12. 13.

5 To ſuch a ſhepherd Almighty God, by the law and the prophets, and the power of working miracles, affords the cleareſt right

his voice; 6 and, *in time* he *familiarly* 7 calleth his own ſheep *as* by name, and [a] leadeth them out *with fond care to their deſtined paſturage.* And when he putteth forth his own ſheep *from the fold, to enjoy their proper airing and food,* he goeth, *as the manner of all the ſkilful is,* before them, and the [b] ſheep, *having their way thus cleared and marked out,* follow him; for they know *and eaſily can diſtinguiſh* his *accuſtomed* voice 8 *from every other.* And a 9 ſtranger, [c] *having no ſufficient credentials,* will they not *implicitly* follow, but will flee from him *as a cruel enemy*; for they know 10 not, *with any degree of favourable regard,* the voice of *ſuch* ſtrangers. This *ſhort* parable 11 ſpake Jeſus unto them *by way of reproof,* 12 but they, *being blinded with prejudice,* underſtood not what things they were, *in their ſpiritual import,* which he *thus figuratively* ſpake unto them. Then, *for explaining himſelf more at large,* ſaid Jeſus unto them again, verily verily I ſay unto you, I am the *divinely authorized* door 13 of the *true* ſheep, *and no other* 14. All that ever came 15 before me, *in this high character,* are [d] thieves 16 and robbers, *who made no ſcruple at meaſures the moſt illegal*; but the [e] *mild attentive and docile* ſheep did not *implicitly* hear *and rely upon* them, *ſo as to* 17 *ſuffer in their wicked following.* I am *indeed* the *very* door *which they did pretend to*; by me if any [f] man *doth ſo believe as to* enter in, he ſhall

of entrance; J. i. 45.; v. 46.; Acts x. 47.; J. v. 32. According to ſome, a ſervant or porter might be left to watch them through night, or while ſhut up, till his chief appeared.

6 See J. ix. 31.; Eſ. i. 19.

7 Mark of particular knowledge; Pſ. cxlvii. 4.; likewiſe affection; J. xvii. 12.; 2 Tim. ii. 19.

8 See J. vii. 17.; x. 8.

9 Or alien.

10 See Pſ. i. 6.; Am. iii. 2.; 1 Cor. viii. 3.; M. vii. 23.; xxv. 12.

11 Allegory, or figurative ſpeech; ſee J. xvi. 25. 29.; M. xv. 16.

12 See J. viii. 40.

13 The ſame in effect as their ſhepherd, to guide them from earth to heaven; ver. 9.; J. xiv. 6.; Acts iv. 12.

14 See M. vii. 14.

15 Some, all that ever came before, to examine and prove me, viz. the ſcribes and phariſees.

16 Alluding to Jer. xxiii. 1. 2.; Ezek. xxxiv. 2. &c.

17 Only the ambitious, covetous, and voluptuous did ſo; Acts v. 36. &c.; M. xxiv. 5. 11.

ſhall be 18 ſaved *from the malicious power of all his adverſaries, till he is made for ever happy*, and, *in the mean time*, ſhall *peaceably* 19 go in and out, *under my care and guidance, performing whatever may be expected from his place and ſtation in life*, and find *every ſort of neceſſary uſeful and pleaſant* paſture. The thief, *ſeeking his own private advantage*, cometh not but for to 20 ſteal, and to kill, and to deſtroy; I, *on the contrary*, am come that they might have *true* life, *even now in purity and peace*, and that they might have it more [g] abundantly *ſtill in another eternal world.*

SECT. 256. J. I am the 1 good ſhepherd, *hitherto ſpoken of, and ſo often predicted under that character*; the good ſhepherd giveth his life [a] *cheerfully* for *defence of* the ſheep: But he that is an 2 hireling *of mean mercenary ſpirit*, and not the *generous* ſhepherd, whoſe own 3, *by ſincere affection*, the ſheep are not, ſeeth the *ravenous* 4 wolf coming, and leaveth the ſheep [b] *unprotected*, and fleeth *for his own ſafety and eaſe*; and *ſo* the wolf, *meeting with no reſiſtance, by wiles and violence together*, catcheth *ſome of them*, and ſcattereth *the whole body of* the ſheep, *to their hurt and ruin.* The hireling fleeth [c], *not from neceſſity or prudence* 5, *but* becauſe he is an hireling *of baſe ſecular views*, and careth not *affectionately* for the *weak timorous* ſheep.

SECT. 257. J. I am, *believe this of me while you may*, the good *diſintereſted* ſhepherd, and know my *genuine* ſheep *with unceaſing regard*,

18 Or he ſhall do well.

19 See Deut. xxviii. 6.; 1 Sam. xxix. 6.; 1 K. iii. 7.; 2 Chr. i. 10.; Acts i. 21.

20 Such were the falſe Chriſts; and ſuch to this day are ſelf-condemned heretics; M. vii. 15. &c.; Tit. iii. 10.

1 That is the Meſſiah ſo long foretold by the prophets; as in Mic. v. 2.; comp. M. ii. 6.; Pſ. ii. 9. Alludes to David, who, from feeding ſheep, came to rule. How *good*; ſee J. i. 17.; Eſ. xl. 11.; Ezek. xxxiv 23.; xxxvii. 24.; 1 Sam xvii. 34.

2 Salary and food for labour may be taken without a baſe mind; 1 Cor. ix. 13. 14.; L. x. vii.; but, in ſuch a caſe, the ſpiritual affection is ſupreme.

3 See 2 Cor. xii. 15.

4 Put for every other enemy as being one of the worſt; comp. 1 Pet. v. 8.; Rev. x. 3. 9.

5 Comp. M. x. 23.

regard, and, [a] *in fervent grateful return*, am I known of mine. As the Father knoweth me, *with an entire love*, even ſo know I, 2 *with familiar affection*, the Father; and 3 I lay down my life [b] for *behoof of* the *mild and tractable* ſheep, 4 *in the moſt free and cheerful manner*. And other ſheep 5 I have which are not of this *Jewiſh* fold; them alſo, *becauſe of their great need and commendable integrity*, I muſt bring *in at length*, *by duly authorized miſſionaries*, and they ſhall [c] *readily and ſtedfaſtly* hear 6 my voice *in them*; and there ſhall be one 7 fold, and one *guardian* ſhepherd. Therefore, [d] *in place of being diſpleaſed with*, doth my Father *more eſpecially* love me, becauſe I *ſo generouſly* lay down my life, that I might, *in terms of his explicit promiſe*, take it up again, *to reign as their governing head for ever*. No man *of you all*, *however inſidious and violent*, 8 taketh it from me *againſt my will*, but, 9 *from pious and liberal regards*, I lay it down of myſelf; I have power 10 to lay it down, *in proper time and manner*, and I have power *by right*, to take [e] it *up* again. This commandment, *with promiſe*, have I received of my Father.

SECT. 258. J. There was a diviſion, therefore, 1 again among *the chief of* the Jews, for theſe *remarkable* ſayings. And many of them, *who were moſt adverſe*, ſaid, *in their heat of rage*, he hath

a

1 See 1 Jo. ii. 3. 4.; J. xiv. 14. 21. Chriſt was the true and faithful protector of all his diſciples; they had a confidence in him, and knew how ready he was to guard and ſecure them.

2 M. xi. 27. Juſt in the ſame manner as the Father knew how much Chriſt loved, and was ready to obey him; ſo did Chriſt know how much the Father loved him.

3 M. xx. 28.; 1 Tim. ii. 6.; Rom. v. 8. 10.; J. vi 51.; 1 Jo. ii. 2.; J. iii. 16.; xvii. 19.

4 See Eph. v. 2.

5 Viz. the Gentiles. He ſpeaks of that which was certainly and ſoon to be, as if it were already done.

6 See M. xxviii. 18.; M. xvi. 20.

7 Or church, for the whole earth; comp. Eph. ii. 14. 15.; Acts xiii. 42. 48.

8 Comp. J. xviii. 6.; Phil. ii. 6. &c.

9 See Eſ. liii. 10.; L. xxiii. 46, 47.; M. xv. 39.

10 Comp. Gal. i. 1.; Eph. i. 17. 20.; Acts xiii. 15.; 1 Th. i. 10.; Rom. viii. 11.; Heb. v. 7.; Acts xiii. 33.; Rom. i. 4.; Col. i. 18.; Rev. i. 5.; J. v. 26.

1 Like that in J. vii. 43.; ix. 16.

a devil, [a] and is mad *by that poſſeſſion*; why hear ye him *ſo unprofitably any longer?* Others [b], *much more wiſely and favourably*, ſaid, theſe *plain, ſober, and uſeful inſtructions*, are not *like* the *extravagant* words of him that hath a devil; [c] can a devil, *beſides in any one*, open the eyes of the blind, *as this man hath often, and ſo very lately done?*

CHAP. XXX.

SECT. 259. *Chriſt ſendeth out at once Seventy Diſciples, to work Miracles, and to preach*; L. x. i. &c.

L. AFTER theſe things, the Lord appointed, *from among the number of his followers*, other ſeventy alſo, 1 *beſides his twelve apoſtles*, and ſent, *as he had done formerly*, 2 two [a] and two *together*, before his 3 face, into every city and *more private* place, whither he himſelf would *ſoon afterwards* come. Therefore, *that they might know why he had ſent ſo great a number*, ſaid he unto them, the harveſt *of well affected ſouls to my religion* truly is great, but the *faithful* labourers are *very* few, *as yet, to accommodate their wants*; pray ye, therefore, the Lord of the harveſt, that he would, *by his gracious ſpirit*, ſend forth 4 labourers *ſtill more numerous* into his harveſt. *Mean while* go your ways, *in full*

1 See M. x. 1. &c. Some MSS. have 72. If ſo, reſpect may have been had to Ex. xviii. 21. Even numbers, and near to the truth, were often uſed without any ſcruple; comp. Gen. xlvi. 27. Inferior they were to apoſtles; Acts i. 21.; L. ix. 1 &c.; M. ix. 37. &c. Luke is the only evangeliſt who gives us this hiſtory, probably owing to his being one of them himſelf, agreeable to ancient tradition.

2 For mutual aid, and weight of teſtimony; ſo Ex. v. 1.; M. ii. 2.; xxi. 1.; L. ix. 52. 54; xxii. 8.; Acts xiii. 2. 3.

3 Hebraiſm for himſelf; L. i. 76.; vii. 27.; M. i. 2. A wiſe mean of proportion for ſowing more at large the ſeed of his heavenly doctrine.

4 Gr. Thurſt forth. Men are naturally averſe to what is fatiguing and hazardous.

full confidence of my protection; *for* behold I ſend you forth as *weak harmleſs* lambs among *blood-thirſty ravenous* wolves. Carry neither purſe *for money*, nor ſcrip *for victuals*, [b] nor *even* ſhoes *more than you have on*; and 5 ſalute no man *at any length* by the way. And, *throughout your whole progreſs*, into whatſoever houſe ye enter, *according to appointment*, firſt ſay, *with the utmoſt benevolence of affection*, 6 peace be to *all in* this houſe. And if the *worthy* 7 ſon of peace [c] be there, your *prayer of* peace ſhall *be anſwered, and* reſt upon it, *in ſuitable effects*; if not, it [d] ſhall turn *with advantage* to you again, *but without doing them any good.* And in the ſame *friendly* houſe remain, eating and drinking *juſt* ſuch things as they give, *without the leaſt deſire after what might ſeem more preferable*; for the labourer 8 is worthy of his hire. Go not, *after the manner of thoſe who love delicacies* from houſe to houſe; and *becauſe this is momentous, I repeat it again, that* into whatſoever city ye enter, and they *hoſpitably* receive you, eat *and drink* ſuch things as are ſet before you, *be they ever ſo plain or coarſe*: and, *to render both your perſons and doctrines the more agreeable*, heal the ſick that are therein, and ſay unto *all* them *who live in ſuch places*, the *long expected* kingdom of God, *under Prince Meſſiah*, is come nigh unto you. But into whatſoever city ye enter, and they, *from pride or virulence*, receive you not, go your ways into the *open* ſtreets of the ſame, and ſay, *in a moſt ſolemn public manner, even ſo far from wiſhing to have any of your temporal goods*, the very duſt of your city which cleaveth on us, we do wipe off, *as a teſtimony* againſt you; notwithſtanding, be ye ſure of this, that the *merciful* kingdom of God is come nigh unto you, *which now you reject*. But I ſay unto you, *as I formerly did to your apoſtolical brethren*, that it ſhall be more [e] tolerable in that day 9 *of awful final juſtice*, for *the hated tranſgreſſions of* Sodom, than for *the inhabitants of* that city. *On which account*, wo unto thee *thou obſtinate* Chorazin, wo unto thee *thou incorrigible* Bethſaida, for if the mighty works, *in ſupport of a reforming doctrine*, had been done in *now deſolated* Tyre [f] and Sidon, which have been done in you, they, *whom you think, and ſpeak of as abominable*, had a great while ago repented, *in a deep and ſolemn manner*, by ſi ting

5 Obſerve ſpeed and fidelity; ſee in 2 K. iv. 29. Be ſolely intent upon your office.
6 Every kind of happineſs.
7 See M. x. 13.; L. vii. 35.
8 Or workman.
9 See M. x. 15.

ſitting in ſackcloth, and *lying down among* aſhes. But, *though viſible vengeance has long ſince been executed upon them*, it ſhall be more tolerable for Tyre and Sidon at the *laſt tremendous* judgment than for you: And thou, *O moſt ungrateful and rebellious* Capernaum, which, *ſwelling in the pride of riches, and ſwimming in ſenſual delights* 10, art *in appearance* exalted to heaven, ſhall *ere long* be thurſt down [g] *as* to 11 *the deep and hideous pit of* hell.

SECT. 260. L. He that heareth you *my plain and ſimple meſſengers*, heareth 1 me *in effect*; and, *for the ſame reaſon*, he [a] that deſpiſeth 2 you, *and the kind offers you bring*, deſpiſeth me; and he that deſpiſeth me, deſpiſeth *the clear credentials of* him that ſent me.

SECT. 261. *Jeſus is received into Martha's houſe*; L. x. 38. &c.

L. Now it came to paſs, as they went *on their journey*, that he, *with ſome of his attendants*, entered into a certain *neighbouring* village 1; and a certain *pious* woman named Martha 2 *hoſpitably* received him into her houſe: And ſhe had a ſiſter called Mary, which 3 ſat, *as one anxious to be taught*, at Jeſus [a] feet, and heard *with raviſhment* his *heavenly* word. But Martha was cumbered 4 about much ſerving *up of victuals, and other neceſſaries, to her Lord and his diſciples*, and came *in* to him, and [b] ſaid, *with ſome degree of warmth*, Lord 5, doſt thou not care that my ſiſter hath left me to

10 Or by my long reſidence in thee haſt been ſo eminently diſtinguiſhed.
11 Or ruin irrecoverable.

1 See M. x. 40.
2 Or diſregards.

1 J. xi. 1. named Bethany.
2 She might be the eldeſt of the family, if not a widow.
3 See L. ii. 46.; viii. 35.; Acts xxii. 3.
4 Was drawn as it were different ways at the ſame time, or exceedingly hurried.
5 A Hebraiſm, importing that it would pleaſe him to admoniſh her.

to *provide and* ſerve *up the entertainment* alone? Bid her, therefore, that ſhe [c] *riſe up for ſome while at leaſt to* help me 6. And Jeſus anſwered and ſaid unto her, *O* Martha 7! Martha, thou art *over* careful and diſturbed 8 about many things *relative to mere bodily eaſe*; but one 9 thing is needful, *and pleaſing to me above every other*; and Mary hath choſen that *eminently* good 10 part, *in the caſe of improving her ſoul*, which 11 ſhall not be taken away from her.

SECT. 262. *The Return of the Seventy Diſciples*; M. xi. 25. &c.; L. x. 17. &c.

And *when the truſt of preaching the goſpel had wonderfully proſpered in their hands*, the ſeventy returned again 1 to *give an account of their ſucceſs* with *great* joy [a], ſaying, Lord, *not only diſeaſes are driven away by us, but* even the devils are ſubject unto us through thy name 2 *called over them, as hitherto has been done in the name of the God of Iſrael*: And he ſaid unto them, *this was not hid from me, for* I beheld Satan 3 *in all his grandeur, as inſtant* as lightening [b] fall from heaven. Behold, *for your farther encouragement*, I give unto you *continued* power 4 to tread *ſecurely* on ſerpents, and ſcorpions, and over all the power of the enemy, and nothing 5 ſhall by any means hurt you. Notwithſtanding, *that theſe*

6 Comp. Rom. viii. 26.

7 The name twice repeated, to ſignify that what he had to ſay was of great moment.

8 Alludes to water, or any thing elſe, in a ſtate of reſtleſs agitation; or *troubled*.

9 This, it has been well obſerved, is one of the greateſt and moſt important apophthegms that ever was uttered.

10 Comp. M. xix. 17.

11 See M. xvi. 26.; Comp. 1 Cor. vii. 34.; Rom. vi. 22.

1 As did the apoſtles before; L. ix. 10.

2 Or through the power derived from you; comp. Acts iii. 6.

3 Comp. Eph. ii. 2.

4 Alluſion to Pſ. xci. 13. A ſtrong expreſſion of divine care; ſee Eccluſ. xxxix. 36.; M. xvi. 18.; Acts xxviii. 5.; Gen. iii. 15.

5 Neither thing nor perſon obſtruct your ſalvation.

these your honours may be accompanied with suitable virtues, in this [c] rejoice not *so much* that the *evil* spirits are *thus* subject unto you, but rather rejoice, because your names 6 are written [d] *among the peculiar objects of divine love* in heaven.

SECT. 263. L. In 1 that *remarkable* hour, Jesus *greatly* 2 rejoiced in spirit, and said, M. 3 I thank thee, *O Almighty* Father, *supreme* Lord of heaven and earth, because thou hast *allowed to be* 4 hid things *relative to the gospel kingdom*, from the wise and prudent, 5 *in other matters*, and [a] hast, *first of all*, revealed them unto *comparatively weak simple* babes: Even so, Father, *do I thus thank thee*, for so it seemed good in thy *sovereign unerring* sight [b] *Then turning himself to those who stood near him, he subjoined*, all things are delivered unto me of my Father, *which pertain to the salvation of mankind*, and *as* no man *hitherto* knoweth the [c] Son *in the full extent of his high nature and mediatorial character* but the Father, *so* neither [d] knoweth any man the Father, *in that very sweet and peculiar relation*, save the Son, and he to whomsoever 6 the Son [e] will *see proper to* reveal him. L. And *from the multitude* he turned him unto his disciples, and said *privately*, blessed are the eyes which see *spiritually* the things that you see: For I tell you, that many *illustrious* prophets and kings, *in former ages*, have [f] desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

SECT.

6 Opposed to written on earth; Jer. xvii. 13. or perishing; comp. Ps. cxxxix. 16.

1 Or at that time.

2 Or did exult.

3 Occasioned by L. x. 17. Herein, no doubt, he had also respect to what should happen afterwards; or ascribe glory; see Rom. xv. 9.

4 God, in scripture, is said to do what he only permits; recollect Jam. i. 13. &c.; comp. Ex. vii. 3. 4.; 2 Sam. xii. 11. 12.; 1 K. xxii. 22.

5 Such as philosophers and politicians; comp. Eph. iii. 5. &c.; 1 Pet. i. 12.; 1 Cor. i. 27. &c.

6 See M. iv. 2.; L. viii. 10.; Rom. xvi. 25.; 1 Cor. ii. 7.; Col. i. 26.; M. xiii. 16. &c.

SECT. 264. M. *Wherefore* come 1 unto me, *with true faith*, all ye that labour, and are heavy [a] laden 2 *with afflictions*, and I will give you *entire* reſt *from them*. Take 3 my yoke *of divine precepts* upon you, and learn [b] of me *alſo how to live*, for 4 I am [c] meek, *condeſcending*, and lowly in heart *towards all ſincere penitents*, and ye ſhall find *that neceſſary and promiſed ſatisfaction of* 5 reſt unto your [d] ſouls; for my *governing* yoke 6 is eaſy [e], and my burden *of neceſſary reſtraints* is *made pleaſantly* light, *by celeſtial aids and encouragements*.

SECT. 265. *Who is our Neighbour*; L. x. 25. &c.

L. And 1 behold a certain 2 lawyer ſtood up, and tempted him, ſaying, Maſter, what *good thing* ſhall I do to inherit *that* eternal life, *which you ſo often and ſo properly ſpeak of?* He, *who well knew his deſign*, ſaid unto him, what is written in the law 3 *of Moſes?* How 4 readeſt thou *there?* And he anſwering 5, ſaid, *his determination is as follows*, thou ſhalt [a] love the Lord thy God with all thy [b] heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as *ſincerely and impartially as thou loveſt* thyſelf. And he ſaid unto him, thou haſt anſwered right; this do *in perfection* [c], and thou ſhalt live.

SECT.

1 See J. vii. 37.
2 Comp. Pſ. xxxii. 4.; xxxviii. 4.; M. xxiii. 4.
3 Comp. Acts xv. 5. 10. 24.; M. xvi. 24.
4 Alluding probably to Zech. ix. 9.; ſee 2 Cor. x. 1.; Ph. ii. 6. &c.
5 See Jer. vi. 16.; xxxi. 25.
6 To be underſtood of a habit of well doing; comp. 1 Jo. v. 3.; Deut. xxviii. 47.; 1 K. xii. 4.; Eſ. x. 27. Oppoſed to ceremonial yoke; Gal. v. 1.; M. xvi. 19.

1 See M. xxii. 35.; M. xii. 28. &c.
2 So named from his ſuppoſed great knowledge and ability to teach in the law.
3 To prove that he came not to deſtroy the law; M. v. 17.
4 A moſt prudent reference.
5 Comp. Deut. vi. 4. 5.; Lev. xviii. 5.; Ezek. xx. 11.; Neh. ix. 29.; Lev. xix. 18.

SECT. 266. L. But he willing to justify himself *from any defect in his obedience* [a], said unto Jesus, and who *do you suppose* 1 is my neighbour? And Jesus [b] answering, *by an historical representation*, said, a certain man *of our own country*, went down 2 from Jerusalem to Jericho, and, *in those wild infested deserts*, fell among thieves, which stripped him of his raiment, and *cruelly* 3 wounded him, and *then* departed, leaving him half dead; and by chance, *as we would say, it did so happen that* there came down a certain priest that way; and when he saw him, *at some little distance, to be in want of aid*, he, *untouched with compassion, and yet willing to have it concealed*, passed by, *without farther notice*, on the other side *of the road*. And likewise a levite, when he was at the [c] place, came and looked on him, and *yet more brutishly insensible*, passed by on the other side. But a certain 4 Samaritan as he journeyed *after them*, came, *upon the very first suspicion*, where he was; and when he saw him *so miserably distressed*, he had *very tender* compassion on him, and went to him, and bound up his wounds, *in the best manner he could, with part of his own garments*, pouring in oil and 5 wine *before that, on purpose to cleanse and soften them*, and set him on his own beast, and, *supporting him as he rode*, brought him *safely at last* to an inn, and took care of him *for that whole night*: And on the morrow, when he departed, *in prosecution of his necessary business* [d], he took out 6 two pence, and gave them

1 Understanding it in his own mind, probably of Israelites only; M. v. 43.

2 A road much infested, says St Jerom, called therefore the bloody-way. Jericho was seated in a valley. Here, it is said, that vast numbers of Priests and Levites were settled, which shews how natural the examples were.

3 Gr. Have laid on wounds.

4 Held by the Jews as apostates from God; J. viii. 48.; iv. 9.

5 Comp Gen. xxviii. 18.; Josh. ix. 12. 13.

6 Amounting to about fifteen pence Sterling; whence it may be concluded, that he was not wealthy. Money there might not be so plenty as now in Britain. Says a late good writer, there cannot be a greater opposition of character than between a priest and a levite, teachers and ministers of a law abounding in precepts of mercy to their brethren, and one who bore a religious enmity to the Jewish nation, heightened by reciprocal acts of hatred and contempt. All the ancient physicians agree, that oil and wine are good for wounds.

them to the 7 hoſt, and ſaid unto him, take *all poſſible* care of him *as I have done*; and whatſoever thou ſpendeſt more *on his account than you have already received*, when I come again I will repay thee. Which now of theſe three thinkeſt thou, *O man of deep erudition in the law*, was *in the true ſpirit of a* neighbour unto him that fell among the thieves? And he ſaid, *undoubtedly it was* he that ſhewed mercy on him. Then, *allowing his anſwer to be juſt*, ſaid Jeſus unto him *f*, go and do thou likewiſe, *after ſo amiable an example*.

Sect. 287. *The Reprobation of the Phariſees and Scribes*; M. xxiii. 25. &c.; L. xi. 37. &c.

L. And *one day* as he ſpake *to the people of their great eternal concerns*, a certain phariſee beſought him to dine with him [a]; and he, *ever ready to oblige*, went in *to his houſe*, and 1 *forthwith* ſat down to meat. And when the phariſee ſaw it 2, he marvelled *under ſome degree of indignation likewiſe* [b], that he had not firſt waſhed before dinner, *agreeable to their conſtant cuſtom*. And the Lord, *perceiving his thoughts*, ſaid unto him, M. Wo unto you ſcribes and phariſees, hypocrites, becauſe L. ye *only* make clean *what may be compared to* the outſide of the cup and platter; but your inward part [c], *like that of a fouled diſh*, is full of *cruel* ravening, and *ſome of the worſt kinds of* wickedneſs, M. and 3 all *polluting* exceſs. L. Ye *very careleſs and unthinking* fools, did not he that made that which is without, make that *ſtill nobler diſtinction of our being*

7 Or landlord of the houſe.

1 Probably expecting the notice which was afterwards taken of his not waſhing. See for the ſtreſs they laid upon this, M. vii. 4.; J. ii. 6.; M. xv 2.; dipped or bathed.

2 To this purpoſe probably he did watch, if not lay a ſnare for him. Thus did he fulfill Pſ. lxix. 9. He felt, reprehended, and refuted them.

3 Every kind of baſe, cruel, and ſelfiſh vice. If the numbers invited were numerous, the courage and zeal of our Lord were the more remarkable.

being which is within 4 alſo? M. Thou 5 *wilfully* blind phariſee, *be adviſed henceforth, and in all time coming, to* cleanſe firſt that which is within 6 the cup and the platter, that the [d] outſide 7 of them may be clean alſo. L. But, *which is yet more than ſimple cleanſing*, rather give alms *in due proportion* of ſuch things as you [e] have *an honeſt property in*; and, *if done as to* [e] *God*, behold 8 all things *for bodily ſuſtenance* are *abundantly* clean unto you.

SECT. 268. Wo unto you, *above every other in theſe faſt approaching days of divine judgment*, ſcribes and phariſees, hypocrites, for *to gain the admiration of an ignorant multitude*, ye pay 1 *with ſcrupulous exactneſs* tythe of mint L. and rue, M. and anniſe, and cummin, L. and all manner of *ſuch ſmall* herbs *as grow in your gardens*; M. and *yet* have omitted *ſhamefully to keep* the weightier 2 matters of the [a] law, judgment, mercy, and faith 3, *to your fellow creatures*, L. and the love of God, *your moſt indulgent Creator*. Theſe ought ye to have done [b], *agreeable to the light of your own minds*, and not to leave the other, *and far ſuperior duties* undone. M. Ye blind [c] guides, *of blind and wretched followers*, which *ſqueamiſhly* 4 ſtrain at a *ſmall* gnat, and ſwallow a *huge* camel *of guilt*.

SECT.

4 Comp. Pſ. xciv. 8. 9.

5 Or ignorant; ſee Rom. ix. 33.; 1 Pet. ii. 6.; Heb. vi. 7. Chriſt, as divine teacher and ſearcher of the heart, had authority to reprove in this manner. Thoſe whom he reproved, ſought to murder him, and blaſphemed the Holy Spirit, contrary to intuitive evidence. The puniſhment of men and their vices were wiſely diſtinguiſhed.

6 Make the mind or conſcience pure; Tit. i. 15.; Heb. xi. 26.; xii. 25.; Dan. iv. 13.

7 Or the actions of his life, honeſt and good.

8 The ſame as in M. xxiii. 26.

1 See Gen. xxviii. 22.; Deut. xiv. 22.; comp. L. xi. 42.

2 Taken probably from Mic. vi. 8. and comprehending juſtice in every ſhape, charity or beneficence, and love with truſt in Almighty God.

3 According to ſome, fidelity; comp. Tit. ii. 10.; Gal. v. 22.

4 Gr. Strain out: Alluſion to liquors. Proverbial, for affecting to ſcruple at trifles, and yet neglecting great duties; or, upon temptation, committing very groſs crimes. A next to certain mark of hypocriſy.

SECT. 269. L. Wo unto you pharisees, for ye love, *from insufferable pride*, the [a] uppermost seats *even* in the *sacred* 1 synagogues, and greetings 2 *yet more* in the markets. M. Wo unto you scribes and pharisees, hypocrites, for ye devour *the necessary means of life out of* widows houses, and, for a pretence *of uncommon piety*, make long prayers; therefore, *on account of so dreadful an imposition* [b], ye shall *hereafter* receive the greater damnation. Wo unto you scribes and pharisees, hypocrites, for ye, *with indefatigable industry*, compass 3 sea and land *as it were*, to make one proselyte 4 *to Judaism, or the principles of your own party*; and when he is *thus* made, ye make him *often, by your false glosses and immoral examples* [c], *even* two-fold more the 5 child of hell than yourselves *are*. Wo unto you, ye blind guides, which say, whosoever shall swear *only* by the temple, it is nothing *to bind a person* 6, but whosoever shall swear by the [d] gold of *and within* the temple, he is a debtor *even to the utmost extent of his oath* [e]. Ye *wicked* fools and blind, for whether is greater the gold *which adorns the temple, and is turned to your private account*, or the temple *itself* that 7 sanctifieth the *gift of* gold? And whosoever shall swear *only* by the altar *of God*, it is nothing *to bind a person*; but whosoever sweareth by the gift that is upon it, he is guilty, *if to the very utmost he does not perform*. Ye *wicked* fools and blind, for whether is greater the gift, *as to its power of obliging*, or the altar that sanctifieth the 8 *consecrated* gift? Whoso, therefore, shall swear by the altar, sweareth *plainly* by it, and by all things *offered* thereon. And whoso shall swear by the temple [f], sweareth by it, and by him *also* that dwelleth *with special tokens of his presence* therein: And, *similarly to both* [g], he that shall swear by heaven, *which numbers of you conceive as next to the binding oath*, sweareth by

1 Where humility in devotion ought to be exercised.

2 Or salutations.

3 Proverbial, for taking uncommon pains about any thing.

4 Or convert.

5 That is wickeder, and more obnoxious to punishment; see 1 Sam. xx. 31.; 2 Sam. xii. 5.; Deut. xxv. 2.

6 They first induced people to make gifts, and then to swear by them. Impious avarice!

7 Setteth it aside as holy from all common use. An oath by the temple was virtually an oath by him who was worshipped there, of all others the most sacred.

8 See Ex. xxix. 37.

by the throne of God *moſt high*, and, *of courſe*, by him that ſitteth, *in the midſt of attendant angels*, thereon.

SECT. 270. M. Wo unto you ſcribes and phariſees, hypocrites, L. for ye are as graves which appear not *what they really are, by being dug under the earth and overgrown with graſs*, and the 1 men that walk over them are not aware of them, *till they ſtumble and fall, to their great hurt*; *not only ſo*, M. for ye are like unto whited 2 ſepulchres *too*, which indeed appear beautiful [a] outward, *from ſculpture and painting*, but are within full of dead men's bones, and of all *putrified* uncleanneſs. Even ſo ye alſo outwardly appear righteous unto *the view of* men, but within, *and as ſeen by the eye of an heart-ſeeing God* [b], ye are full of *loathſome* hypocriſy, and *other* iniquity *of the very worſt kinds*.

SECT. 271. L. Then anſwered one of the *learned* lawyers 1, *in defence of the phariſees*, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt, *not only them, but* us alſo, *who have in truſt the moſt ſacred of all employments*. And he, *without the leaſt dread of their diſpleaſure*, 2 ſaid, wo unto you alſo, ye *high profeſſing* lawyers, for ye lade men with 3 *multiplied ritual* burdens, grievous [a] to be borne, and *yet* ye [b] yourſelves touch them not, *when unſeen by the world*, with one of your fingers. M. Wo unto you ſcribes, and phariſees, hypocrites, becauſe ye *ſumptuouſly* build *up* the tombs of the *ancient* prophets, *under a pretence of great veneration for their memories*, and garniſh, *with like view*, the ſepulchres of the *other eminently* righteous, L. and your fathers killed them; M. and ye ſay, 4 *in effect*, *by this your conduct*, if we had been *alive* in the days of our fathers, we would not have been [c] partakers with them in *ſhedding* the blood of the *holy* prophets. Wherefore ye, *ſtill continuing to cheriſh the like perſecuting ſpirit with theirs*, be witneſſes

1 Decent without, but within a dead carcaſe of malice and wickedneſs; comp. Gen. xxxv. 19. 20.

2 Or monuments raiſed to the honour of the dead, and over them.

1 Teachers from the law of Moſes. They were cloſe conjoined with the Phariſees, by practice, comments, and traditions.

2 See M. xxiii. 4. 29.

3 They tormented them with ſcruples about trifles, and thus rendered a burdenſome ritual ſtill more ſo.

4 Among your admirers, and ſo as to keep them ignorant of your real characters.

witneſſes unto yourſelves, that ye are *indeed* 5 the children of them *as to temper, no leſs then deſcent*, which killed the prophets. L. Ye allow the 6 deeds of your fathers *to be undeniable*, for they indeed killed them, and ye build their ſepulchres. M. Fill ye 7 up then [d], *ſince no proper means can be ſufficient to deter you*, the meaſure of your fathers *ſins, that wrath may come upon you to the uttermoſt*. Ye *ſubtile malicious* ſerpents, ye generation of *mortal poiſoning* vipers, how can ye, *who abide under ſuch great and long continued guilt, hope to* eſcape the *fearful* damnation 8 of hell? L. Therefore alſo ſaid the wiſdom of God, M. *to finiſh out the meaſure of his patience, and to render your vice without excuſe*, behold I ſend unto [e] you prophets, L. and apoſtles, M and wiſe men, and 9 ſcribes *fully qualified to preach my doctrine*; and ſome of them, *I know for certain*, ye ſhall kill, and *even barbarouſly* crucify, *like common ſlaves*, and ſome of them ſhall ye ſcourge 10 in your ſynagogues, and 11 perſecute them from city to city, that upon you may *ſeem to* come all the *juſt puniſhment of* 12 righteous [f] blood, *and* L. that the blood of all the prophets *in particular* may be required, which was ſhed M. upon the earth, L. from the foundation of the world, M. *even* from the blood of righteous 13 Abel, unto the blood 14 of Zacharias, 15 ſon of Barachaias,

5 Comp. Prov. xiii. 24.; Am. v. 26.; M. xxvi. 12.; L. xi. 48.; J. xii. 7.

6 Acts, or works.

7 Or it is clear ye will do ſo; ſee Rev. xxii. 11.; Gen. xv. 16. They were now contriving Chriſt's death, who in their zeal for fancied juſtice and love, did beautify the ſepulchres of the prophets.

8 Or the grievous puniſhments of another world; comp. M. iii. 7. &c.

9 See L. xi. 49.

10 As John and Peter; all in the true ſpirit of their wicked anceſtors.

11 As Paul and Barnabas.

12 See Pſ. ix. 12.; 1 K. ii. 32.

13 See Gen. iv. 10. This may have come to be a proverb.

14 Not excluding the blood of other recent murders better known. Joſephus narrates the murder of another Zacharias in the temple; the foreſight whereof might be thus taken by the bleſſed Jeſus. That happened juſt before the ſiege of Jeruſalem; ſee 2 Chr. xxiv. 20. 21.

15 Underſtood by ſome to be the ſame with Jojadas. Among the Hebrews, two names was common; ſee 2 Sam. xii. 25.; 2 Chr.

Barachaias, whom ye, 16 *of the Jewiſh nation, ſo impiouſly* ſlew between *the outer court of* the 17 temple and the altar. Verily I ſay unto you, L. it ſhall be required of this generation, *even* M. 8 all theſe *diſmal* things *I ſay* ſhall come upon this *ſame devoted* generation.

SECT. 272. M. But wo [a] unto you ſcribes and phariſees, hypocrites, L. for ye have, *as it were*, taken away the 1 key of knowledge *from others, by aſſuming to yourſelves the ſole right of diſcovery in what is ſaving*; M. ye 2 ſhut up *the door of admiſſion to* the kingdom of heaven againſt men, for ye neither go in yourſelves, *as ye ought to do*, neither ſuffer ye them 3 that are *properly* entering to go in *as they would wiſh*. L. And as he ſaid theſe *ſevere and awful* things unto them, the ſcribes and phariſees [b] began to urge him 4 vehemently, *by reproaches and multiplied queſtioning*, 5 and provoke him, *if poſſible*, to ſpeak many things *upon nice and hazardous ſubjects*, laying wait for him, and ſeeking to catch ſomething *unguarded* out of his mouth, that they might accuſe 6 him *to the magiſtracy or populace*.

SECT.

25. 2 Chr. xxxvi. 4. Jojadas and Barachias both ſignify bleſſed, or praiſe of God. In L. xi. 51. theſe words are omitted; ſo in two MSS. referred to by Wetſtein. Some think they are a gloſs from Joſephus; B. iv. &c. where the murder of Zacharias, ſon of Baruch, is recorded, and throwing him from the temple into the valley; comp. 2 Chr. xxiv. 17. &c.

16 Spoken of as one perſon; as in M. x. 3.; J. vi. 32.; vii. 19. 22.; Acts vii. 38.

17 Sometimes uſed for the building in general; ſometimes for that part of it where the prieſts officiated as here; comp. 2 Chr. xxiv. 22.

1 See L. xi. 52. It is ſaid that a key was delivered to them as a badge of their office.

2 Similitude taken from the head of a family's opening and ſhutting at pleaſure.

3 See M. xxiii. 13. Among the Hebrews, power given to interpret the law and the prophets, was expreſſed by *the key of knowledge*.

4 Or fiercely to faſten on him; ſee M. vi. 19.

5 Likewiſe by threatened excommunications; as ſportſmen eager to ſtart game.

6 And all, under a fair ſhew of love and duty to God.

SECT. 273. *Concerning the neceſſity of Repentance*; L. xiii. 1. &c.

SECT. 273. There were preſent at that ſeaſon *in which he ſpake to the Jewiſh people*, ſome that told him of the *unhappy* Galileans, whoſe blood Pilate had *lately* 1 mingled with their ſacrifices. And Jeſus, *to improve the event*, anſwering ſaid unto them, [a] ſuppoſe ye that theſe Galileans were *notorious* 2 ſinners above all the Galileans, becauſe they ſuffered ſuch *hard and unuſual* things? I tell you nay: but except ye repent, *and that without delay*, 3 ye ſhall all likewiſe [b] periſh *no leſs certainly, and even more dreadfully*. Or of thoſe eighteen upon whom the Tower of Siloam 4 fell and ſlew them, think ye that they were ſinners above all *other* men that dwell at Jeruſalem! I tell you nay: but except ye repent, ye ſhall all likewiſe periſh, *by the entire overthrow of your city*.

SECT. 274. L. He ſpake alſo this parable, *to illuſtrate what he had ſaid, and to impreſs it the more deeply*. A certain man had a 1 fig-tree planted in his 2 vineyard, and he came and ſought fruit thereon, 3 *for ſeveral* [a] *ſucceſſive ſeaſons*, and found none. Then, *deſpairing of it altogether*, ſaid he unto the dreſſer of his vineyard,

1 Giving orders to deſtroy them in the midſt of their religious worſhip. Probably they had gone up thither to keep the paſſover, and might be followers of Judas Gaulonitas; Acts v. 37. Pilate's power in Jeruſalem was not controulable. They aſſerted God to be their only Sovereign.

2 Debtors, or offenders.

3 Having an obvious eye to the impending Jewiſh judgments. Both happened at the paſſover; and, on the account of ſedition, cloaked with godlineſs. A prelude to ſtill worſe in another world.

4 Near to the pool or pond of that ſame name; ſee Iſ. viii. 6.; J. v. 7. The walls thereof bordered upon the water. More apparently providential than the former inſtance.

1 Denoting the Jewiſh nation.

2 Of the whole earth.

3 Among its numerous branches and promiſing leaves; comp. M. xxi. 19.

vineyard, behold theſe 4 three years I *have* come ſeeking fruit on this fig-tree, and *ſtill I* find none; cut it, *therefore, immediately* down, why, *beſides diſappointing expectation*, 5 cumbereth it the ground *any longer?* And he anſwering ſaid unto him, Lord, *if thou pleaſeſt*, let it alone this year alſo, [b] till I *give my very utmoſt care and diligence to* dig *the ground* about it, *for new air, and to admit both heat and moiſture*, 6 and *likewiſe* dung it *at the root more richly*, and if it bear fruit, *then is every endeavour* well *anſwered*; if not, then after that thou ſhalt cut it down, [c] *as not only uſeleſs but worſe.*

SECT. 275. *The woman which had a ſpirit of infirmity cured*; L. xiii. 10. &c.

L. And he was teaching, *as uſual*, in one of the ſynagogues, on the Sabbath-day. And behold there was *preſent* a *poor* woman which, *in the Jewiſh ſenſe*, had a 1 ſpirit of infirmity eighteen years, and was 2 bowed together, and could in no wiſe lift up herſelf 3 *ſtraight*. And when Jeſus ſaw her *religiouſly attending*, [a] he, *without any ſolicitation*, called her to him, and ſaid unto her, woman, 4 thou art *henceforth* looſed from thine *affecting* infirmity. And, *to give her yet the more comfortable aſſurances*, he, *while uttering theſe words*, laid his hands on her, and immediately

4 Beyond this time, the fig tree uſes not to want fruit. The preaching of John Baptiſt and Chriſt may here be underſtood; comp. Iſ. v. 1. &c. This parable is much enlivened by the introduction of a dialogue; ſee Iſ. xxvii. 2. 3.

5 It exhauſts nouriſhment, and is hurtful to every thing nigh it; comp. Rom. ii. 24.

6 The means uſed to bring the Jews to repentance after Chriſt's reſurrection were extraordinary.

1 Thus the Jews loved to ſpeak of all dreadful diſeaſes, and ſuch as were incurable by any human means; ſo in the caſes of Job and Saul; ſee M. ix. 26.; 1 Cor. v. 5.

2 How piteous a ſight! Yet how much more bowed together (miſerably) are all the proudly impious?

3 Comp. Heb. vii. 25.

4 So M. ix. 2.; M. 2. 5. Probably in this very moment he ſtretched out his hand to touch her.

diately ſhe was made ſtraight, and glorified *the goodneſs of* God *before the whole aſſembly, in this his great prophet.* And the ruler of the ſynagogue, *inſtead of joining her,* anſwered with *an air of* indignation, becauſe that Jeſus had *ſo* healed on the Sabbath-day, and ſaid unto the people, *that he might enrage them againſt him,* [b] *and as if he would have taught them ſome great matter,* there are ſix days in which men ought to work 5 *for this life,* in *one of* them, therefore, come and be healed, and *make* not *ſuch applications* on the Sabbath-day. The Lord then anſwered him, *with a juſt ſeverity,* and ſaid, thou [c] *malicious* hypocrite, 6 doth not each one of you, *who affect to be ſtricteſt in principle,* on the Sabbath *itſelf* looſe, *without ſcruple,* his ox or his aſs from the ſtall, and lead him away to watering? And ought not this woman, being a daughter of Abraham 7 *your greatly and juſtly valued head,* whom 8 Satan hath bound, lo, theſe eighteen years, be *much more fitly* looſed *by a ſingle word or touch* 9 from this bond on the 10 Sabbath-day? And when he had ſaid theſe things, all his adverſaries, *from ſo clear and irreſiſtible an appeal to common reaſon,* were aſhamed *of their ſlanderous words*; and all the people, *whom they ſought to irritate, exceedingly* rejoiced for all the glorious things that were *now* done by him.

SECT. 276. L. And he [a] went through the cities and villages, teaching and journeying towards Jeruſalem, *where he knew for certain he ſhould be put to death.*

CHAP.

5 A word of labour made uſe of in great cunning. Herein lay the ſanctity of ſuch men; ſee M. ix. 8.

6 What a juſt and obvious expoſure?

7 See M. iii. ix.; L. iii. 8.; J. viii. 33.; Acts xiii. 26.

8 Highly emphatical, as oppoſed to the other. In the one caſe there might be ſome delay without danger, but not in the other.

9 Beſides being deſcended from Abraham; ſhe might, like him, have a ſincere and ſtrong faith.

10 A day of reſt; meaning the weekly day of reſt.

CHAP. XXXI.

SECT. 277. *Chriſt declares among the Jews that he was the Son of God*; J. x. 22. &c.

J. And it was at Jeruſalem 1 the feaſt of the dedication, and it was winter. And Jeſus walked in the temple in 2 Solomon's porch. Then came *ſeveral of* the Jews round about him, *that he might not eſcape*, and *certain of their chiefs* ſaid unto him, how 3 long doſt thou make us *anxiouſly* to doubt? If thou be *indeed* the 4 Chriſt, tell us *ſo* 5 plainly. Jeſus, *to evade the miſchief*, anſwered [a] them, I *have often before* told you *what is ſufficient*, and *hitherto* ye believed *me* not, *though ye well underſtood my meaning*: the works that I do in my Father's name, 6 *above whatever were known in the world before*, they bear witneſs of me, *and there is no need of words with ſuch as are impartial, where proofs of that ſort are ſo clear.* [b] But *the fact is*, ye believe not, [c] becauſe you 7 are not of *the number of* my *upright ſimple and docile* 8 ſheep, as I ſaid unto you *formerly*. 9 My *genuine* ſheep hear my voice *with attention, faith and love*, and I know them *tenderly in return*; and they 10 follow me *cloſe in obedience and imitating*. And *to reward their*

1 Almoſt two months diſtant from the paſſover, and celebrated yearly; 1 K. viii.; 1 Eſd. vi. 16. &c.; 1 Mac. iv. 59.; ſee Joſeph. Ant. B. xii. c. 11.

2 1 K. vi. 3. Retained ſtill the ſame name after the temple was rebuilt; Acts iii. 11.; v. 12. It was a noble ſtructure, ſupported by a wall beyond the level of the mount, 400 cubits high, and conſiſting of very large ſtones 20 cubits long and ſix high.

3 Their deſign was to enſnare.

4 Hitherto, for wiſe reaſons, he left this auguſt title to be inferred from his words and works; M. xvi. 20.; J. viii. 12.

5 Or freely.

6 By his commiſſion, authority, or power; Acts iii. vi.

7 You live baſely, and ſeek to devour.

8 Comp. 1 Pet. v. 8. What ineſtimable bleſſing have we here!

9 Farther proof of ver. 26.; comp. ver. 3. 4. 14. 16.

10 They do neither careleſsly nor preſumptuouſly wander from my direction.

their mild, humble, and regular virtue, I give unto them *the aſſurance of* eternal life, and they ſhall never periſh, *by dying away from this world*, neither, *while they abide in their ſimplicity and teachableneſs*, ſhall any *foe, however ſubtle or violent, be able to* [d] pluck 11 them out of my hand. My [e] Father which gave them me *in keeping* is *confeſſedly* 12 greater than all, and, *for certain*, none is able to pluck them out of my Father's hand. I and my Father are 13 *of* one *mind and will*. Then the Jews, *tranſported with rage*, took up 14 ſtones again, to ſtone him. *But* Jeſus, *who knew their purpoſe, and bound up their arms at the time, thus mildly* anſwered them, [f] many 15 good works have I ſhewed you 16 from my Father, for which of the works *is it that* ye do *now endeavour to* ſtone me? The Jews, *with-held as yet from their cruel and malicious deſign*, anſwered him, ſaying, for a good work we ſtone thee not, but for *hideous* blaſphemy, and becauſe that thou, [g] being a *mean* man, 17 makeſt thyſelf *of one nature with* God. Jeſus, *in return to ſo injurious a perverſion of his words*, anſwered them, is it not 18 written in *a moſt highly and juſtly eſteemed book of* your 19 law, I ſaid ye [h] are Gods? If he called them *of your kind, though magiſtrates*, Gods, unto whom the word of God *only* came, *in the above citation from it*, and the ſcripture, *as certain as infallible*, cannot be *ſafely* broken; ſay ye of him whom the Father hath *ſolemnly* 20 ſanctified *to ſo high and glorious an office*, and 21 ſent, *with every ſuitable credential*, into the world, thou blaſphemeſt, becauſe I ſaid I am the 22 Son of God? If I do not the works of

11 See above.

12 See J. xiv. 28.

13 So Calvin; ſee J. xvii. 21. Hence the two arguments differ in their nature, and, when joined, prove infinitely encouraging.

14 As in J. viii. 59.

15 Fair and conciliating.

16 See ver. 25.; J. xi. 8.

17 Ah! how raſh and harſh often are the judgments of mortals!

18 Pſ. lxxxii. 6.; 1 Cor. viii. 5.

19 The whole Old Teſtament thus denominated from a principal part thereof.

20 Or conſecrated. Poſſibly referring to his baptiſm, faſting, and temptation.

21 Comp. If. lxi. 1. &c.; L. i. 35.; M. iii. 16.

22 A title which is manifeſtly inferior, and leſs comprehenſive, than even *Gods* metaphorical. The argument is here from the leſs to

of my Father, *in confirmation of this aſſumed title,* believe me not. But if I do *what is undeniably beyond every human power,* though ye believe not me 23 *ſingly,* believe *at length* the 24 works, *and the evidence they were moſt obviouſly deſigned for*; that ye may *firſt* [i] know, and *then* believe, that the Father 25 is in *cloſe union with* me, and I in him. Therefore, *being beat out of all argument, and quite under the power of malicious violence,* they [k] ſought again, 26 *after ſome more ſafe and private manner,* to take *and carry* him *before their ſupreme council*; but, *for this other time,* 27 he eſcaped out of their hands.

SECT. 278. *Jeſus teaches and cures many beyond Jordan;* M. xix. 1. &c.; M. x. 1. &c.; J. x. 40. &c.

J. And *he* [a] went away 1 again *from Jeruſalem,* M. into the coaſts of Judea, beyond *the river* Jordan, J. into *Bethabara,* 2 the place where John 3 firſt baptized, and there he abode *for a while, till their fury ſhould abate.* M. And the people *of that place, in great numbers,* 4 reſort unto him again, *for inſtruction, and the other means of faith*; and, as he was wont, he taught them [b] again, M. [c] and he *likewiſe* healed them there. J. And they ſaid, 5, John did no miracle, but all *theſe extraordinary* things that

the greater. Hereby his glory is not diminiſhed, but rendered more illuſtrious. No anſwer could have been more wiſe or pertinent. It is prudent, yet mingled with ſweetneſs and ſpirit.

23 Elegant conceſſion.

24 See J. xiv. 11.

25 See ver. 30.; J. vi. 56.; xiv. 10. 11. Denotes the higheſt mutual love, union, and harmony of deſign.

26 See J. vii. 32. 33. 36.

27 The ſame way, it is probable, as in J. viii. 59.; L. iv. 30.

1 See J. i. 29. 39.

2 J. i. 28. A place of great human reſort for paſſage; comp. Joſh. iii. 16.; Jud. vii. 24.

3 He afterwards baptized at Anon near Salem; J. iii. 23.

4 Partly on account of John's teſtimony, and partly on account of the works which he did.

5 Which was true, leſt the glory of Chriſt ſhould in any degree have been leſſened. His birth and manner of life, however, were a kind of prodigy; ſee L. iii. 15.; J. i. 19. &c.; M. vi. 20.

that John ſpake [d] of this man, 6 *before he came*, were true. And 7 many believed on him there.

Sect. 279. *Concerning the Marriage-bond;* M. xix. 3, &c.; M. x. 3. &c.; L. xvi. 18.

M. The phariſees [a] alſo, *among others*, came unto him 1 *with an evil deſign of* tempting him, and ſaying, *in particular*, unto him, 2 is it lawful for a man *of our country and religion*, to put away his wife for every *ſlight* cauſe *of offence*? M. And he anſwered and ſaid unto them, what did Moſes command you? And they ſaid, 3 Moſes ſuffered, *in certain caſes beſides adultery*, to write a bill of divorcement, and to put her away *before witneſſes*. And Jeſus anſwered and ſaid unto them, M. have [b] ye not read, *in your own ſacred books*, that he which made them at the beginning made them male 3 and female, *and then only one of each ſex*? And ſaid, for this cauſe ſhall a man, *ſo engaging, now and ever after*, leave Father and mother, *of whom by nature he is a part*, and ſhall cleave, [c] *with a cloſer and more inſeparable conjunction ſtill*, to his wife, and they twain ſhall be *as* one 4 fleſh. Wherefore, they are no more twain but one fleſh. What, therefore, God hath *thus cloſely* joined together, *by his primitive inſtitution of marriage*, let no man *whatever, at his own private hand*, put aſunder. They, *objecting*, ſay unto him, [e] why did Moſes

6 A clear confirmation of John's own divine miſſion; ſee Deut. xviii. 21. 22.

7 He wanted not genuine ſheep every where.

1 Their wiſh and endeavour was, by captious queſtions, to enſnare and diſcredit him with the people; or to draw from his words matter of calumny.

2 One or other of the ſexes they were next to certain he would offend by any deciſion he could give. Among the moſt eminent Jewiſh doctors there were differences upon this point; ſee M. v. 31. &c.

3 This clearly demonſtrates what infinite wiſdom ſaw to be beſt in itſelf. The permiſſion afterwards of a leſs enormity was to prevent a greater; ſee Gen. ii. 24.; i. 27. The ends and obligations of marriage have a divine revelation for their ſupport.

4 Or perſon. Their union of friendſhip, intereſt, and mutual power over each other's bodies, are the grounds of this; ſee Acts ii. 17.; Rom. iii. 20.; 1 Cor. i. 29.

Moſes then, 5 *by order of Almighty God*, command *a man, if he choſe it*, to give *her* a writing of divorcement, and, *after that, without any ſcruple*, to put her away? He, *in return*, ſaith unto them, *the ſupreme lawgiver by* Moſes, *it is true*, becauſe of the 6 hardneſs of your hearts, *againſt the earlieſt equitable preſcription*, [f] ſuffered you, *from inferior cauſes*, 7 to put away your wives; but *you have ſeen how* from the beginning it was not *done* ſo. And I *now* ſay unto you, *notwithſtanding all your late and dangerous traditions*, whoſoever ſhall put away his wife, [g] except it be for *adulterous* 8 fornication, and ſhall marry another, committeth adultery *againſt his former wife*; and whoſo marrieth her which is *thus unrighteouſly* put away, doth *likewiſe* commit adultery *againſt her former huſband*.

SECT. 280. M. And in the houſe, his *apoſtolical* diſciples *privately* aſked him 1 again of the ſame matter, *as what did appear to them exceeding hard*. And he ſaith unto them [a], whoſoever ſhall put away his wife, *who hath not violated her faith*, and marry another, committeth adultery, 2 *in the eye of God*, [b] againſt her. And if, *by parity of reaſon*, a woman 3 ſhall put away, *by an extorted*

5 This, like the ceremonial law itſelf, was accommodated to the times, and not to be of perpetual obligation. It might be foreſeen that ſuch hardneſs ſome of them would be capable of, as to torment and even murder their neareſt relations to get rid of them, and therefore the good of both parties, for a time, did render this permiſſion requiſite. The ſuborning of witneſſes likewiſe, to prove adulterous commerce, ſeparations without divorce, and living unmarried, would, in a groſs age, have been the effects of a pure and ſtrict attachment to the wife original inſtitute. By yielding to a leſs, all thoſe greater evils were avoided; ſee Deut. xxiv. 1.

6 Stubborneſs; comp. Ex. xxxiii. 3.; xxxiv. 9.; Deut. ix. 6.; xxxi. 27.; Eſ. xlviii. 4.; Ezek. ii. 4.; Acts vii. 51. A more tender diſpoſition may juſtly be expected from the diſciples of Chriſt.

7 Thus does he ſilence, by that very authority which they expected him to oppoſe. The firſt contract ſtill continued in force; comp. M. v. 32.; L. xvi. 18.

8 See note 7th.

1 See M. xix. 10

2 He hath left her in a ſtate of great provocation. Such an one effectually doth divorce himſelf. In the caſe of obſtinate deſertion, a man cannot be ſaid to put away his wife; comp. 1 Cor. vii. 15.

3 See an example of this in 1 Sam. xxv. 44. Among both

torted bill of divorce, her huſband, and be *afterwards* married to another, ſhe committeth *the terrible crime of* adultery *againſt him.* M. His diſciples ſay unto him, if the caſe of the man be ſo *indiſſolvable* with his wife *as you have repreſented*, it is not good, *as ſeemeth unto us*, for him to marry. But he ſaid unto them, all men cannot receive this ſaying *of yours*, *ſo as to abide ſingle and chaſte*, ſave they to whom, *in the uſe of their own utmoſt efforts*, it is given 4 *by Almighty God.* For there are ſome, *who, from natural temper and conſtitution, can live as* eunuchs *do, and* which were ſo *peculiarly* born from their mother's womb; and there are ſome eunuchs, which were *wickedly and cruelly* 5 made eunuchs of men, *in their early years*; and there be eunuchs, 6 *like myſelf by abſtinence*, who have made themſelves *as it were* eunuchs for the kingdom of heaven's ſake. He that *finds he* is able to receive it, *in this laſt manner*, let him [c] receive it.

SECT. 281. *Little children brought to Chriſt*; M. xix. 13. &c.; M. x. 13. &c.; L. xviii. 16. &c.

M. Then there were brought unto him 1 little children, that he ſhould 2 put his hand on them, and [a] pray *for their welfare.* L. But when his *apoſtolical* diſciples ſaw it, M. they, *ſuppoſing the dignity and eaſe of their divine Maſter to be hurt thereby*, 3 rebuked [b] thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, *that the piety of thoſe who brought them, and his own act of benevolence ſhould be thus obſtructed*, L. and called them *to*

Jews and Romans this was practiſed in the moſt ſcandalous manner; comp. 1 Cor. vii. 15.

4 Some few only have this given them by natural conſtitution.

5 By the wanton cruelty of men, and for their own private ends.

6 To ſubdue their natural inclinations, and acquire, through time, and holy endeavour, a habit of chaſtity, on purpoſe to have the better opportunity and means both for ſtudying and propagating the goſpel; ſee 1 Cor. vii. 34. &c.; Eſ. lvi. 3.

1 Infants, or but juſt above that age; ſee L. xviii. 15.; 2 Tim. iii. 15.

2 A common Jewiſh form, when they invocated a divine bleſſing upon any; Gen xlviii. 14.

3 And it may be rather roughly.

[c] *to be brought* unto him, M. and ſaid, ſuffer the little children *thus* to come unto me, and forbid them not *now, or at any other time*; for of [d] ſuch *as theſe* is the 4 kingdom of God. Verily [e] I ſay unto you, whoſoever ſhall not *be willing to* receive the kingdom of God 5 as a *candid* little child, he ſhall not enter therein. And, *with the utmoſt tenderneſs*, he took them up in his arms, put his hands upon them, and *ſolemnly* bleſſed [f] them. And when M. he had laid his hands on them, he departed thence *to a place in the neighbourhood.*

SECT. 282. *A rich man is deterred from following Chriſt;* M. xix. 16. &c.; M. x. 17. &c.; L. xviii. 17. &c.

M. And when he was gone forth, 1 *from the coaſts of Judea, beyond Jordan*, into the way, there came a man running, *with an earneſt deſire of converſe, even* L. a *certain* 2 *wealthy* ruler, M. and kneeled *down* to him *in an humble manner*, and aſked him, L. ſaying, *with profeſſions of decent regard and ſerioufneſs*, M. 3 good Maſter [a], what good thing ſhall I do [b], that I may have 4 life eternal? L. And Jeſus, *with a view of allaying his ſpiritual pride*, ſaid

4 The two component members of the Chriſtian church, and eminently qualified for the celeſtial inheritance. Of ſuch as reſemble them in their ſimplicity, freedom from evil habits, teachableneſs, and modeſty. Every heart muſt be warmed by the plain recital of ſuch a conduct, and every tongue muſt praiſe it.

5 Comp. M. xviii. 3. 4.; Pſ. cxxxi. 2.; Eſ. xl. 11.

1 See M. xix. 1.; J. vii. 17.

2 Magiſtrate, or governor.

3 Or thou inſpired and infallible teacher. Here, though right, he ſeems to have gone rather farther than was his preſent full conviction; for which he is mildly rebuked; M. xix. 17. A title, ſay ſome, which the Jewiſh Rabbis affected.

4 The kingdom of the Meſſiah was foretold to be eternal; Dan. vii. 18. 27. &c. As ſuch was ſpoken of, both by Chriſt and John Baptiſt. The wealthy young man's deſign was ſincere and not malicious; as M. xix. 3. Like many others of his Jewiſh brethren, however, he conceived that ſome one *good thing* done, and perſiſted in to the laſt, would make him happy for ever.

ſaid unto him, why, *believing me to be no more than an eminently improved human teacher*, calleſt thou me good? *Thou ſhouldeſt upon all occaſions know that* none is *abſolutely* good 5 ſave one, that is *the glorious unchangeable and eternal* [c] God. M. But, *to encourage and forward thy preſent holy intent, know that*, if thou wilt *reſolutely* enter into 6 life, *thou muſt* keep [d] the 7 commandments. He ſaith unto him, which *of them?* Jeſus ſaid, L. thou knoweſt the 8 commandments *given of old to Moſes*; do not commit adultery, do not 9 kill, do not ſteal, *either by ſubtlety or violence*, do not bear falſe witneſs *againſt thy neighbour*, M. defraud not, 10 *by any means, the young and ſimple*, M. honour, *with reſpect and conſtancy of affection*, thy Father and thy mother; and *to ſum up all in few and comprehenſive words*, thou [e] ſhalt love thy neighbour as thyſelf. The young man, *not apprehending their large extent and ſpiritual import*, ſaith unto him, *with confidence*, M. Maſter, all theſe have I *known and conſcientiouſly* obſerved [f] *even* from 11 my youth, M. what lack I yet, *to ſecure the glorious prize?* L. Now when Jeſus heard theſe things, M. Jeſus beholding him *ſtedfaſtly*, loved *and pitied* him [g] *at once*, and ſaid unto him, *by way of peculiar trial*, L. yet lackeſt thou one *important* thing; M. if thou wilt be perfect

5 Elſewhere our bleſſed Lord aſſumes and vindicates the application of *good*, perfect, and infallible, as a teacher, to himſelf; M. xxiii. 8. 11.; J. x. 12. But here he modeſtly declines it; firſt to ſhew that his doctrine is wholly of God; and then to give the greater weight of authority to what he had afterwards to deliver.

6 The ſame as the kingdom of God, or heaven; M. xix. 23. 24.

7 Thoſe of a moral nature in the law of Moſes; from which, as the principles or rudiments of his own religion, he proceeds with him, in what follows, to things more perfect.

8 They relate not to rites and ceremonies, which the bulk of the Jews did magnify and doat upon, but to duties moral and greatly ſuperior; ſee M. xii. 33.; Eſ. i. 11. &c.; M. ix. 13.; Ex. xx. 12. &c.

9 Or murder, even upon the moſt grievous provocations; Ex. xx. 13. &c.

10 Comp. 1 Cor. vi. 8; Lev. xix. 11. 13. 18.; Rom. vii. 7.

11 He means, to the beſt of his recollection, and from the time that he began to have the uſe of reaſon. Alſo it is probable, in the ordinary lax ſenſe put upon theſe words by the Jewiſh doctors. See, for the more extenſive ſpiritual import, M. v. 21. &c.; comp. Rom. x. 3.; Ph. iii. 9.

ſect 12 *in the ſpirit, as well as in the letter of the law,* [h] go, L. *be thou forthwith prepared in mind to* ſell 12 all *the valuable poſſeſſions* that thou haſt, M. and give *what ariſes from them* to the [i] poor, and thou ſhalt have *a ſpecial* treaſure in heaven; and come, *in the full faith of my divine miſſion,* M. take up the croſs, M. and follow me, [k] *to be yet farther inſtructed at every hazard of life.* But, when the young man heard that *difficult* ſaying *to a worldly mind,* he went away ſorrowfull, *even to dejection,* [l] for he L. was very rich, and had *beſides* great *land*-poſſeſſions, *and could not think to part with them.*

SECT. 283. L. And when Jeſus ſaw that he was very ſorrowful, *to have his proſpects of future worldly eaſe ſo unexpectedly blaſted,* M. looking *round* upon them, L. he ſaid, M. unto his diſciples, verily I ſay unto you, M. how [a] hardly ſhall they that have *the* riches *of this life to a great extent,* enter into the kingdom 1 of God? And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, *to their viſible ſurpriſe,* and, *to rivet the impreſſion,* ſaith unto them, M. and again I ſay unto you, *my dear* M. children, [b] how hard is it for them that truſt in *their* riches, to enter into the kingdom of God? M. It is eaſier for a 2 camel to 3 go through the eye of a needle, than for a [c] rich man, *bound up in his wealth,* to enter into the kingdom of God. When his diſciples, *who looked for and earneſtly deſired a temporal reign under the Meſſiah,* heard it, M. they, *under ſo great a diſappointment,* were aſtoniſhed out of meaſure, M. ſaying among [d] themſelves, who then *of all thoſe* can *poſſibly* be ſaved? M. And Jeſus looking upon them *with pity,* ſaith M. unto them, with men *who covet wealth to an extreme degree* this *truly* is impoſſible, M. but not with

12 Capable of eternal life, as things now are; M. x. 21.; L. xviii. 22.

13 Comp. L. xii. 33.; xiv. 26.; M. x. 21. Theſe words refer to the greateſt perfection that could be attained while Chriſt was on earth, which conſiſted in waiting cloſe upon his perſon, in preaching the goſpel, with an entire reliance upon Providence for daily ſubſiſtence, and in readily laying down life itſelf for the truth.

1 That is, to be an upright and ſtedfaſt believer upon earth, and ſo qualified for eternal life hereafter.

2 Common Jewiſh proverb, to ſignify what is impoſſible, or exceeding difficult. Some Jewiſh books have elephant; but the ſenſe is the ſame.

3 Of huge unweildy bulk.

with God, [c] *and they who uſe his goſpel word as they ought*; for L. the things which are impoſſible with men, are 4 poſſible *and eaſy* with God.

CHAP. XXXII.

SECT. 284. *The advantage of forſaking all to follow Chriſt*; M. xix. 27. &c.; M. x. 28. &c.; L. xviii. 28. &c.

M. THEN 1 anſwered Peter, *in his own and in the name of the other apoſtles*, and ſaid unto him, *with confidence*, behold [a] we, *whom thou didſt call*, have *inſtantly* forſaken *our* all, and *hitherto, with great affection*, followed thee, what *reward, if the caſe is as thou declareſt concerning riches*, 2 ſhall we have therefore? And Jeſus, *though he well knew what mean ſecular motives were mixed with their* [b] *beſt attainments*, ſaid unto them, *by way of encouragement to abide with him*, verily I ſay unto you, that ye *ſhall be no loſers, but the contrary*, which have followed me in the 3 regeneration *of mankind*, when the Son of Man, *from his preſent low eſtate*, ſhall *be advanced to* ſit in the throne of his 4 glory; *for*

4 God was able to effect their converſion by the illuſtrious evidence of the goſpel, which, from time to time, he would vouchſafe.

1 The ſame as ſimply he ſaid.

2 In fact, they had done what the young man was required to do, ver. 21. and their hopes from thence were no doubt proportionably raiſed.

3 Or the ſetting up of a new ſtate among them; 2 Cor. v. 17. This, though in part only, was begun by the bleſſed Jeſus while on earth. It was carried on by his apoſtles, under the influence of a divine ſpirit, after he roſe from the dead, and ſat down as both Lord and Chriſt, at the right hand of power; ſee Dan. vii, 9. 13.; comp. L. xxii. 28. &c. Some would put a comma after *me*, and by *regeneration they* underſtand at the new aera, or eſtabliſhment of things, when *the Son of Man*, &c.

4 Or glorious throne. The place of Judas he well knew would be ſupplied.

for ye alſo, *next to him in office*, ſhall ſit *as* [c] upon twelve 5 thrones, judging the twelve tribes of Iſrael. And, *in general*, M. there is no man that hath left, *or who ſhall do ſo hereafter*, houſe, or brethren, M. or ſiſters, or father, or mother, or wife, or children, M. or lands, for my [d] ſake 6 and the goſpel's, but he ſhall receive an [e] hundred fold *of divine comforts*, now in this [f] time, *for loſs of* houſes, and brethren, and ſiſters, and mothers, and childern, and lands, with *other ſevere* perſecutions, and, *when theſe ſhall ceaſe forever*, in the world to come [g] eternal life. M. But *beware of careleſſneſs*; for many that are firſt, *like you, in reſpect of privileges*, ſhall be laſt, *through non-improvement of their early call*, and the laſt *in vocation* [h] ſhall be firſt, 7 *in the meaſures of true and endleſs happineſs.*

Sect. 285. M. xx. 1. &c.

M. For *the equity of divine diſpenſation in* the 1 kingdom of heaven, is like unto a man that is an houſholder, which went out 2 early in the morning to hire labourers into his 3 vineyard. And when he had agreed with *certain of* the labourers, for

5 Among the Hebrews, this word was often uſed to ſignify ruling, governing; ſee Jud. xii. 7.; 1 Sam. viii. 5. The apoſtles were, in their great Lord's name, to rule the Chriſtian church by the laws of the goſpel. They were to be chief magiſtrates in his kingdom, and in a much higher ſenſe than they either now thought of or wiſhed for. This general declaration would wiſely ſerve to rouſe their dejected ſpirits; ſee M. xvi. 19.

6 Or on my account, &c.

7 See this largely illuſtrated; M. xx. 1. &c. The preference of the Gentile believers to the Jewiſh infidels, and that of ſome late wicked people among the Jews themſelves to thoſe proud phariſees who thought that they were eminently righteous, is ſet forth as yet by general terms: Meek wiſdom required that it ſhould be ſo.

1 Or under the goſpel.

2 The whole twelve hours in this parable repreſent the time of preaching the goſpel from the days of Chriſt to the end of the world; 2 Pet. iii. 8. &c.

3 That is the church of God; taken probably from Iſ. v. 1. &c.

for *the uſual wage of* a penny 4 a day, he ſent them *for ſervice* into his [a] vineyard. And *afterwards* he went out about the 5 third hour, and ſaw others ſtanding idle in the *common* 6 market-place, and ſaid unto them, *who waited for an employer there*, go ye alſo into the vineyard *for ſervice*, and whatſoever *hire* is 7 right I will *ſurely* [b] give you. And they went their way *ſatisfied in this*. Again, he went out about the 8 ſixth and 9 ninth hour, and did likewiſe *make ſuch general promiſe* as he had done to the laſt. And *once more*, about the 10 eleventh hour, he went out *from his houſe*, and found others, *even ſo late*, ſtanding idle, and ſaith unto them, why ſtand ye here all the day idle? They ſay unto him, *not from inclination to be idle, but* becauſe 11 no [c] man hath *yet* hired us *for labour*. He ſaith unto them, go ye alſo into the vineyard *and work*, and whatſoever is right *in proportion to be given*, that ſhall ye *be ſure to* receive. So when *the* even 12 *for reſt from every kind of labour* [d] was come, the lord of the vineyard ſaith unto his 13 ſteward, call the labourers *who have been this day employed*, and give them their *full* hire, beginning from the laſt 14 *employed, without any difference*, [e] *even* unto

4 Neareſt to our ſevenpence halfpenny. To this hire the goſpel term of ſalvation is likened.

5 Or our nine in the morning, reckoning from ſix to ſeven, as the firſt hour, and ſo on. This may well denote the preaching of the goſpel to the Gentile Roman empire for three ſucceſſive centuries.

6 Where thoſe who wiſhed to be employed were in uſe to aſſemble.

7 According to the now publiſhed word of God in the New Teſtament; Ph. i. 7.; 1 Cor. iv. 1.; 2 Pet. i. 13.

8 Our twelve, or noon.

9 Three afternoon. Some parts in every parabolical narrative are merely ornamental. If this has any particular view, it may reſpect the corrupt ages of the church, foretold in Rev. xi. 3.

10 Five afternoon, a little before the coming of the Lord. Such have a new and ſtrong ſtimulation to work. Perhaps they may ſignify thoſe who ſhall be called after the overthrow of papal Rome, and other great obſtacles beſides in the way of an obedient faith.

11 This cannot now be ſaid with truth of any Chriſtian.

12 The end of the goſpel age.

13 It may be ſome chief, or archangel; if not many of them to different departments.

14 Whoſe diligence in proportion might ſurpaſs that of all the former.

unto the 15 firſt. And when they came *forward* that were hired about the eleventh hour, they received every man *no leſs than* a penny. But, *upon ſeeing this*, when the firſt came *to be paid off*, they ſuppoſed *in themſelves* that, *after the rate of time*, they ſhould have received [f] *conſiderably* more *wages than any of the reſt*; and they likewiſe received every man, *as by agreement*, a penny. And when they had received it, they 16 murmured againſt the good man of the houſe, *who had ſet them to work*, ſaying *roughly*, theſe laſt have wrought but one hour, *and that too in the cool of the evening*, and thou haſt made them equal *in payment* unto us, which have born the *whole* burden and heat of the day, *from morning to night*. But he *calmly* anſwered one of them, *in hearing of the reſt*, and ſaid, friend, *it is manifeſt* I do thee no [g] *degree of* wrong, *in freely beſtowing that which may be underſtood to be above ſtrict legal wages*; didſt not thou agree with me *to labour* for a penny? Take that thine *own* is, *by juſt though no leſs free promiſſary engagement*, and go [h] thy way *peaceably and thankfully*; I will give unto this laſt *unfortunate man* [i] even as *much hire as* unto thee. Is it not *indeed* lawful for me to do what I will with mine own *undoubted property? And* is thine eye 17 *thus enviouſly* evil, becauſe I am *generouſly* 18 good? So the laſt [k] *in privilege, agreeable to my late doctrine*, ſhall be 19 firſt *in recompenſe*; and the firſt *in privilege* ſhall be laſt; for many 20

of

15 Without omitting any, and without reſpect to their ſeveral times.

16 The only thing that can anſwer to this, is the Jewiſh diſlike of admitting Gentile converts into the ſame church of God and heavenly kingdom with themſelves; ſee L. xv. 28.; Acts xi. 2.; xiii. 45.; xvii. 5. &c.; xviii. 6. &c.; xxviii. 29.; xxii. 21.; 1 Th. ii. 16.; Rom. xi. 28.

17 See M. vii. 22.; Deut. xv. 9.; Pr. xxiii. 6.; Eccluſ. xxxi. 14.

18 Or kind.

19 This is the reddition of the whole parable; ſee M. xix. 30. The obedience of faith, in the Gentiles, being ſincere and faithful, though late, was more acceptable than all the outward and boaſted righteouſneſs of the Jews.

20 Seems to have been proverbial, and might allude to ſuch a practice as we read of Joſh. viii. 3.; or L. vi. 13. See for the phraſes, Pſ. cv. 6. 43.; cvi. v.; Eccluſ. xlvi. 1. All applied to the Jewiſh nation. But to particular perſons; 2 Sam. vi. 1.; Pſ. lxxxix. 3.; cvi. 23.; 2 Sam. xxi. 6.; comp. Rom. xi. 5.

of you Iſraelites be called, [1] but few, *even of all your thouſands, are of* choſen [21] *ſpirits.*

SECT. 286. *A man cured of a dropſy*; L. xiv. 1. &c.

L. And it came to paſs, as he went, *upon invitation*, into the houſe of one of the 1 chief *people belonging to the ſect of the* phariſees, to 2 eat bread on the Sabbath day, that, *according to cuſtom*, they watched 3 him *narrowly*. And behold there was a certain man *brought thither* before him, which had the dropſy 4 *to a great degree*. And Jeſus [a] anſwering *to their very thoughts*, ſpake unto the lawyers and *other* phariſees, ſaying, [b] is it 5 lawful to heal on the Sabbath day? And they, *being of different ſentiments among themſelves as to this point*, held their 6 peace. And he took *hold of* him, *to ſhew whence the cure came*, and *benevolently* healed him *by a touch of his hand*, 7 and let him go, *to demonſtrate every where the certainty of his cure*, and *afterwards* anſwered them, *who he knew would propagate it to his diſadvantage*, [c] ſaying, which of you ſhall have an aſs or an ox fallen into a pit, 8 *in ſearch of water, or by ſome other accident*, and will not,

21 Comp. Deut. vii. 6.; J. xv. 16.; Acts ix. 13. &c.

1 A common form for denoting thoſe of the ſupreme council at Jeruſalem; ſee J. iii. 1.; Acts iii. 17.

2 Hebrew phraſe, for making a meal.

3 The inviter, with the reſt of his company, to find ſome ground of accuſation againſt him. Even the ſtrictneſs of the Jewiſh Sabbath did not exclude this kind of ſocial intercourſe; much leſs ought the day on which his followers commemorate his reſurrection.

4 Was thereby miſerably ſwollen and diſcoloured.

5 Uſe and tradition held this to be unlawful, unleſs in caſes the moſt extreme. A proper queſtion before ſuch an audience, and at that time eſpecially.

6 Or they might fear being put to ſhame by his arguments afterwards; comp. M. xii. 11. 12.

7 By this deed, he made a clear and uſeful return to his own queſtion, ver. 3. It was condeſcending, and ſhewed that the work was not laborious. The reality and perfection of the cure could not be denied, though the manner of it be inexplicable.

8 Elegant contraſt to the dropſical perſon in danger of periſhing from too much.; ſee L. xiii. 15.

not, *fearleſs of cenſure*, ſtraightway pull him out on the Sabbath day? And they could not anſwer 9 him again 10 to theſe *plain* things.

SECT. 287. *The pride of the Phariſees and Lawyers cenſured*; L. xiv. 7. &c.

L. And he put forth a 1 parable, *in favours of a modeſt lowly diſpoſition*, [a] to thoſe which were bidden *to dine by the phariſee*, when he marked how they *not only* choſe [b] out *but contended for* the chief rooms *at table*; ſaying unto them, when thou art bidden of any man to a wedding *feaſt, or any other great entertainment*, ſit not down in the higheſt room, leſt a more honourable man, *from office, rank, or reputation*, than thou *ſhould happen alſo to* be bidden of him, and he that bade thee and him come and ſay to thee, give this man place, and thou begin with ſhame to take the *very* loweſt [c] room. But, *on the contrary*, when thou art bidden, go and ſit down *at firſt* in the loweſt room *thou canſt find*, 2 that when he that bade thee cometh in, he may ſay unto thee, *my* [d] friend, go up higher; then ſhalt thou have *commendable* 3 worſhip in the preſence of *all* them, *both maſter and gueſts*, that ſit at meat with thee. For, *in general, this may be laid down as a ſure maxim, that*, [e] whoſoever exalteth himſelf, *beyond his proper rank and circumſtances*, ſhall be *proportionably* [f] abaſed; and he that [g] humbleth himſelf, *in word, deed, and thought*, ſhall be *proportionably* exalted *with every kind of bleſſing* [h].

SECT. 288. L. Then ſaid he alſo, 1 *in grateful return*, to him that bade him, when thou makeſt a dinner or a ſupper, *whence*

9 Yet would they not own themſelves to be perſuaded. Falſe ſhame, religion highly perverted.

10 See note 6.

1 See ver. 11. A grave, conciſe, and memorable ſentence.

2 This ought not to be the chief motive, but makes a good argument from what would naturally happen; ſee Prov. xxv. 6. 7. Even the appearance of modeſty may be aſſumed to extort praiſe. The uſe of this convivial admonition runs through every kind and ſtate of life.

3 Glory, or honour.

1 For carnal bread, he provides him richly in that of the ſoul.

whence true and endleſs glory may be obtained, call not *ever and only* 2 thy friends, nor thy *like unneedy* brethren, neither thy kinſmen *of this ſort*, nor thy *well known* rich neighbours, leſt they *ſhould* bid thee again, and *this as* a *ſole* recompenſe be made thee. But *rather*, when thou makeſt a feaſt, [b]call *to it* the poor *who live under great difficulties*, the maimed *of them in particular*, 3 the lame, the blind, *who are leaſt able to provide for themſelves*; and then ſhalt thou be bleſſed *above the power of words to declare, in the very work itſelf*; for *though* they *indeed* cannot [c] recompenſe thee, *yet for this very reaſon* [d] thou ſhalt be *abundantly* recompenſed at the reſurrection of the juſt 4 *into eternal life.*

SECT. 289. L. And when one of them that ſat at meat with him heard theſe *uſeful* things, he, *approving the doctrine of Jeſus*, ſaid unto him [a], *with a degree of exſtacy*, bleſſed is he that ſhall *be honoured ſo far as to* 1 eat bread in the kingdom of God. Then ſaid he unto him, *and ſo as to be heard by all preſent, ſuitably to what he knew they could yet receive*, a 2 certain man made a great ſupper, and bade many *gueſts to it*, and ſent out his *inviting* ſervant 3 at ſupper time, to ſay, *as uſual in ſuch grand feſtivals*, to

2 To invite ſuch often, and in teſtimony of mutual love, is by no means unlawful, if with due regard to works of mercy and munificence. Here might be intended an oblique and mild cenſure of his inviter's former practice. It is very evident from our Lord's own practice, that he was far from diſcouraging agreeable intercourſe and converſation among friends, and the offices and entertainment of ſocial life.

3 Hence, probably, came love-feaſts; Jud. ver. 12. in and about the time of celebrating the Lord's ſupper; and their abuſe ſhews how dangerous a thing it is to innovate upon the plain certain ſpirit of Chriſt's doctrine; 1 Cor. xi. 21. &c.

4 See J. v. 19. &c. This is the only reſurrection, exiſtence, or ſtanding again, that is deſireable.

1 The Jewiſh notions of a future ſtate were rather coarſe. He poſſibly feared that this would be the lot of a few only, ſuch as were the chief of the Jews; an error of great hazard, and that required as yet a very mild correction. The parable, in that view, is amazingly wiſe and proper; likewiſe to rectify all carnal prejudices, or make a meal; 2 Sam. ix. 7. 10.; xii. 17. 20.; Prov. ix. 5.

2 Comp. M. viii. 11.; xxii. 2. &c.

3 Or ſlave.

to them that were bidden, come *with ſpeed*,' 4 for all things are now *juſt* ready *to be ſerved up*. And they 5 all *as* with one conſent began to make excuſe, *and thereby ſlight the hoſpitable entertainer*. The [b] firſt ſaid unto him *that was ſent*, I have bought, *ſince your maſter's invitation*, a piece of ground, I muſt needs go *even now* and ſee it, I pray thee have me, *on this account*, excuſed *to thy maſter*. And another ſaid, I have *very lately* bought five yoke of oxen, and I go to prove them *by an immediate piece of work*, I pray thee have me excuſed *from attending*. And another ſaid, I have *juſt* married a wife, and *brought much company home with her*, therefore I cannot *poſſibly* come. So that ſervant came, and ſhewed his lord *all* theſe things. Then the maſter of the houſe, being [c] *exceedingly* angry, ſaid to his ſervant, go out quickly into the *broad* ſtreets, and *narrow* lanes 6 of the city, and bring in hither, *to be entertained*, 7 the poor, and the maimed, and the halt, and the blind, *who have little or nothing to ſupport themſelves with*. And the ſervant *very ſoon returning*, ſaid, Lord it is done *ſo* as thou haſt commanded, 8 and yet there is *abundance of* room [d] *for more gueſts*. And the Lord ſaid unto the ſervant, go out *then yet farther than you have done*, into the highways *for poor helpleſs travellers*, and *others who ſit fatigued with heat and long journeying under* 9 hedges, and [e] compell them, 10 *by inſtant*

4 So, at this time, were the bleſſings of God through Chriſt; M. xxii. 4.

5 Hereby we may underſtand the lawyers, ſcribes, and chief of the Jews, who not only withſtood the prophets, John Baptiſt, and the invitations of Chriſt perſonally, but the apoſtles likewiſe.

6 Or alleys.

7 To ſuch may be compared fiſhers, and yet more deſpiſed publicans and harlots; ſee 1 Cor. i. 26. &c The greateſt number of converts were from among ſuch, though not all.

8 Comp. J. xiv. 2.; Iſ. ix. 7.; L. i. 33.

9 An elegant alluſion, like Eph. ii. 14.; that is the miſerable, deſtitute, and idolatrous heathens; ſee M. xxii. 9.

10 Or preſs; comp. M. vi. 45.; L. xxiv. 29.; Gal. ii. 14.; vi. 12. In all parables, ſome things are merely circumſtantial, and not to be interpreted literally, but with allowance; comp. M xxii. 9. Uſed for cogent argument and perſuaſion; M. xiv. 22.; L. xiv. 18.; Acts xvi. 15.; 2 Cor. xii. 11.; Jud. 3. So Chriſt compelled the Gentiles to receive his goſpel, by endowing the preachers of it with wiſdom and power from on high. He laid them under a moral neceſſity

inſtant friendly perſuaſion, to come in, that *the table of* my houſe may be *quite* filled *up*. For I ſay unto you, that none of theſe men which were *formerly and unſucceſsfully* bidden [c] ſhall *ſo much as* taſte *hereafter* of my ſupper.

SECT. 290. *Every thing is to be renounced for Chriſt*; L. xiv. 25. &c.

L. And there went great multitudes with him, *to hear him diſcourſe, and to ſee his works*; and he turned *about*, and ſaid unto them, *whom he knew to be ſincere, though imperfect in their views*, if any man come to me *as a diſciple*, and 1 hate [a] not *in compariſon* his father and mother, and wife and children, and brethren and ſiſters, yea and his own 2 life alſo, he cannot *indeed* be my *real* diſciple, *profeſs what he will*. And whoſoever doth not, *in the deliberate and ſettled purpoſe of his mind*, bear 3 his croſs, and come 4 after me, *believing my words ſtedfaſtly, and imitating my example* [b], cannot, *I aſſure you*, be my diſciple. 5 For *thus the important ſubject may be illuſtrated*, which of you *who have common prudence*, intending to build a *magnificent* tower 6, ſitteth not down

neceſſity of believing, by furniſhing the fulleſt means of conviction. This method only could become a feaſt, and ſuit the nature of rational beings.

1 That is, love them not leſs than Chriſt; comp. M. x. 37.; Gen. xxix. 30. 31. 33.; Deut. xxi. 15. 17.; M. vi. 24.; Rom. ix. 13.; Mal. i. 2. Our Lord does not mean here the paſſion of the mind, but an inferior conſideration and regard. We ſhall not rightly underſtand his abrupt reply, unleſs that we conſider he addreſſes himſelf to the prejudices of his hearers, in favour of a temporal Meſſiah; comp. J. xii. 23. &c.

2 See M. x. 38.

3 And likewiſe doth it not when his trial comes. Carry, or ſupport.

4 See 1 Cor. ii. 1. What the Jews chiefly ſought after from the Meſſiah were bodily and temporal advantages.

5 This, and the next immediate parable, are to be explained only from their chief intention.

6 Comp. 2 Chr. xxvi. 10.; Mic. iv. 8.; Iſ. v. 2.; M. xxi. 33.; M. xii. 1.

down firſt *with good leiſure*, and counting the coſt *with the utmoſt poſſible exactneſs*, whether he have *a* ſufficient *ſtock of wealth* to finiſh it? Leſt haply after he hath laid the foundation, and is not able to finiſh it, *for want of neceſſary funds*, all that behold it *as they paſs*, *ſhould* begin to mock him, ſaying [d], this man began *like a fool* to build, 7 and was not able to finiſh *his plan*. Or what *wiſe* king going *forth* to make war againſt another king, ſitteth not down firſt, and [e] conſulteth *diligently in his own mind*, whether he be able with *the arms, ſtrength, and ſituation of* ten thouſand *men*, to meet him that *ſucceſsfully* cometh againſt him with twenty thouſand? Or elſe, *finding theſe to be inſufficient*, while the other is yet a great way off, he [f] ſendeth an ambaſſage, and deſireth *the beſt* conditions of peace *he can make?* So likewiſe, whoſoever he be of you that, *in firm purpoſe of heart*, forſaketh 8 not [g] all *the goods that he hath, upon occaſions, and all they whom his ſoul doth moſt love in this world*, he cannot be *owned by me as* my *ſincere* diſciple. 9 Salt is good *for preſerving when its ſtrength is quick*, but, if the ſalt have loſt his *native* 10 ſavour, wherewith ſhall it be [h] ſeaſoned? It is neither fit for *manuring* the land, nor yet for *adding to the uſefulneſs of* a 11 dung-hill; but men [i] caſt it out *as perfectly dead and barren*. He, therefore, that hath [k] ears *fitted* to hear *ſuch important things*, let him *both* hear *and apply with the cloſeſt attention*.

CHAP.

7 So ſhall the laſt ſtate of ſuch an one be worſe than the beginning; 2 Pet. ii. 20.

8 See M. xvi. 24.; M. viii. 34.; L. ix. 23.

9 This ſaying is often uſed; ſee M. v. 13.; M. ix. 50.

10 No other kind of ſalt can repair the loſs.

11 A certain degree of ſalts is neceſſary for them both.

CHAP. XXXIII.

SECT. 291. *How much joy there is in Heaven when a ſinner repenteth;* L. XV. 1. &c.

THEN drew *very* near unto him, *and in a familiar way*, 1 all the *hated* publicans, and *ſome other notorious* 2 ſinners *of thoſe parts*, for to hear him *preach*. And the *haughty* phariſees and 3 ſcribes, *who were preſent*, [a] murmured *againſt his condeſcending affable diſpoſition*, ſaying, this man, *who profeſſes a new and ſingular holineſs*, receiveth [b] *profligate* ſinners, *as his familiar friends and diſciples*, and *even* eateth 4 with them. And he, *for their reproof as well as to encourage humble penitents*, ſpake this 5 parable unto them, ſaying, what man *is there* of you having *a flock of* an hundred ſheep, if he loſe one of them *by ſtraying*, doth not *feel himſelf ſo greatly moved as to* leave the ninety and nine, *that were feeding together*, in the 6 wilderneſs, and go *from place to place in ſearch* after that which is loſt, [c] until he find it? And when *at length* he hath found it, he layeth it on his ſhoulders, rejoicing *more at the time, than even for all the reſt of his flock.* [d] And *ſo great is his gladneſs, that* when he cometh home, he *forthwith* calleth together his friends and neighbour, ſaying unto them, *as*

1 Or many; like M. iii. 5. Such were hated and anxiouſly avoided by the Jews. The noble phariſee, we may be ſure, would not take them in.

2 In common eſtimation.

3 See M. ix. 12.

4 Comp. M. ii. xvi.

5 Parables are beſt taken from things of daily uſe among men. The ſtrength of thoſe following was irreſiſtible, and not to be explained away, as ſome of the moſt ſuitable ſcripture citations might have been.

6 Or deſart. In diſtinction from arable or incloſed lands; comp. Joſh. xv. 61.; 2 K. ii. 34.; 2 K. iii. 38.; M. iii. 1.; M. vi. 31.; M. xviii. 12.

as if he had acquired some new and very great gain, [d] rejoice with me *as becometh,* for I have *happily* found my sheep which was lost 7. I say unto you, that likewise *similar* joy shall be *among the angels* 8 in heaven, over one sinner [e] that repenteth, *even* 9 more *sensible for a while,* than over ninety and nine *habitually* just persons which need no repentance *for very great crimes, or for allowed practices of any.*

SECT. 292. Either, *to like purpose, and to affect the very meanest,* what *poor* woman having, *for her whole stock,* ten 1 pieces of silver, if she lose one piece, doth not, *only because* she *hath the other nine safe in her custody, in that same instant* light a candle, and sweep the house *throughout,* and seek diligently *among all the gatherings,* till *such time as* she find it? And when she hath *fortunately* found it, she, *unable to stay the pleasure of her soul, from it,* calleth her friends and her neighbours together, saying, [a] rejoice with me, for I have found the piece *of money* which I had lost. Likewise I say unto you, there is *such peculiar* joy in the 2 presence of the angels of God over one sinner that repenteth.

SECT. 293. L. And he 1 said, *for yet further illustrating the divine mercy,* a certain 2 man 3 had two *grown up* sons; and the 4 younger of them, *impelled by his bodily appetites,* said to his *indulgent* father, give me the portion of goods 5 that falleth to me

7 The Lord Jesus himself is that incomparable good shepherd.
8 See ver. 10. A very proper contrast to an ordinary Jewish saying, that if one of their nation did commit a great iniquity, the angels wept.
9 This said after the manner of men, whose minds are much moved with recoveries unexpected, despaired of. This they may be informed of, either by revelatioa, or otherwise.

1 A drachma is about 7-8ths of an ounce of silver.
2 A description of the court of heaven. When human passions are ascribed to God, it is certain they are to be taken in a figurative sense.

1 To confirm ver. 10. is the great design of this parable.
2 Here representing God.
3 Sinners who need, and those who need no repentance.
4 In whom naturally the lusts of the flesh are strong.
5 As yet he had no right, nor was the Father bound up. To

me *as one of yours, that I may employ it to the beſt advantage in trade.* And he *kindly* divided unto them his 6 living. And not many days after *this generous diviſion*, the younger ſon, *ſelling what he had, and turning his goods into ready money*, gathered all *his treaſure* together, and took his journey into a far [a] *diſtant* country [b], *from thoſe who were his beſt friends*; and there, *being at his own liberty, he ſoon* waſted his ſubſtance with *extravagant* riotous living. And when he had ſpent all *in this debauched courſe*, there aroſe a mighty famine, *through the righteous judgment of God*, in that land *where he abode, ſo that the rich themſelves could hardly live*; and he [c] began to be in *extreme* 7 want *of neceſſaries.* And, *now entirely left by his old wicked companions*, he went and joined [d] himſelf to a 8 citizen of that country *for common ſervice*, and he ſent him *away* into his fields 9 to feed 10 ſwine. And, *mean as the employment was*, he would fain have filled his *hungry* belly with the *vileſt* huſks 11 that the ſwine did eat, 12 *but could not* [e]; and no man gave unto him *any thing better.* And when [f], *by infamy and diſtreſs together*, he came to *reaſon with* himſelf, he ſaid *in his own mind*, how many 13 hired ſervants [g] of my *good* father's have, *through his bounty*, bread enough, and to ſpare, and I, *his undutiful child, do here* periſh with hunger? *Whatever be the conſequences*, I will *immediately* ariſe *from this deſponding ſtate*, 14 and go to my *much abuſed* [h] father, and will *ingenuouſly* ſay unto him,

do ſo before death was mere indulgence, unleſs it were to put in the way of buſineſs, and afterwards abſtracted from his patrimony. The parables of Chriſt were moſtly taken from what was prevalent in and about the country.

6 The ſame as goods. What he chiefly wanted was freedom from reſtraint; ſo Pſ. lxxiii. 27.

7 In ſuch hard times, what was to become of a ſtranger, poor and unknown?

8 How grievous a yoke was this compared with his Father's?

9 What a fellowſhip was this, in compariſon of what he had left?

10 Or hogs. The averſion of Jews for this unclean animal muſt have rendered the employment peculiarly odious. His ſtate was the moſt vile and ſervile that could be imagined.

11 Hulls. Any kind of herbage, refuſe of ſeeds or corns.

12 Diſmal extremity! The very gifts of nature were now defaced in him; and with theſe, the freedom of his will, too, was loſt and gone.

13 Moſt natural reflections to one in that ſtate.

14 Comp. Deut. xxxi. 18.

15 See M. xxi. 25;

him, *O my dear injured* father, [i] I have ſinned againſt *the great God of* heaven, 15 and *moſt unnaturally too* before thee, 16 *by my raſh importunity*, and, *having burſt through every bond of love and ſacred duty*, am no more worthy to be *ſo* called thy ſon, *as to be again received in that character*: [k] make me *but as* one of thy hired ſervants, *and this will ſuffice*. And *accordingly* he aroſe and came, *under deep dejection*, to his *aged* [l] father. But when he was yet a great way off, his father ſaw him *thus piteouſly circumſtanced*, and 17 had [m] compaſſion, and [n] ran *with eager love, to prevent his dread, and to ſave his ſhame*, and *tenderly* fell on his neck [o], and 18 kiſſed him *with tears of joy*. And the ſon, *when he could articulate his heart-felt pangs of confuſion and ſorrow* [p], ſaid unto him, *O my dear injured* father, I have ſinned againſt *the great God of* heaven, and in thy *own* ſight, *long before ſome of my late vile crimes*, and am no more worthy, *therefore*, to be called *and owned as* thy ſon. But, *ere he could finiſh his humbling acknowledgment*, the *mild generous* father ſaid to his *ſurrounding* ſervants, bring forth the beſt robe 19 *in the houſe, to ſupply the place of thoſe filthy rags*; and put a 20 ring on his hand, and ſhoes on his feet; and *ſome of you* bring hither, *out of my paſtures*, the fatted calf and kill it, *by way of feſtival*, and let us *now* eat and be merry, for *know ye that* this my ſon was long 21 dead, *to me*, [q] *to true virtue and happineſs*, and is alive again, *both to himſelf, and to proper friendly uſages*; he was *as one irretrievably* loſt, *through his own folly, to all hope of reſtoration*, and is *at length* found, *by a moſt juſt confidence in my love*. And they *of the family* began to make merry [r] *with each other*. Now his 22 elder ſon, *during what had paſſed*, was *abroad* in the field; and when he came and drew nigh to the houſe, he heard, *with ſurpriſe, the ſound of joyous* [s] muſic and dancing. And he called *to him* one of the *men*-ſervants,

16 See ver. 12.

17 Elegant graphical deſcription of parental gentleneſs! His looks and deeds declared more than his works could have done.

18 Sign of thorough reconciliation.

19 Comp. M. xxii. 11.; Rom. iii. 2. This ſpiritualized may ſignify a grateful obedient life in all time coming; Rev. vi. 11.; vii. 13. 14.; xix. 8.; Iſ. lii. 1.

20 Sign of his welcome advancement; Gen. xli. 42. All hold out how much as a ſon ſtill he was diſpoſed to uſe him. He ſeems to interrupt his ſon in his act of confeſſion and ſelf abaſement.

21 Comp. J. v. 25.; Eph. ii. 1.; v. 14.; Rev. iii. 1.; 1 Tim. v. 6.

22 See ver. 11.

vants, and asked what these *very extraordinary* things meant? And he said unto him, thy *late prodigal* brother is come *home*, and thy *noble compassionate* father hath killed the fatted calf *for an entertainment*, because he hath *so unexpectedly* received him safe and sound. And he was *exceedingly* 23 angry *at such great indulgence*, and *resolved that he* would [t] not go in *to partake of the common festivities*; therefore came his father out *to appease his wrath*, and *courteously* intreated him *for that effect*. And *after all* he *would not relent of his envy, but* answering, said, *with much indecent heat*, to his father, lo, these many years do I serve 24 thee *in every family concern*, neither, *as thou well knowest*, transgressed I at any time thy commandment, and yet thou never gavest me *so much as a* 25 kid, that I might make *a* merry *entertainment* with my friends; but as soon as *ever* this thy son was come, which hath devoured thy living, *which he had no equitable right to*, with *scandalous* harlots, thou hast killed for him *even* the *best* fatted calf. And he said unto him, *in great conciliating goodness*, son, 26 thou art ever *in the family* with me, and *by much the greater part of* all that I have *yet left, from inclination and right both*, is thine. It was, *notwithstanding*, meet, that *you and* we *together* should, *to-day*, make merry [u] and be glad *in a high degree*; for this thy 27 brother was *lately as one* dead, and, *by a blessed change* of

23 This indignation explained by the behaviour of the pharisees, ver. 2. It is not natural for the truly good to complain of receiving others into favour by repentance. What follows doth prove, that there is no just cause for any such thing; comp. Acts xiii. 42. &c.; 1 Th. ii. 16.

24 Though scribes and pharisees were by no means unchargeable with guilt, yet were they much inclined to appear so. Supposing the best, however, their anger was most unjust.; comp. ver. 28.; M. xx. 12. This sometimes happens in what we term civil life. Here is ostentation of his own obedience; a charge of unkindness against his father; aggravation of the younger son's conduct, (for he does not so much as call him brother), and expostulation with his father, for an act of the greatest placability and goodness.

25 Or young goat.

26 The claim of uninterrupted obedience is not denied, and thus the case is put as favourably as possible for the Jews, and they are left, with much delicacy, to recollect their guilt from their former history and present conduct.

27 Hereby the Father endeavours to raise the most tender emotions; comp. ver. 30.

of manners, is alive [y] again; and was *as one* loſt *to us all*, and is *now* found, *to abide with us in the character both of a brother and of a ſon.*

SECT. 294. *A diſſuaſive from covetouſneſs and ſolicitude about the world*; M. vi. 25. &c.; L. xii. 13. &c.

L. And one of the company, *being much affected with his wiſe and juſt ſentiments*, ſaid unto him, Maſter, *if it ſo pleaſe thee*, ſpeak to my brother, that he *would* divide, *agreeable to thy determination*, the inheritance, *which he now injuriouſly poſſeſſes*, with me; [a] *and which of right ſhould ſerve us both.* And he *prudently* ſaid unto him, man, who made 1 me a judge *in concerns of that nature*, or a [b] divider over you? And he, *improving the occaſion*, ſaid unto them *all preſent*, take heed [c] *to the utmoſt* and beware 2 of covetouſneſs; for *the happineſs of* a man's life [d] conſiſteth not in the abundance of the things which he poſſeſſeth.

SECT. 295. L. And, *to this purpoſe*, he 1 ſpake a *very inſtructive* parable unto them, ſaying, the ground of a certain rich man brought forth *more* plentifully *than he had any uſe for.* And he thought within himſelf, ſaying, what ſhall I do *with this great and unexpected income*, becauſe I have no room *at preſent* where to beſtow my fruits? And, *after ſome ſuch reaſoning*, he ſaid, *as if there were no other to care for than himſelf*, this I will *immediately* do: [a] I will pull 2 down my *old* barns and will build greater, and there will I beſtow all my *late produced* fruits, and my *other bulky* goods, *that none of them may be taken away or periſh.* And, *thus fully eſtabliſhed in the means of happineſs*, I will ſay *in confidence* to my ſoul, 3 ſoul, thou 4 haſt much goods for *the comfortable ſubſiſtance*

1 Alluding to Ex. ii. 14. as what the brother might have urged.

2 Or the deſire of having more than is neceſſary, and of acquiring by undue means; ſee Eph. v. 3. 5.; 1 Col. iii. 5.; comp. M. xvi. 6.

1 By this parable, every one both may and ought to try their affection.

2 He little thought of that wiſe counſel; Jam. iv. 15.

3 Beautiful inſtance of perſonification.

4 Strange want of foreſight! Blind confidence! And both from ungodlineſs.

ſiſtance of many years, take thine eaſe *at large*; eat, drink, and be *as* merry *with jovial companions as thou canſt*. But God 5 ſaid, *by a ſudden judicial ſtroke of ſickneſs and death*, thou fool, [b] this very night thy 6 ſoul, *ſo wickedly projecting*, ſhall be required of thee, *and along with that, how thou haſt made uſe of thy truſts*. Then whoſe 7 ſhall thoſe things be which thou haſt [c] provided *with ſo much criminal ſolicitude and induſtry?* So is he, *in every age and country* that layeth up, *with inceſſant diligence*, treaſure for himſelf *only*, 8 and is not rich *in good works* towards [d] God.

SECT. 296. L. And he *further* ſaid, *in the ſame train of thought*, unto his diſciples, therefore I ſay unto you, take no [1] *anxious* thought for your life, what ye [a] ſhall *hereafter* eat; neither M. for your body, what you ſhall put on, *to cover, defend, and adorn it*. Is not the life [b], *which you received from God without your own knowledge, much* more *important* than meat, and the body than raiment? Behold the [c] fowls of the air *how they are ſubſiſted*; L. conſider *in particular* the *vaſt number of encompaſſing* ravens, for they neither ſow nor reap, which neither have ſtore-houſe nor barn; and yet, *voracious as they are*, God, M. your heavenly Father, *one way or other*, feedeth them. L. How [d] much are ye better 2 *to be cared for* than the fowls? And *reflect likewiſe how uſeleſs your exceſſive care is*, for which of you [e] with taking

5 Comp. Pſ. lxxiii. 18. 19. All at once he is forced from both life and wealth; ſee Prov. xxvii. 1.

6 Or life.

7 Not thence for certain, as the remove is diſtant and everlaſting. They ſhall fall into the hands of other maſters; or what proof ſhalt thou, then, derive from them; comp. Pſ. xlix. throughout.

8 Comp. M. vi. 20.; 1 Tim. vi. 18.

1 The ſubject is great, and handled in a dear and forcible manner, ſuitable to its dignity. Taking our Lord's whole arguments together, they overpower the attentive mind with conviction. His examples are various, pleaſant, and often under our eye. The trueſt method of all others for inſtructing the ignorant.

Where, ſays a late excellent writer, in the main is there ſo juſt and ſo elegant a reproof of eagerneſs and anxiety in worldly purſuits, cloſed with ſo forcible an exhortation to confidence in the goodneſs of our Creator, as in the words which follow? Soame Jenyns.

2 Will he ever deny his bleſſing to your honeſt induſtry? Be diligent, without ſolicitude.

taking thought *in that anxious manner*, can 3 add to his ſtature one cubit? If ye then be not able to do that thing which is leaſt, why take ye *undue* thought about the reſt? M. And why take ye *this kind of uneaſy and fruitleſs* thought for raiment? Conſider the lillies of the field, *a much lower part of the creation ſtill than even birds*, how they grow; they toil not *for materials*, neither do they ſpin *them into form*; and yet I ſay unto you, that even Solomon in all his glory 4 *upon the throne*, L. was [f] not arrayed 5 like one of theſe. If then God ſo clothe 6 the graſs, *with their amazing variety of flowers*, which is *flouriſhing* to-day in the field, and to-morrow *when dried* is caſt *by way of fewel* into the oven; how much more will he clothe you, *in rank of being ſo ſuperior*, 7 O ye of little faith? M. Therefore, *upon ſuch various and clear grounds, let me again urge that ye* take no *anxious* thought, L. and ſeek not, *by any improper means*, what ye ſhall eat, or what ye ſhall drink, M. ſaying, *in a wild and impious diſtruſt*, what ſhall we eat? Or what ſhall we drink? Or, wherewithall ſhall we be clothed? L. Neither be ye 8 of doubtful mind. For, *when thus tempted, remember that* all theſe *inferior* things [g] do the *poor unenlightened* 9 nations of the world ſeek after, 10 *with unceaſing ardour*; and your [h] Father, *whoſe gracious will is to be relied upon*, knoweth M. that ye have need of all theſe things. But, *that you may apply your earneſtneſs properly*, ſeek ye firſt, *and above every other known intereſt*, [i] the kingdom of God, *made known by the goſpel*, and his righteouſneſs 11 *enjoined therein*, and all theſe things, *relating*

3 Yet this is done gradually to the age of manhood, without either our knowledge or aid. Proverbial.

4 The third King of Judea, and in the time of its higheſt opulence and ſplendor; ſee 1 K. from ch. iv.

5 No beauties of art can come near to thoſe of Nature.

6 Not only to neceſſity, but to luxury and delight, and all without any ſtudy of theirs.

7 Have ye no more confidence, who at preſent poſſeſs what is needful, in the future care, power, and wiſdom of the Almighty?

8 Hanging in ſuſpenſe, and feeding as it were upon the wind; or of an anxious unſettled temper. Agitated like meteors of the air, with a variety of reſtleſs and uneaſy thoughts.

9 The gentiles or heathens, who know little of Providence, or a future ſtate.

10 Things of this ſort were the chief, if not the ſole ſubjects of requeſt, even in their prayers.

11 The obedience due to divine laws, as preparative for heaven; ſee Jam. i. 20.; Heb. xii. 14.

relating to the body and time, ſo far as they are 12 *needful*, ſhall be added unto you, [k] *by way of earneſt*. Take, therefore, no [l] *anxious* thought for the 13 morrow, *whilſt you faithfully and diligently perform the duties of the preſent hour*, for the morrow ſhall *make you* take *ſome neceſſary* thought for the things of itſelf; and [m] ſufficient unto the day, *when it comes*, is the *vexatious* 14 evil thereof.

Sect. 297. M. vi. 19. &c.; L. xii. 32. &c.

L. Fear not *want*, *my* 1 little flock, it is your Father's 2 *free and* 3 good pleaſure to give you *in promiſe* the kingdom *of endleſs life*. [a] Sell, 4 *if it ſhould be neceſſary*, that ye *already* have, *in place of hoarding up*, and give alms *from thence*. M. Lay not up for yourſelves *unneceſſary* [b] treaſures upon earth, where 5 moth and ruſt doth corrupt, and where thieves break through 6 and ſteal. L. Provide yourſelves *chiefly*, *by large and cheerful works of goodneſs*, bags *of wealth* which wax not 7 old. M. *After this manner* lay up for yourſelves treaſures *with God* in heaven, L. that fail not [c] *from any ſuch accidents*; M. where neither moth nor ruſt doth *ſecretly* corrupt, and where thieves do not *audaciouſly* break through nor ſteal. For where your *principal* treaſure is, *in the habitual judgment of your mind*, there will your *ſupreme* 8 heart-*affection* be alſo.

CHAP.

12 Hebrew phraſe for future time.

13 Alluding to Solomon, who had long life, riches, &c. given him, by way of overplus to wiſdom. See note 12.

14 Put for trouble; Num. xi. 15.; Am. iii. 6.; ſee note 12.

1 Comp. Pſ. xxiii. 1.; J. x. 11. Poor as well as few, and to appearance contemptible.

2 Emphatic name.

3 A word of beautiful and wonderful import, viz. pleaſureable acquieſcence; comp. Prov. viii. 31.; Jer. xxix. 11.; Zeph. ii. 17.

4 Similar form of ſpeech to L. xxii. 36.; comp. Acts ii. 41. &c.

5 Garments in Eaſtern countries were one chief part of the treaſures of the rich. With them, faſhions did not ſo often alter as with us, and their habits were coſtly.

6 Thereby carrying as it were a kind of teſtimony for God, and againſt the covetous; Jan. v. 3. &c.

7 Comp. Hag. i. 6. The rich men of Judea found it ſo.

8 *Heart* may be put for deſire, hope, fear, confidence, ſolicitude.

CHAP. XXXIV.

SECT. 298. *Of Almſgiving;* M. vi. 24. &c.; L. xvi. 1. &c.

L. AND he ſaid unto his diſciples 1, *for directing their conduct as to wiſe and charitable diſtribution*, there was a 2 certain [a] rich man who had a ſteward 3, *in whom he had long put confidence*, and the ſame *at laſt* was accuſed unto him, that he had *moſt unfaithfully* waſted his goods *to private ends*. And he called him, and ſaid unto him, how is it that I *am forced to* hear this *diſagreeable report* of thee? Give me an *exact* account of thy ſtewardſhip *with ſpeed*, for thou mayeſt no longer be [b] *truſted with diſpenſing for me as a* ſteward. Then the *conſcious guilty* ſteward ſaid within himſelf, what ſhall I *now beſt* do *to ſubſiſt myſelf?* For my Lord taketh away from me the *lucrative truſt of* ſtewardſhip. I cannot dig *as a labourer in the field for wages*, and to beg I am *utterly* aſhamed. I am *at length* reſolved what to do, *under this great exigence* [c], that when I am put out of the ſtewardſhip, they, *whom my ſervices ſhall oblige*, may *kindly* receive me into their houſes. So, *in purſuance of what did offer to him*, he called every one of his Lord's debtors unto him, *whom he could hope to oblige*, and ſaid unto the firſt, how much oweſt thou unto my Lord? And he ſaid, an hundred 4 meaſures of oil; and he ſaid unto him, take *back* thy *preſent* bill, and ſit down quickly, and 5 write [d] *with thine own hand a new bill for* fifty. Then ſaid he

1 See ver. ix.

2 Here repreſenting the Almighty; comp. Pſ. l. 12.; Hag. ii. 9.

3 Such are all they who eminently poſſeſs the goods of this world.

4 Each, according to ſome, containing about ſeven gallons of liquor; comp. 1 K. vii. 26.; 2 Chr. ii. 10.; Ezr. vii. 22.

5 This leſſening of the debt, he could not fairly grant, till he had made full reſtitution to his Lord; but if he intended a new

he to another, and how much oweſt thou? And he ſaid, an hundred 6 meaſures of wheat. And he ſaid unto him, take *back* thy *preſent* bill, and write, *in the place of that great quantity*, fourſcore. And the *injured* 7 Lord, *when he came to have full information of the whole wicked tranſaction*, commended the *deep art of the* unjuſt ſteward, becauſe, *though injurious to him*, he had done 8 wiſely for *preventing utter ruin*; *and thus ſaid Jeſus*, 9 the children of this world are in their 10 generation [c] wiſer, *to diſcern and make uſe of proper means, for accompliſhing their own wicked ends*, than the [f] children 11 of *goſpel* light *are to accompliſh their profeſſionally high and glorious ones*. And, *now to apply the whole*, I ſay unto 12 you, make to yourſelves, *in imitation of the prudence above deſcribed*, friends [g] of the 13 mammon of unrighteouſneſs, *by good works*, that when ye fail *from the enjoyment of them*, they may 14 receive you, *by way of preparative*, [h] into everlaſting 15 *heavenly* habitations.

SECT. 299. L. He that, *on right religious principles*, is faithful in 1 *diſtributing* that which is *comparatively* leaſt, [a] is, *from a like religious principle*, faithful alſo in 2 much *higher ſpiritual truſts*; and

fraud againſt him, the guilt was enormous in itſelf, beſides corrupting others.

6 Or corn. Each ſomewhat more than fourteen buſhels, according to Joſephus.

7 Or wronged maſter.

8 Hebrew phraſe, like M. ix. 15.

9 He had not the leaſt deſign of commending his theft.

10 A Hebraiſm, for buſineſſes and things; Gen. vi. 9.; xxxvii. 2.; comp. J. xii. 36.; 1 Th. v. 5. How much more thoughtful and active are worldly men in their momentary, precarious intereſts, than moſt profeſſors of religion, in what concerns eternity?

11 They who have, or would be thonght to have ſome juſt knowledge of an infinitely better world beyond this.

12 This explains the whole parable.

13 Or riches, from the reputed god of them. A Syriac word; M. vi. 24. Too often, as in the caſe of the ſteward, unrighteouſly obtained; at beſt, deceiving.

14 Alluding to ver. 4. Or you may be received; comp. Rom. i. 18.; ii. 8.; Deut. xix. 19.; Mic. vi. 12.; ſee laſt note.

15 Comp. J. xiv. 2.; M. v. 7.

1 Alluding to the office of a ſteward; L. xvi. 1.

2 Comp. Rev. iii. 11.; Heb. ii. 17.; xii. 28.; Phil. ii. 12.; L. xix. 16.; 2 Tim. i. 6.; 2 Pet. i. 5. proverbial, from trial made of

and he that is unjuſt [b] in the leaſt *worldly depoſit*, is *ſure to be* unjuſt alſo in much 3 *more important things*. If, therefore, *it appears that* ye have not been faithful, *as ſtewards*, in *management of* 4 the unrighteous mammon *aſſigned to your diſtribution*, who will commit to your truſt the true [c] *ſatisfying and unfading* 5 riches? And if ye have not been 6 faithful, *as ſtewards*, in that which is *really* another man's, *and committed to your management only for a little time*; who *do you think* ſhall give you that which is *intended to be* [d] your own *for ever?* M. No *domeſtic* ſervant *whatſoever* can ſerve two maſters, *who are in direct oppoſition to one another*; for either he will 7 hate the one, and love the other, or elſe he will hold to *what* the one *requires*, and deſpiſe the other. Ye [e] cannot *then, if ye would*, ſerve God, *with your chief care and ſtudy*, and, *the ſame way* 8 *ſerve* mammon. L. And the 9 phariſees alſo, who *had now mixed in company with his diſciples, and* were *extremely* covetous *of wealth*, heard all theſe things, and they derided [f] him 10 *by a mutual ſneer*. And he ſaid unto them, ye are they which, 11 *by zealous outward appearances*, [g] would juſtify yourſelves before men; but God, *the ſupreme and only infallible judge of characters*, knoweth 12 your hearts [h] *to be void of real piety*; for that which is highly eſteemed among men, is, *in many caſes*, abomination *itſelf* in the ſight of God.

SECT.

ſervants in ſmaller things at firſt. Theſe, however, hold in moſt caſes and things only. Some have reſiſted ſmall temptations who could not reſiſt large bribes.

3 Application of ver. 10.

4 Falſe, deceiving; ſo LXX. Deut. xix. xviii.; Jer. v. 31.

5 Comp. J. xvii. 18.; i. 9.; xv. 1.

6 Some underſtand the words thus, if you have not been faithful in that which is another's, who will reward you, by giving you property of your own? Alludes to a probable cuſtom of rewarding after this manner.

7 That is, love him leſs; ſee L. xiv. 26.; M. x. 35.; Gen. xxix. 30. &c.; Deut. xxi. 15. &c.; ſeems to have been proverbial. Such are regards to Almighty God, and ardent deſire after the world.

8 Greedily ſpare, or be unmerciful.

9 Their views were entirely captious; ſee L. xi. 53. 54.

10 The promiſed greatneſs, under the law, and ſo much enjoined liberality, they could not reconcile.

11 Comp. L. xviii. 9.

12 See L. xi. 39.; comp. 1 Sam. xvi. 7.

Sect. 300. L. xvi. 19. &c.

L. *To diſſuade from immoderate worldly purſuits and pleaſures, conſider the following narrative:* There was a certain 1 rich man which was *elegantly* clothed in 2 purple and fine 3 linen, and fared ſumptuouſly every 4 day, [a] *by eating and drinking, and other bodily gratifications.* And there was *in the ſame place* a certain beggar named 5 Lazarus, which was laid *down* at his gate, *to be ſeen of all the houſhold and gueſts, paſſing and repaſſing,* full of *grievous* ſores, and *modeſtly* deſiring to be fed, *if it were but* with the 6 crumbs which fell from the rich man's table; moreover the dogs, *led by the ſmell of putrefaction,* came and licked his *moſt pitiful running* 7 ſores. And it came to paſs that the beggar died 8 *away, by want and diſeaſe together, from all his miſeries*; and, *being a favourite of heaven, though forſaken by the world, he* was carried by 9 angels into 10 Abraham's boſom [b]. The rich man

1 The hint of this parable might be taken from real fact. There was no need of a more perfect law than that of Moſes to condemn the coveting phariſees. The neceſſitous poor ſhould be ſought out, in order to aſſiſt them.

2 The uſual garment of kings; M. xxvii. 28. His circumſtances, as well as thoſe of the poor man, are put in the ſtrongeſt light, to affect the more; ſee Ezek. xxvii. 7. A famous Tyrian dye.

3 Named byſſus by the ancients, of exceeding high price.

4 He lived careleſsly, and ſpent all upon himſelf; ſee Iſ. v. 11. 12.

5 Even if the hiſtory was real this could not offend; but to have named the rich man would have been wrong, as now he could not anſwer for himſelf. His friends, too, might have been juſtly provoked. A miſerable ſpectacle, compounded of two Hebrew words, which ſignify a helpleſs perſon.

6 Comp. M. xv. 27. Here is, at once, an affecting evidence of the greateſt poverty, and of the rich man's wicked thoughtleſſneſs.

7 See L. x. 33. The picture is heightened by this circumſtance of horror. It ſeems to intimate, that the ſufferings of Lazarus were inſupportable to human nature; comp. Iſ. i. 6.; full proof of Eccl. ix. 1.; 1 Cor. iv. 5.

8 See 1 Sam. xxviii. 15.

9 What a ſudden and glorious change! comp. Wiſd. iii. 1.; L. xxiii. 44. An office well ſuited to their benevolent nature.

10 A place of honour at feaſts; M. viii. 11.; J. xiii. 23.; L. xxii. 30.

man alſo, *ſoon after him*, died, 11 and was buried *with great funeral pomp*. And in hell 12 he lift up his eyes, [c] being in *the midſt of ſevere* 13 torments, and [d] ſeeth Abraham affar off, and *the late poor deſpiſed* Lazarus in his boſom. And he cried *out with earneſtneſs*, and ſaid, *O* father Abraham, 14 have mercy on me, *thy now moſt miſerable deſcendant*, and ſend 15 Lazarus that he may dip *if it were but* the tip of his finger in water, and *therewith* 16 cool my tongue, for I am *grievouſly* tormented in this flame. But Abraham ſaid, *as an aſſentor to divine juſtice*, [e] ſon, remember that thou in thy lifetime *upon earth*, receivedſt *then* thy *choſen and only deſired* 17 good things, and likewiſe Lazarus, *as well thou knoweſt*, evil things, *for trial to his patience and virtue*; but, *in his turn* now, he is 18 comforted, [f] and thou, *in thine*, art *juſtly* tormented. And, beſides all this *perfectly equal retribution*, between us and you there is, *to hinder what you ſo importunately requeſt*, a great *wide and deep* gulph fixed *by divine ordination*, ſo that they which would paſs *over* from hence to you, cannot; neither can they paſs to us, that would *anxiouſly* come from thence. Then, *perceiving his own caſe irretrievable*, he ſaid, I pray thee, therefore, *O* father, *pleaſe* 19 ſend [g] him *without delay* to my father's houſe, for I have five *grown up* 20 brethren *there*, that he may teſtify unto them *how extreme my miſery is*, leſt they alſo, *by ſimilar evil courſes with mine*, come unto this place of *ſevere* torment. Abraham ſaith, *by way of anſwer*, unto him, they *already* have *the clear written word of* Moſes and the prophets, let them hear them

teach

11 See Pſ. xlix. 6. 7. That which ends miſery to the good begins ſorrow to the wicked.

12 See M. v. 22.

13 All wiſely repreſented by what we have experience of in life.

14 The relation he gloried in as a Jew he ſtill truſts to; but how unlike were they in faith and diſpoſition? comp. Heb. xiii. 2.; Gen. xviii. 2.

15 He applies not to Lazarus directly, having of late lent a deaf ear to all his complaints and petitions.

16 Fire is the fitteſt emblem of a ſoul in agonies. What a reverſe of exaltation and depreſſion was this! What a contraſt to crumbs! Hideous group of tormenting ideas.

17 Comp. M. vi. 2. 5.; L. vi. 24.

18 Here recollect M. v. 4.

19 Here is a new improvement of the parable. His conſtitution may have been ſoon broken, by debauchery amidſt great riches.

20 A goodly number, and fitted to move compaſſion.

teach the obligations of juſt and pious 21 *love, and do as they ordain to be ſecure againſt all danger.* And he ſtill ſaid *in their behalf*, nay, father Abraham, *that alone will not do,* 22 *as my own ſad experience doth witneſs*, but *ſurely* if one went *as a reprover* [h] unto them from the dead, they will *much more eaſily believe and ſo be prevailed upon to* 23 repent. And he ſaid unto him, *the evidences of divine revelation are ſuch, that*, if they hear not Moſes and *what is written by* the prophets, 24 *ſo as to obey them*, neither will they be perſuaded [i], *to an effectual reformation* [k], though one 25, *ſuch as Lazarus*, roſe from the dead *to viſit them.*

SECT. 301. *The true way to eternal life in heaven*; M. vii. 13. &c; L. xiii. 23. &c.

L. Then ſaid one 1 *of his attendants* unto him, Lord [a], are there few that be ſaved? And he ſaid unto them *who* 2 *came for real inſtruction*, ſtrive [b] to enter in *each of you* at the ſtrait gate *of preſcribed piety and virtue, now while it is open*; M. for wide [c] is the gate *of different and contrary methods, which ſeem to promiſe a ſmoother and eaſier acceſs to happineſs*, and broad is the way *upon which it opens, and* that leadeth to *ſure* deſtruction *in the end*, and many there be that go in thereat. *Alſo* becauſe 3 ſtrait is the [d] gate,

21 See for example; Iſ. lviii 7. &c.

22 A great body of the Jews named Sadduces treated the whole doctrine of a future ſtate with ridicule; comp. Iſ. xxviii. 15.; Pſ. xiv. 1.

23 This ſeems probable, but is not at all certain.

24 Whom they profeſs to believe in, as inſpired perſons, and in matters of ſuch plain ſenſe and moment; comp. Pſ. xvi. 9.; xvii. 15.; Prov. xiv. 32.

25 A perſon ſo lately vilified and loathed; J. xi. 46.; M. viii. 4. 15.

1 Probably judging from himſelf that the multitude would never embrace what he taught.

2 He is wiſely ſilent upon the point in queſtion.

3 See, for reaſons of this, Gal. v. 17.; Rom. xii. 2.; 1 Jo. ii. 16. &c. This gate is well deſcribed, M. v. 3. &c. compared with L. vi. 20. &c. Secular purſuits are evidently the great objects

gate, and narrow is the way which leadeth unto life, and few [e] there be, *compared with the numbers of the former*, that find it. L. Many, I ſay unto you, will ſeek [f], *without ſtriving, and others very importunately, but not in proper time*, to enter in, and ſhall not be able. 4 When once the maſter of the houſe, *having waited his time*, is riſen up, and hath ſhut to the 5 door *upon his regularly attending gueſts*, and ye begin to ſtand, *who are* without, and to knock at the door, ſaying, *in great earneſt*, Lord, Lord, open unto us; and he ſhall anſwer, *whom you would not hear before*, and ſay unto you, I know [g] you not, *who you are, or* whence you are *come*; then ſhall ye begin to ſay, *how ſhould this be, ſeeing* we have *often* eaten and drunk in thy 6 preſence, and thou haſt taught, *with great approbation by us*, in our ſtreets? But he, *ſtill diſowning you, on account of your former impious ingratitude*, ſhall ſay, I tell you *again* I know you not, *either who you are, or* whence you are *come*.

SECT. 302. M. vii. 22. &c.; L. xiii. 27.

M. Many will ſay unto me, in that day 1 *of final retribution, and therein ſpeak truly*, 2 Lord, Lord, have we not 3 propheſied in thy 4 name? And, *as ambaſſadors* in thy name, have caſt out devils? And in thy name done many wonderful 5 works, *for a teſtimony to the* [a] *truth*? And then will I profeſs unto them, I never 6 knew you *for mine* [b]; depart from me, ye *obſtinate* workers of iniquity 7.

SECT.

with the bulk of mankind, and a ſupreme regard to the will of God and a future life are comparatively rare. Gr. Exert your utmoſt ſtrength, alluding to the ancient games or war; ſee 1 Cor. ix. 25.; Col. i. 29.; 1 Tim. vi. 12.; 2 Tim. iv. 7.

4 An appoſite illuſtration, by ſimile, of the laſt ſentiment.

5 Comp. M. xiii. 27. &c.

6 Or company.

1 Or of manifeſting my kingdom to all the world.

2 Maſter, maſter; J. xiii. 13.

3 Taught.

4 By a power derived from thee.

5 Miracles. So did Judas and others.

6 See 1 Cor. viii. 3.; 2 Tim. ii. 19.; Pſ. i. 8.

7 Or unrighteouſneſs.

Sect. 303. M. vii. 21. &c.; L. vi. 46. &c.

L. And why call ye me Lord, [a] Lord, *by a profeſſion of words only*, and do not the things which I ſay? M. Not every one that *thus* ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he which doth [b] the will of my Father, which is *glorioufly manifeſted* in heaven.

Sect. 304. L. xiii. 28. &c.

L. There 1 ſhall be *the bittereſt* weeping and gnaſhing of teeth *from deſpair*, when ye ſhall ſee Abraham [a], *your boaſted Jewiſh head*, and Iſaac, and Jacob, and all the *ſucceeding holy* prophets, in *ſure poſſeſſion of* the kingdom of God, and you yourſelves *indignantly* thruſt out. And they *who have been Gentiles by nature*, ſhall *hereafter* come, *by means of a ſound goſpel belief*, from the *diſtant* eaſt, and, *in like manner*, from the weſt, and from the north, and from the ſouth, and ſhall 2 ſit down, *as at a feaſt of pure and endleſs delights*, in the kingdom of God. And behold, there are *multitudes from each of theſe quarters* laſt *in being called* [b], which ſhall be firſt *in admiſſion to high heavenly honours*; and there are *many now* firſt *in being called*, 3 which ſhall *then* be *found* laſt.

Sect. 305. L. the ſame day, there came certain of the 1 phariſees, ſaying unto him, get thee out, and depart 2 hence, for 3 Herod *the king of this province beareth thee malice, and* will kill

1 See M. viii. 12.
2 See M. viii. 11.
3 Comp. M. xix. 30.; M. x. 31.

1 See L. v. 17.
2 Either from Galilee, or Perea, beyond which Herod's government did not extend.
3 They had no evidence for this, and his remove from thence, where he had been popular, towards Judea, ſeems only to have been urged under an appearance of regard, that they might the more eaſily kill him themſelves.

kill thee [a], *as of late he did John the Baptiſt.* And, *far from being intimidated,* he ſaid unto them, 4 *with* [b] *great ſteddineſs,* go ye and tell that 5 fox *of a prince,* behold, *in ſpite of every oppoſition, either from fraud or from force,* I caſt out devils, and I do *other great* cures to-day and to-morrow, and the third day I ſhall [c] be perfected 6 *as to the end of my miſſion.* Nevertheleſs, I muſt walk 7 *in the way of my office* 8 to-day and to-morrow, and the day following; for it cannot be *ſuppoſed* that a prophet ſhould periſh out of *the precincts of* Jeruſalem 9 *the capital.*

CHAP.

4 Accommodating his manner to their malicious lie, and thus ſtrongly, though indirectly rebuking them.

5 Men often denominated from beaſts which they did moſt reſemble; Dan. vii. 4. &c.; 2 Tim. iv. 17. Herod was both cunning and cruel, and the phariſees no leſs. Prophets were allowed to reprove Kings; Jer. i. 10. Not to be drawn into a precedent by others; Zeph. iii. 3.; Ezek. xxii. 27.; Prov. xvii. 12.

6 See Acts xx. 24.; comp. Heb. ii. 10.; Phil. iii. 12.; viii. 9. 10.; M. vii. 27. 28. Such works merit approbation and honour.

7 So J. xii. 35.; viii. 12.; Rom. viii. 4.

8 That is yet a ſhort ſpace; ſee Hoſ. v. 2.; Ex. iv. 10.; 1 Sam. xix. 7.

9 Becauſe there was collected his moſt numerous and bitter foes, prieſts, ſcribes, phariſees, and elders. This ſad right they had acquired by long uſe; and here the cup of their iniquity was juſt about to be filled. Here the larger Sanhedrim ſat.

CHAP. XXXV.

SECT. 306. *Jesus raiseth Lazarus* 1 *from the dead*; J. xi. 1. &c.

J. NOW a certain man was 2 *dangerously* sick, named 3 Lazarus, of 4 Bethany, the town 5 of Mary and her sister Martha. It was that 6 Mary which *afterwards* anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore, his sisters, *being firmly convinced of Christ's readiness and friendship*, sent unto him 7 *at Bethabara*, saying, Lord, 8 behold he whom thou *tenderly* lovest, *and would no doubt wish to comfort and heal*, is *dangerously* [a] sick. When Jesus heard that, he said, this sickness is not *to end in lasting* 9 death, but *shall serve* for *manifesting* the [b] glory of God *in his power and love*, that the Son of God might be *likewise* 10 *eminently*

1 The most famous of all Christ's miracles, and what did peculiarly irritate his enemies.

2 So M. x. 8.; L. iv. 40.

3 Not the person named; L. xvi. 20. He might be alive at the time of writing the three former gospels, and therefore this account of him then not so proper to be given.

4 Nigh to Jerusalem, and whence what was done there could be soon known, especially upon a passover occasion, ver. 55.

5 Or village where they dwelt, and perhaps were born. The sisters were best known in the gospel history.

6 To distinguish her from others of the same name who followed Christ; see J. xii. 1.; M. xxvi. 6. &c.

7 Christ; see J. x. 40. Their own immediate personal services were needed about their brother.

8 Simple and yet energetic petition.

9 Explained ver. 13.; like that in Heb. ix. 27.; comp. M. ix. 24.; M. v. 39.

10 Comp. ver. 11.; J. ix. 3.; v. 21. &c. For wise purposes he determined to make this miracle very public. Likewise to remove from malevolent spirits any just ground for objecting.

eminently glorified thereby. Now Jeſus 11 loved Martha and [c] her ſiſter, and Lazarus *with a ſpecial affection.* When he had heard, therefore, that he was ſick, he abode two days ſtill in the ſame [d] place where he 12 was, *to make the miracle ſo much the more conſpicuous.* Then, after that, ſaith he to his *intimidated* diſciples, 13 let us *now* go *back* into Judea again. His diſciples ſay unto him, Maſter, [e] the Jews of late 14 ſought to ſtone thee, and goeſt thou *ſo readily* thither again, *to put thyſelf into more hazard than ever?* Jeſus, *to encourage and ſtrengthen them,* anſwered, are there 15 not twelve hours in the day? If any man walk in *thoſe times of* the [f] day, he ſtumbleth not *at what may be laid before him,* becauſe he ſeeth [g] *how to avoid ſuch danger by* the light of this world. But if a man *will rather chooſe to* walk in the night, he ſtumbleth *upon* [h] *any obſtacle,* becauſe there is no *ſure directing* light in *and about* him. Theſe things ſaid he, and after that *he had done what was proper to mitigate their fears,* he *who knew things diſtant,* ſaith unto them, *as the cauſe of his returning,* our *worthy* friend [i] Lazarus ſleepeth, 16 but I go, *for all our ſakes,* that I may awake [k] him out of ſleep. Then ſaid his diſciples, Lord, if he ſleep, *there is every ground of hope that* he ſhall do well *without any further aid, or thy running any new riſques.* Howbeit, Jeſus ſpake of his *natural* death; but they *only* thought he had ſpoken of taking of reſt in *common* ſleep. Then, *perceiving how ſlow they were to apprehend his real meaning,* ſaid Jeſus unto them plainly, Lazarus is *for certain* dead. And I am glad, for your ſakes, that I was not there *to prevent this,* (to [m] the intent ye may, *by a miracle exceeding any you have yet ſeen* 17, *more firmly than ever* believe) 18 nevertheleſs, let us, *without heſitation,* go *directly* unto him, *as he now lies* [n]. Then ſaid Thomas, which

11 A confirmation of ver. 3. He had often been their gueſt; comp. 1 K. xvii. 9.; 2 K. iv. 8. He mildly prevents their being panic-ſtruck, and the confuſion of mind which is natural to it.

12 See note 10.

13 See note 11.

14 See J. x. 32.; xi. 55.

15 Thus the Jewiſh day, throughout all the ſeaſons of the year, was divided, beginning the firſt hour from ſix to ſeven, and ſo on.

16 A gentle image, expreſſive of tenderneſs and mercy.

17 See J. ii. 11. There was real need for ſo great a miracle, when his own death was ſo near.

18 Or therefore.

which is called *in Greek* Dydimus 19, unto his fellow-diſciples, let us alſo, *laying aſide all fear*, go, 20 that, *if need be*, we may die with him.

Sect. 307. Then when Jeſus came *near to Bethany, with his diſciples*, he found that he had 1 lien in the grave four days already. (Now Bethany was nigh unto Jeruſalem about fifteen 2 furlongs off). And many of the Jews 3 *of Jeruſalem* came *from thence* to Martha and Mary, to comfort them concerning their *late* [a] *great loſs, by the deceaſe of ſuch a good* brother. Then Martha, *ever diligent and ſtirring*, as ſoon as ſhe heard that Jeſus was coming, went, *with great haſte*, 4 and met him; but Mary ſat 5 ſtill, *with her condoling gueſts*, in the houſe. Then ſaid Martha unto Jeſus, *under great concern*, Lord, if thou hadſt been 6 *ſooner* here, my *dear* brother had not died. But I know, that, even now, whatſoever thou wilt *ſee fit to* aſk 7 of God, *in relation to him*, God will *aſſuredly* give it thee. Jeſus, *to encourage and ſtrengthen belief*, ſaith unto her, 8 thy *much eſteemed* brother ſhall riſe

19 That is one of two. Such name, however, by this time, might have been common to many, though not twin-born.

20 Comp. J. x. 39.

1 He could not therefore be leſs than full five dead.

2 Each of theſe were 125 paces, eight of them an Italic mile. Fifteen about one-half of ours.

3 Comp. with this, J. ix. 18. So over-ruled, to render the fame and the credit of the miracle greater.

4 Her temper ſeems to have been leſs ſedate than that of her ſiſter Mary; L. x. 40. &c. She might alſo have had a more immediate charge of the houſe.

5 Probably on the ground, a mourning poſture; comp. Job. ii. 8.; Ezek viii. 14.; M. xxvii. 61.

6 Her faith as yet was not ſo ſtrong as to apprehend that he could cure people at a diſtance. It was more modeſt, however, than to blame him off hand for ſo long a delay, which yet ſhe might deſign to inſinuate.

7 She poſſibly knew not of any ſuch power he had in himſelf from him; J. v. 21. She has not ſufficient confidence to demand, in direct terms, what ſhe certainly meant. Here is a mind neither utterly deſpairing, nor yet believing. It may be ſhe thought of ſome peculiar privilege, or other to be obtained for him in Paradiſe.

8 At firſt his words are wiſely ambiguous, to prevent an exceſs of joy and hurt from it. The manner is alſo delightfully modeſt.

rise again. Martha saith unto him, *being still agitated between hope and fear*, I know *indeed* that he shall rise again, *as thou hast kindly taught us*, in the 9 resurrection, at the last 10 *great* day. Jesus, *to heighten her confidence and good opinion of his designs*, said 11 unto her, *even that period needs not be waited for*, since I am, *by supreme authority*, the 12 resurrection and the [b] life; he that believeth in me, *and abideth by my discipline*, though he were dead *from this world*, yet shall he [c] live *eternally*; and whosoever liveth and believeth in me, 13 shall never die [d]. Believest thou this, 14 *to secure my interest for obtaining what thou hast requested?* She saith unto him, yea, Lord, I believe *with my heart* that thou art the 15 Christ, the [d] Son of the living God, which, *according to promise*, should come into the world, *and that all thy words are true.*

SECT. 308. J. And when she had so said, she, 1 *at the desire of Christ*, went her way *home*, and called Mary her sister secretly, *to prevent confusion from their being over-crowded*, 2 saying, the Master is come *nigh to this*, and calleth for thee. As soon as she heard that, she, *from obedience and love together*, [a] arose quickly and came *with eagerness* unto him, *for completing comfort.* Now Jesus was not yet come into the town, but was in that place where Martha *had before* met him, *waiting Mary's arrival.*

The

9 That is, literally the standing or existing again in another world; comp. J. v. 29.; L. xiv. 14.

10 Such is death to every one. The last great day will be that of the restitution of all things; Acts iii. 21.; and times of universal refreshing, Acts iii. 19. If she had any doubts, this was a good method likewise of having them cleared.

11 The gradual steps to so grand a miracle are truly admirable.

12 Recollect J. v. 21.; xi. 48. Effect here, put for the cause of resurrection and the life; as in L. ii. 30.; 1 Cor. i. 30.

13 But be changed in a moment, according to some. According to others, not die for ever. Some, *liveth* in the future state.

14 Comp. M. ix. 2. 23. &c.

15 Or anointed.

1 By this time he was not far off from the sepulchre, which lay without the village.

2 Though he might foresee that the visitors would follow, it was exemplarily modest, not to call for them.

The Jews then, which were with her in the houſe, and comforted her *as they were able*, when they ſaw Mary that ſhe roſe up *ſo* haſtily, and went *quite* out *from them under ſome new and viſible emotion*, followed 3 *to compoſe* her, ſaying *to one another*, ſhe *certainly* goeth, *in deep inexpreſſible concern*, unto the grave 4 *of Lazarus*, to weep [b] *more freely, for an immediate relief* there. Then when Mary was come where Jeſus was, and ſaw him, ſhe [c] *reſpectfully* fell down 5 at his feet, ſaying unto him, *as in ſighs and groans ſhe had often done to her own breaſt*, Lord, if thou hadſt been here *in due time*, my *beloved* brother had not died. When Jeſus, therefore, ſaw her *of ſo much natural compoſure and pious affection*, and the Jews alſo weeping which came with her, he groaned [d] in *the compaſſion of his* ſpirit, and was *obſervably* troubled; and, *to take off their attention a little from what was grievous*, *he* ſaid, where have ye laid him? They *inſtantly* ſaid unto him, Lord, come *with us* and *you* 6 *ſhall* ſee. Jeſus, [e] *in ſight of the grave* 7 wept. Then ſaid the Jews, behold *in theſe marks of generous diſtreſs* how *entirely* he loved him. And ſome of them, *who were much commoved likewiſe*, [f] ſaid, *under harboured averſion to him*, could not this 8 man which opened the eyes of the blind, have cauſed, *with eaſe*, that this man ſhould not have died?

SECT. 309. J. Jeſus, therefore, again groaning in himſelf, *at ſo invidious an inſinuation, along with the appearances of ſuch a general and tender grief*, cometh to the grave. It was a cave *hewn out of a rock*, and a 1 *large* ſtone was laid upon *the mouth of*

3 Thus they are providentially led to become witneſſes of what was to happen.

4 Cuſtomary among the ancients. Or ſepulchre. Some of theſe were ſuch as people could walk into.

5 Comp. J. ix. 22.

6 Here they might begin to expect ſomething extraordinary.

7 He foreſaw likewiſe, with compaſſion, how finally impenitent the Jews would prove. How tender were his ſentiments of compaſſion!

8 None of them did queſtion, or could queſtion, that Lazarus really was dead; comp. ch. ix. 1. &c.

1 A little different from M. xxvii. 50. Perhaps the grave might lie upon a declivity, having one end higher than the other.

of it. Jeſus ſaid [a] *to the attendants*, take ye away the ſtone 2 *which ſtops up the entrance*. Martha, the ſiſter of him that was dead, *forgetful of what Chriſt had promiſed, and ſuppoſing him to have done ſo from curioſity or affection*, ſaith unto him, Lord, *if it pleaſe thee forbear, becauſe* by this time he 3 ſtinketh, for he hath been dead four days. Jeſus, *mildly rebuking that diffidence*, ſaith unto her, ſaid I not 4 *juſt now* unto thee *Martha*, that if thou wouldſt believe, thou ſhouldſt ſee the 5 glory of God *remarkably diſplayed?* Then, *expecting ſomewhat wonderful*, they *who accompanied the two ſiſters* took away the ſtone from *before* the place where the dead was. And, *while the multitude ſtood in doubt of the conſequence*, Jeſus 6 lift up his eyes *to heaven*, and ſaid, Father, [b] I thank thee that thou haſt heard me 7 *in the preſent affecting caſe*; and I know [c] that thou heareſt me *with acceptance, even now as* always, but becauſe of *inſtructing* the people which ſtand by, I ſaid it *audibly* that they may believe *yet more generally* 8 that thou haſt ſent me. And when he had thus ſpoken, he cried with a loud *and diſtinct* voice, 9 Lazarus, come [d] forth. And *ſuddenly* he that was *ſo long* dead came forth *alive and whole*, bound *in part ſtill* hand and foot with 10 grave-clothes, and his face was *alſo* bound about with a 11 napkin. And, *while he thus ſtood upright*, Jeſus ſaith unto them *who were higheſt*, looſe him

2 Comp. M. xvi. 3. He wrought no vain miracles. All unneceſſary pomp and parade he avoids, and mingles majeſty with the moſt modeſt amiable ſimplicity.

3 Rather, ſmells. Expreſſions become mean by vulgar uſe ought to be avoided. Hence it appears, that their circumſtances could not be great, ſince the body had not been ſwathed nor anointed.

4 Comp. ver. 23. 25. &c. All to like purpoſe with this. A mind under painful ſtruggle, and, toſſed by a variety of paſſions, prevents perfect conſiſtence of behaviour.

5 Or power of God; to whom ultimately all is aſcribed.

6 Comp. L. xviii. 3.

7 Comp. Pſ. xx. 16.; Iſ. lxv. 24.

8 Hence he did clearly refute L. xi. 15.

9 Emblem of M. xxv. 31.; 1 Th. iv. 16.; ſee 1 Cor. xv. 52. This was more than M. v. 41.

10 Such was the Jewiſh manner.

11 Or handkerchief. It probably went round the forehead, and under the chin, ſo that he might eaſily ſee his way out of the ſepulchre.

him *quite free*, and let him [c] go 12 *home*. Then many of the Jews which came *from friendly affection* to Mary, and had ſeen the things which Jeſus did, *being overcome with the greatneſs and certainty of this miracle*, believed on him *as the expected Meſſiah, and abode by his doctrine* But ſome of them, *moſt perverſely obſtinate, who ſaw and could not deny the miracle*, went their ways *to his* 13 *malicious enemies* the phariſees, [f] and told them what things Jeſus had done, *and how much the people were affected by them.*

SECT. 310. J. Then, *dreading more than ever the effects of ſo great miracles with the people*, gathered the chief prieſts 1 *Caiaphas and Annas*, and the phariſees, 2 *their prime inſtigators*, a 3 council *of other ſcribes and elders*, and ſaid, what do we *thus ſo long and ſo fooliſhly ſuffer?* For *that* this man, *whom hitherto we have endeavoured to ſuppreſs*, doth many miracles *we cannot diſprove*. If, *however*, we let him alone *to practiſe thoſe wonderful things*, all men, *deſpiſing our* [a] *authority quite*, will believe 4 on him, *as the promiſed Prince Meſſiah*; and the Romans, *jealous of ſome new and popular rival*, ſhall come and take away both our *holy* place 5 *in this city*, and *our whole* nation, *by rooting out its inhabitants*. And one of them named Caiaphas, being the high prieſt that ſame year, ſaid unto them *who were moſt apprehenſive of attempting to lay hold of Jeſus*, ye know nothing at all *for your intereſt as becometh*, nor conſider that, *without any farther deliberation*, it is expedient for us, that one man ſhould die, [b] *be this in itſelf either right or wrong*, for *the ſecurity of* the 6 people, and that the whole nation periſh not *which he belongs to*. And this *form of words* ſpake he not *merely* of himſelf; but being high prieſt that year, he, *in* 7 *effect* propheſied, *without his own knowledge*

12 To avoid the appearance of oſtentation, Chriſt did not accompany him.

13 Comp. L. xvi. 31. An amazing inſtance of incorrigible hardneſs, and dreadful proof of the above text.

1 L. iii. 2.; J. xviii. 13. 24.; Acts iv. 6. The chief of inferior orders might be included; as in M. ii. 4. Chief prieſts were now often changed contrary to law, and their office baſely ſet to ſale.

2 See ver. 46.

3 See M. xxvi. 3.

4 In this they ought themſelves to have been the prime leaders.

5 Comp. Hoſ. i. 6.; Acts vi. 13. 14.

6 Moſt impiouſly underſtood by him.

7 Divine wiſdom did ſo over-rule his language as at once to ex-

ledge, that Jeſus ſhould *ſhortly* die, 8 for *the benefit of* that nation; and not for that nation only, but that he ſhould gather into one *glorious body* [c] *out of every nation* the children of God that were 9 *as yet* ſcattered abroad, *in the moſt diſtant ages and places*. Then, *unanimouſly acquieſcing in ſo wicked an advice*, from that day forth, they took [d] counſel together for 10 to put him to death, [e] *one way or other*. Jeſus, therefore, *leſt he ſhould increaſe their fury*, walked no more openly among the Jews, *in thoſe parts*, but went thence into a country near to the wilderneſs *of Judea*, into a *little* city called Ephraim 11, *and there continued* with his *few ſelect* diſciples.

SECT. 311. J. And the Jews 1 paſſover was at hand; and many went out *from all parts* of the country up to Jeruſalem, *ſome little time* before the paſſover, to purify 2 themſelves, *by ſacrifice and prayer, from legal uncleanneſſes*. Then, *in great numbers*, ſought they *diligently* for Jeſus, *to ſee his miracles*, and ſpake among themſelves, as they ſtood in the temple, *where he was in uſe to come and teach*, what think ye, that he, *from fear of our exaſperated rulers*, [a] will not come *as formerly* to *obſerve* the *ſolemn* feaſt? Now both the chief prieſts and the phariſees had *by this time* given *forth* a *poſitive* commandment, that if any man knew where [b] he were *to be found*, he ſhould 3 *immediately* ſhow it, that they might take *and bring* him *to them as a diſturber of the public peace*.

CHAP.

preſs what he wickedly intended, and that they ſhould turn out to be prophetically true. Before this, the will of God was frequently made known by the high prieſt.

8 Viz. thoſe of them who ſhould believe; comp. Acts x. 22.; xxiv. 10.

9 Namely, believers from among the gentiles; J. i. 12.; Gal. iii. 26. 28.; comp. Gen. xlix. 10.; Dan. iv. 2.; vii. 13. 14.; Num. xxiv. 5. 17.

10 For the unlawful manner; M. xiv. 1.

11 Signifies *increaſing*. Suppoſed by ſome to be Bethlehem Euphrata; by others, a city more directly named by the tribe of Ephraim; ſee Jud. xii. 6.; 2 Ch. xiii. 19.

1 The laſt which Chriſt celebrated with his diſciples.

2 Comp. J. xviii. 28. Some might be under a vow; comp. 2 Chr. xxx. 17. 18.

3 They hereby invidiouſly gave out, that he now hid himſelf as a conſcious evil doer.

CHAP. XXXVI.

SECT. 312. *Jesus is rejected by the Samaritans*; L. ix. 51. &c.

L. AND it came to pass, when the time was *nearly* 1 come that he should be received up [a] *to heaven, in consequence of suffering*, he, stedfastly *firm to the Father's command*, set his face 2 to go *up* to *die at* Jerusalem. And sent 3 *certain of the apostles as* messengers before his face, *to provide lodging and necessary accommodation*; and they went, and entered into a village of the Samaritans to make ready for him. And they, *from a national grudge against the Jews*, did not receive him *to common hospitable dues, when he came to any of their houses*, because his 4 face was *so turned* as though he would go to *the ensuing feast at* Jerusalem, *to perform* [b] *there the most solemn religious duties*. And when his disciples James and John saw this *opposition to the chief of all God's prophets*, they said *in their wrath*, Lord, wilt thou that we command fire to come down from heaven, and consume them *of this place*, even as Elias 5 *once* did? But he, *that instant*, turned and rebuked them *sharply*, and said, ye know not, *after all that has been both told and done for your instruction*, what manner 6 of *vindictive* spirit ye are *possessed* of. For the [c] Son of Man is not come 7 to destroy men's lives, *by severe judgements*, but to save

1 Comp. Gen. xxv. 24.

2 Comp. Lev. xvii. 10.; Pr. xxi. 29.; Ezek. iv. 3.

3 Probably James and John, ver. 54.

4 Put here for his whole outward appearance, as in 2 K. xii. 17. 2 Ch. xxxii. 2.; Jer. xlii. 15.; comp. M. x. 5.; J. iv. 9. This might have been constructed as an acknowledgment of the capital, as having the preferable claim to mount Gerizzim; see J. iv. 20.

5 See 2 K. i. 10. 12.

6 Comp. Rom. viii. 15.; M. v. 3. Your's is zeal without knowledge, impelled by carnal affections; see ver. 56. Elias acted by an immediate divine impulse.

7 A reason this of ver. 55.

ſave them *in a way of repentance.* And they went *aſide from thence till they came* to another village.

SECT. 313. *Chriſt foretells his own death*; M. x. 17. &c.; M. x. 32. &c.; L. xviii. 31. &c.

M. And they were in the way, going up to *keep the approaching paſſover at* Jeruſalem, and Jeſus *magnanimouſly* [a] went before them; and they were amazed *at the great hazards he was willing to run*, and, as they followed, they were [b] afraid *of ſuffering with him.* And he took again the 1 twelve M. [c] diſciples apart, *from the multitudes that were in company with him* in the way, M. and began *particularly* [d] to tell them what things ſhould happen unto him; M. and ſaid unto them, behold, *as I have often foretold*, we go up *now* to Jeruſalem *for the laſt time*, L. and *then* all things that are written by the *ancient* prophets, concerning the 2 *ſufferings of the* Son of Man, ſhall be *exactly* accompliſhed. For he ſhall 3 *then* be 4 betrayed, *by one of his own company*, M. unto *the will of* the chief prieſts, and unto the ſcribes, *who do at preſent lie in wait for him*; [e] and they ſhall *formally* condemn him to death *as a felon*; and [f] ſhall deliver him to the *idolatrous* 5 Gentiles, to mock, and to [g] ſcourge, and to crucify him, *as a notorious evil doer*; L. and he ſhall *thus* be *cruelly* mocked, and ſpitefully entreated, and *even* ſpit upon; and they ſhall ſcourge him, and put him to *an ignominious and miſerable* death, and the third

1 By a more open prediction, he might have appeared to excite the hatred of his enemies, or to put into their minds what they would not otherwiſe have thought of; comp. M. xvi. 21.; M. viii. 31.

2 Compare with this Acts xxviii. 23.; xvii. 11.; Pſ. xxii. Iſ. liii. Dan. ix. 26.; Pſ. xvi. 8.; Acts ii. 25. &c.; xiii. 13. &c.; Pſ. lxviii. 19.; Eph. iv. 8.; Pſ. cx. ii. 6. 7.; 2 Cor. xv. 29.

3 Pilate with his guard of Roman ſoldiers. The power of capital executions was now taken from the Jews. How much more probable was it, humanly ſpeaking, that he ſhould be privately aſſaſſinated? Or murdered by popular fury? comp. M. xxvi. 5. 6. 65. 66.; J. xviii. 31.; xix. 36.

4 Comp. J. xi. 57. With reaſon and juſtice, all the kinds of ignominy and torture here condeſcended upon, are imputed to thoſe who firſt gave the occaſion for them.

5 See note 3.

third day he ſhall riſe again, *in triumph over* [h] *all their combined malice.* L. And, *plain as theſe declarations were,* they underſtood *as yet how to apply* none 6 of theſe [i] things; and this ſaying was hid from them, neither knew they *thoroughly* the things which were ſpoken.

SECT. 314. *The ambition of the Apoſtles is repreſſed;* M. xx. 20. &c.; M. x. 35. &c.; L. xxii. 24. &c.

M. Then, *full of temporal benefits at laſt,* came to him the mother of Zebedees children, with her ſons *James and John,* [a] *reſpectfully* 1 worſhipping him, and M. ſaying, Maſter, we would *earneſtly beg* that thou ſhouldſt, *by an explicit promiſe,* do [b] for us 2 whatſoever great thing we ſhall *now* deſire. And he, M. *ſeeming* [c] *as though he would deny nothing,* ſaid unto her, *and ſo as both ſons might hear,* M. what [d] would ye *by this important manner that I ſhould do unto you?* M. She ſaith unto him, grant, *Lord,* that theſe my two ſons, *whom as yet you have peculiarly favoured,* [e] may 3 ſit *with eminence,* the one on thy right hand, and the other on thy left hand, in thy kingdom [f] *upon earth ſoon to be erected.* But Jeſus, *turning his diſcourſe from her to the children themſelves,* anſwered and ſaid M. unto them, M. ye know not what ye [g] aſk, *owing to your ignorance of the true nature of my kingdom, elſe you would heſitate to profer to me ſuch a petition.* Are ye able to drink of the *awfull* cup 4 *of ignominy, torture, and death,* that I ſhall drink of *ere long* [h]? And be baptiſed

6 So likewiſe L. xxiv. 21.; Acts i. 6.; M. xvi. 21.; xvii. 22.; L. ix. 44. &c. They were blinded by temporal prejudices.

1 Doing obeiſance, or paying her reſpects.

2 Comp. 1 K. ii. 16. They had more than once been diſtinguiſhed before this, and their mother might very often have miniſtered unto Jeſus. Poſſibly they might have feared Peter as a dangerous rival; comp. M. xix. 28.; M. x. 35.

3 In other words, have the chief places of honour and the next in dignity and truſt to thy ſelf; ſee 1 K. ii. 19.; Pſ. xlv. 9.; Heb. xii. 3. Some ſuch peculiar diſtinction did obtain in the Sanhedrim, or chief Jewiſh court.

4 Comp. Pſ. xi. 6.; Jer. xlix. 12.; Ezek. xxii. 21.; M. xxvi. 39. 42.; M. xiv. 36.; L. xxii. 42.; J. xviii. 11.

tiſed with the baptiſm 5 *in blood* that I am *about to be* baptiſed with? And they, *as yet not knowing their own ſtrength*, 6 ſaid unto him, *in the zeal of their ambition*, we *certainly* 7 can. And Jeſus ſaid unto them, ye ſhall indeed *both of you* drink of the cup *ſimilar to* that [h] I drink of; 8 and with the baptiſm *ſimilar to* that I am *ſoon to* [i] *be* baptiſed withal, ſhall ye be baptiſed; but, *for your preſent requeſt*, [j] to ſit, *in places of chief dignity*, on my right hand and on my left hand, *this* is not mine to give, *in the partial manner you now conceive* 9; but it ſhall be given to them, *without reſpect of perſons*, for whom it is 10 prepared, [k] *by ſuitable degrees of virtue*, M. of my Father. And when the *other* ten *apoſtles* heard *of* it, they were moved [l] with indignation againſt the two *aſpiring* brethren, M. James and John.

SECT. 315. L. And there was alſo a *new* [a] ſtrife 1 begun among them, which of them *hereafter* ſhould be accounted *of and rewarded as* the greateſt. M. But Jeſus, *to pacify their reſentment, and root out the cauſe of it*, called them *all* unto him, and M. ſaith unto them, ye *well* know that they which are accounted 2 worthy to rule over the Gentiles, exerciſe *illimited* lordſhip over them; M. and they that are great, *under ſuch tyrants of the earth*, exerciſe *ſimilar* authority upon 3 them, *even as their ſeveral laws and cuſtoms do admit*; L. and they that exerciſe *a more*

5 Figurative alluſion to paſſing through great and dangerous waters; ſee L. xii. 50.; M. x. 38.

6 Raſhneſs and valour are two very different things.

7 What a change was this from their late fear and amazement?

8 Comp. Acts xii. 2.; v. 40.; Rev. i 9.

9 This reply was an open and upright one. Or ſave them; ſee M. xvii. 8.; M. ix. 8.

10 Even in my own caſe, through the ſuffering of death, I am to be crowned; ſee Heb. ii. 9. &c.; 1 Cor. ii. 9.; Heb. xi. 16.; comp. Rom. viii. 17.; 2 Cor. i. 7.

1 Or contention.

2 Or think good. Comprehending kings and all others deputed by them; M. xx. 26.; L. xxii 25. The Jews were ruled by divine precepts, and the greateſt among them acted only as miniſters in theſe to the Almighty. Hence Gentiles, and not Jews, are here condeſcended upon.

3 The high places among ſuch are accompanied with ſplendor and wealth, as well as power.

more prudent gentle authority upon them are called 4 benefactors. M. But it ſhall not be ſo among you, *as among the former*; but, *inſtead of a lordly imperious greatneſs, accompanied with retinue, and other means of bodily delights*, whoſoever will be great among you, *in the eye of God*, L. let him be *of modeſt yielding demeanor* as the 5 younger, M. let him *chooſe to* be your miniſter *when needful, in* [b] *kind and lowly condeſcendencies*; M. and whoſoever of you will be the chiefeſt, *in my* 6 *eſteem*, ſhall be *the ready* ſervant of all *about him*. L. And he that is *to be advanced* 7 chief *of the bleſſed at laſt*, is he that doth *now moſt humbly* ſerve *his brethren*. For whether is greater he that ſitteth at meat, or he that *ſtandeth and* ſerveth him? Is not *plainly* he that ſitteth at meat? But I, *the common Maſter*, am among you *in office* as he that ſerveth *the reſt*. M. For *indeed*, even the Son of Man *himſelf, though undoubted head in his own kingdom*, came not to be *pompouſly* miniſtred to *by others*, but to 8 miniſter *upon earth with inceſſant labour*; and, *in the end*, to give [c] his life *to be taken, as one of the worſt of criminals, by way of* a 9 ranſom for 10 many. L. Ye are they which, *when many others did go off*, have continued *faithfully* 11 with me from the beginning,

4 Very properly; ſee Gen. i. 28.; ix. 1. &c.; Num. xxiii. 29.; Pſ. lxxii. 8.; comp Rom. xiii. 1. &c.; 2 Pet. ii. 16.; Jud. 8. This was a title of ſome of the kings of Syria and Egypt; comp. likewiſe Job. xii. 21.; Pſ. lxxxiii. 11.; Mac. iii. 13.

5 Comp. Acts v. 6.; 1 Pet. v. 5.; 1 Tim. v. 1.

6 Comp. Heb. xiii. 7.

7 In the example, ſee the difference of Chriſt's kingdom from thoſe of the world; comp. J. xiii. 4. &c.; Rom. xv. 8.; Phil. ii. 6.

8 How do men every day thus miniſter, in order to raiſe themſelves? Here reflect with ſome confuſion upon the neceſſity ſometimes of being ſerved by others. We ſhould diſpenſe with it as much as poſſible, to be conformed to the prince of paſtors. Such a ſerving ſpirit is little known, and far leſs put in practice.

9 Referring probably to Iſ. liii. 10. &c. or Pſ. xxii. 23. &c. At the expence of his own ignominious and cruel ſuffering, he purchaſed a people to himſelf from the ſlavery of Sin, Satan, and Death; comp. Syrach. xliv. 17.; M. xx. 28. A mean of redemption for many.

10 Not only for the Jews, but for all mankind, if they are not wanting to themſelves.

11 Think of Chriſt's poverty, L. ix. 58.; viii. 3.; his contempt and ignominy, J. i. 47.; vii. 52.; M. xiii. 55.; J. vii. 48. 49.; L. xi. 15.; J. viii. 48.; M. x. 25.; his perſecutions of various

beginning, in [d] *all* my 12 *severe* temptations. And, *by inviolable engagement*, I appoint unto 13 you a kingdom *to be put in possession of, through close and humble service*, as my Father hath *most solemnly* appointed unto me; that ye may 14 eat and drink, *as it were distinguished favourites*, at my table, and in my *glorious eterna.* kingdom, and 15 sit *like assessors* on thrones, judging [e] the twelve tribes of Israel.

Sect. 316. *Jesus is guest to a Publican*; M. x. 46.; L. xix. 1. &c.

M. And they came *on their way* 1 to Jericho; L. and Jesus entered 2 and passed through Jericho. And behold *in his train* there was a man named Zaccheus, which was the chief among the publicans, and he was *very* 3 rich. And he [a] *anxiously* sought to see Jesus, *so renowned by this time for his miracles and life*, who he was, *and how if possible he might afterwards distinguish him*, and [b] could not *compass his design* for the press, because he was little of stature. And he ran before *most of the rest*, and climbed up into a 4 Sycamore-tree *on the road side*, to see him *full*,

kinds, L. vi. 7.; xiv. 1.; M. xvi. 1. &c.; xxii. 34. 35.; L. iv. 29.; J. viii. 59.; x. 39. &c.

12 Or trials of faith and constancy; comp. Gal. iv. 14.; 1 Cor. x. 13.; Jam. i. 2. 12.; 1 Pet. i. 6.; 2 Pet. ii. 9.; Rev. iii. 10.; Heb. ii. 15.; iv. 15.

13 Comp. 2 Chr. vii. 18.; Ps. lxxxix. 3. Alluding to present marks of noble destination; M. xix. 28. There is a princely dignity in reserve for all the faithful.

14 See last note. Here the reward of heaven is both elegantly and magnificently spoken of.

15 A mark of great power, along with honour. Spoken of in such manner as the apostles best could understand; see M. viii. 11. xix. 28.; comp. 1 Cor. vi. 2. 3.; Rev. ii. 26. 27.; iii. 21; iv. 4.

1 The account of this journey is begun, L. xvii. 11.

2 See L. xviii. 35. Here he made no stay, as his suffering hour was nigh; M. x. 32. &c.

3 So were most of them. Hence the virtue of Zaccheus became the more conspicuous.

4 Many of which were large and high. He regarded not what others might either think or say of him.

full, whom he did now from report ſincerely eſteem and love, [c] for *it appeared plain,* he was to paſs that way. And when Jeſus came to the place *beneath,* he looked up [d] and ſaw him, and *graciouſly* ſaid unto him, Zaccheus, 5 make haſte *from thence,* and come down *again*; for [e] to day I *deſign thee a viſit, and* muſt abide *for a while* at thy houſe. And he, *thus highly favoured beyond his hope,* made haſte [f] and came down, and received him joyfully. And when they *of the proud phariſaic order* ſaw it, they [g] all murmured *at a diſtinction ſo ſtrange,* ſaying, that he was gone to be 6 gueſt with a man that is a 7 *notorious* ſinner. And Zaccheus, *having heard Chriſt's doctrine from his own mouth,* ſtood *nigh to him,* 8 and ſaid, *in preſence of his company,* unto the Lord, behold Lord, *by what you have been pleaſed to inform me of,* the half of my [h] goods I *inſtantly purpoſe to* 9 give to the poor; and, if I, *before this,* have taken, *either fraudulently or forcibly,* any thing 10 from any man, by falſe *oppreſſive* accuſation, I *alſo purpoſe to* reſtore [i] him, *as the* 11 *utmoſt of the law directs,* fourfold. And Jeſus 12 ſaid unto him, *in the hearing of all,* this day is ſalvation [k] come to *penitent Zaccheus in* 13 this houſe; foraſmuch as he alſo is, *by faith, become* the *genuine* 14 ſon [l] of Abraham. For, *be it known to every one, that* the Son of Man is come to [m] ſeek and

5 We have not another inſtance of this ſort in our Saviour's hiſtory. He prevents the modeſty of Zaccheus in aſking him.

6 Gr. To refreſh or bait at the Houſe. Refers to laying down burdens for that end.

7 He diſregarded the invidiouſneſs of the action, on account of the man's perſonal virtues, and exhibited the character of a perfect teacher, deſpiſing that of a popular one. Such all the Roman taxgathers were accounted; ſee M. ix. 11.

8 This might happen either before or after dinner.

9 A beautiful example of L. xviii. 14. Heareſt thou this, thou phariſee!

10 See L. iii. 14.; comp Eccl. iv. 1.; v. 8.

11 See Ex. xxii. 1. &c. Here was no compulſion, no law-ſuit; comp. Num. v. 7.; Lev. vi. 2.

12 Or rather, concerning him, as in Rom. x. 21.; Pſ. iii. 2.

13 Zacheus's whole family might at this time become converts. A large and beautiful compenſation to his hoſpitality, ver. 5.

14 Rom. ix. 6. 7. Or, if formerly a Jew, he was now more worthy of the name than ever. The name is Hebrew, Eſd. ii. 9.; Heb. vii. 14. and he knew the law. Jews were ſometimes Roman

and to ſave *from periſhing*, that which was *formerly* 15 loſt *to true virtue, joy, and endleſs happineſs.*

Sect. 317. *Talents to be accounted for*; L. xix. 11. &c.

L. And as they heard theſe *great* things, he added, and ſpake a 1 parable, *for farther illuſtration of his high office*, becauſe he was *now drawing* nigh to Jeruſalem; and becauſe they thought that the *temporal* kingdom of God, *under the Meſſiah*, ſhould immediately appear. He ſaid, therefore, a certain nobleman went into a far *diſtant* country, 2 to receive for himſelf *the inveſtiture of* a kingdom, 3 and to 4 return, *for taking an account of what what was done in his abſence.* And he called his ten ſervants, and delivered *among* them *all equally* 5 ten 6 pounds, and ſaid unto

Roman citizens; Acts xxii. 25. &c. and they purchaſed the taxes from Roman knights. Joſephus.

15 Perhaps meaning the gentile world principally; comp. M. xviii. 11.

1 To illuſtrate the nature of his kingdom, or ſalvation, conceived from ver. 10. Very doubtfull, if the ſame with M. xxv. 14.

2 Hereby heaven is held out, as does the nobleman *himſelf*; comp. Ph. ii. 8; comp. Acts. i. 6.; L. ii. 25. 38.

3 This is an alluſion to the practice of the kings of Judea, and of the neighbouring countries, to go to Rome to obtain from the emperors the confirmation of their rights to the throne, and to engage their protection. This began at Chriſt's reſurrection; L. xxiv. 26.

4 His right to govern the Jews was unqueſtionable; ſee J. i. 11.; M. xiii. 41. 49. By neglecting this inſtruction, the Jews brought deſerved ruin upon themſelves.

5 Viz. The knowledge of ſalvation through the remiſſion of ſins. If there be in this a chief regard to the miniſters of religion, their gifts were to be uſed for their own and the edification of their brethren.

6 Each is valued neareſt to L. 3:2:6 Ster. others L. 7:10:0, others L. 9.; comp. Ez. xlv. 12. So great and noble a reward afterwards for ſuch ſmall ſervice was true munificence.

unto them, occupy [a] *with* theſe *in trade* till I come *back for ſtated reſidence among you.* But *ſome of* his citizens hated [b] him, and ſent a meſſage after him, ſaying, we 7 will not *by any means* have this man to reign over us. and it came to paſs, that when he was returned 8 *with full powers*, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the [c] money, that he might know how much every man had gained by trading. Then came the firſt, *modeſtly* ſaying, [d] Lord, thy pound hath, *by due care and diligence*, gained ten pounds. And he ſaid unto him [e], well, thou good ſervant, becauſe thou haſt been faithful in a very little, have thou authority 9 *to care for, and rule* over ten *of thoſe* cities *which belong to my kingdom.* And the ſecond came, ſaying, *after a ſimilar modeſt manner with the former*, Lord, thy pound, *which thou deliveredſt me for a ſtock to trade with*, [f] hath gained five 10 pounds. And he, *from love to his integrity*, ſaid likewiſe to him, be thou alſo *governor* over five [g] cities. And another came *after him*, ſaying, Lord, behold here is thy pound which I have kept *ſafe* laid up in a napkin, [h] for I feared *any the leaſt loſs unto* thee, *by hazardous trafficking*, becauſe *I know* thou art an auſtere man; thou *willingly* 11 takeſt up that thou laidſt not down, and 12 reapeſt, *in thy fond wiſh*, that thou didſt not ſow. And he ſaith unto him, *with juſt indignation*, out of thine own mouth [i] will I condemn thee *as perverſe*, thou wicked *untruſty* ſervant. Thou kneweſt *verily* that I was an auſtere man, taking up, *agreeably to thy falſe repreſentation*, that I did not lay down, and reaping that I did not ſow; wherefore, then, *with ſome degree of diligence no leſs than caution*, 13 gaveſt not thou *my certain truſt of* money into the

7 They are inſolent, and aſſign no reaſon for their conduct; Heb. xiii. 16.; M xxv. 40. They might ſend after him an embaſſy to his conſtituent of this import. So ſolemnly did the Jews renounce Chriſt.

8 The time of this is wiſely hid from every one, to keep them both watchfull and diligent.

9 A mark of high honour and dignity; ſee Rev. ii. 26.; v. 10. xx. 6.

10 This might be as much as was poſſible for him, from his want of equal power, knowledge, and opportunities, to the former.

11 Or wouldſt take.

12 Or, wouldſt reap in harveſt.

13 If, in thy honeſt opinion, I am ſo covetous as to pilfer and rob, how much more to expect profit for my own? Conſider Pſ. li. 4.

the bank, that, at my coming *to call for it*, I might *at leaſt* have required mine own with *common* uſury? And he ſaid unto them *in his ſervice* that ſtood by, take *away* from him the 14 pound, and give it to him that hath gained ten pounds. (And they marvelling, ſaid unto him, Lord, he hath ten pounds *already, what need is there for adding to them, with the other great preferments, any more?*) For I ſay unto you, that *the rule of right governing is this*, unto every one which hath, *ſo as to improve his truſt*, ſhall be given more; and from him that *does not improve, as one who* hath not *at all whereupon to work*, [k] even that he hath *in idle poſſeſſion* 15 ſhall be taken away from him. But thoſe mine *unprovoked* enemies, which would not that I ſhould reign over them, bring hither *immediately* and 16 ſlay them *with the ſword, in terror to others* [l], before me.

SECT. 318. *Two blind men cured;* M. xx. 29. &c.; M. x. 46. &c.; L. xviii. 35. &c.

M. And as he went out of *old* Jericho 1 with his diſciples, and a great number of people, M. behold 2 two blind men ſitting by the *frequented* way ſide, M. Bartimeus *in particular*, the ſon of Timeus, *one of them* ſat *juſt* by the high way [a] begging; *who*, L. hearing the *noiſe of a great* multitude paſs by, [b] aſked what it meant. And they told him that Jeſus of Nazareth, *the celebrated prophet, with a vaſt number of people, now* paſſeth by. M.

14 Comp. M. xxv. 28. All the good ſervants gains were now made over to him. His fellow ſervants do not envy but wonder.

15 Comp. L. viii. 18.; M. xiii. 12.; xxv. 29.; M. iv. 24. The above three claſſes take in the whole of mankind.

16 The temporal puniſhment of the Jewiſh nation itſelf was a dreadful ſpecimen of this; ſee ver. 45.

1 Not far from the new, and ſtill retaining the name; ſee L. xviii. 35. Joſephus alſo ſpeaks of it as the old town. many ſimilar apparent inconſiſtencies may, with a little honeſt attention, be eaſily reconciled.

2 Of whom one ſeems to be rather more noted than the other, and is therefore ſolely mentioned by Mark and Luke. The ſame way as in M. viii. 28.; comp. with M. v. 1.; L. viii. 26.

M. When they heard that, they, *from the knowledge of his fame, and a ſincere faith founded on his wiſdom and works*, cried out *with a loud voice*, ſaying, *in the ſame manner*, have mercy on us, [c] O Lord, M. Jeſus thou *illuſtrious* Son of David. L. And they, *for moſt part*, which went before, *ſuppoſing that their only wiſh was for a little alms*, rebuked them *for ſuch a clamour*, becauſe they ſhould hold their peace, *where matters of ſo great ſuperior moment were carrying on.* But they, *being full of faith and deſire to obtain relief*, cried M. [d] ſo much the more *importunately*, M ſaying, *as before*, have mercy on us, O Lord, thou *beneficent* Son of David *our noble king.* And Jeſus, *after thus allowing their faith and fervour to be known*, ſtood ſtill, *at their requeſt*, and M. commanded M. them *both* M. to be [e] called, L. and brought unto him. M. And they, *accordingly*, called *firſt* the blind man *who was moſt importunate*, ſaying unto him, [f] be of good comfort, riſe, he calleth thee. And he, caſting away his [g] garment, roſe and came to Jeſus. And L. when he was come near, *with his companion after him*, M. Jeſus anſwered M. and ſaid, *to try his belief yet farther, and to render the reality of the enſuing miracle alſo more certain*, 3 what will ye that I do unto *each of* you? They [h] *both* ſay unto him, Lord, that our [i] eyes may be opened *by your means.* So Jeſus had [k] compaſſion on them, and touched their eyes, L. and ſaid, *to each in their turns*, receive thy ſight, thy faith, *in my divine power and love*, hath [l] ſaved thee *from melancholy corporal blindneſs.* M. And immediately he received his ſight, *as did his companion*, and, *with fervours of gratitude*, followed Jeſus in the way *to Jeruſalem*, L. glorifying [m] God *by praiſe*; and all the people, when they ſaw it, gave praiſe unto God *with them.*

SECT.

3 He would have the whole multitude taught by their example.

SECT. 319. *Christ supps at Bethany, and is anointed by Mary;* M. xxvi. 6. &c.; M. xiv. 3. &c.; J. xii. 1. &c.

J. 1 Then Jesus, six days before the passover, came to 2 Bethany, where Lazarus was, which had been *some days* dead, 3 whom he *lately* raised from the dead. M. And being *at this time* in Bethany, J. there, *from gratitude and respect*, they 4 made him ready a supper, [a] M. in the house of Simon the 5 *late cured* leper; J. and Martha 6 served, but Lazarus was one of them that sat at table with him. M. As he sat at meat, J. Mary the sister of Lazarus, *being full of tender affection*, 7 took a [b] pound of ointment of spiknard, M. very precious, M. and she came unto him, and 8 brake *up the* 9 *lid of* the alabaster box, and 10 poured *out the whole contents of* it upon his head, J. and, *with what did flow from that*, anointed the feet of Jesus, and wiped his [c] feet with her *long flowing tresses* 11 *of* hair, and the *whole* house was filled with the 12 *fragrant* odour of her ointment.

SECT. 320. M. But when M. some M. disciples saw it, they had [a] indignation M. with themselves *at so great an appearance of extravagance*. J. Then saith one of the disciples, *even* Judas Iscariot, Simon's son, which should betray him, M. why was this waste of ointment made *to so little useful purpose?* J. Why was not this ointment *rather* sold? M. For *in truth* it might have

1 Referring to J. xi. 55.
2 Not far from Jerusalem; J. xi. 18.
3 Sure evidence of his being really alive; M. v. 42.; J. xxi. 13. To avoid appearance of ostentation, he went not about with Christ.
4 The manner of the Jews was, to visit their friends and to rejoice with them, before the passover.
5 This probably was an act of gratitude in Simon.
6 See L. x. 40.
7 A like thing might have been done by others.
8 Or opened.
9 Soft white marble.
10 A mark of love and high honour, for one she believed to be a king.
11 Comp. 1 Pet. iii. 3.; L. vii. 38.
12 Comp. Cant. i. 11.

have been ſold for more than three hundred pence, and *this value in money* [b] have been given to *relieve* the poor. J. This he ſaid, not that he *at all* cared for the poor, but becauſe he was a *ſubtle* [c] thief, and had the bag, *from whence he eaſily could have ſtolen*, and bare what was *put* therein *for neceſſaries and for occaſional alms*. M. When Jeſus underſtood it *to have been thus complained of*, he [d] ſaid, why trouble ye the *pious friendly* woman, *as though ſhe had been imprudently and even criminally employed?* J. Let her alone *to execute her purpoſe*, for againſt the day of my burying, *ſo to ſpeak*, hath ſhe kept this. M. She hath wrought a good work on me *of love and reſpect*, for ye have the poor with you always [e], *to compaſſionate and ſerve*, and 1 whenſoever ye will ye may do them good *to the utmoſt*; but me ye have not always *with you thus to honour*. She hath *now* done [f] what ſhe could, M. in that ſhe hath poured *out* this ointment on my body; M. [g] ſhe 2 is 3 come aforehand, *as has been ſaid*, to anoint *it* to the burying. Verily I ſay unto you, that, *though haſtily and cruelly condemned*, whereſoever this goſpel *of mine* ſhall be preached *hereafter* throughout the whole world, [h] this *pious teſtimony of regard* alſo that ſhe hath done, ſhall be ſpoken of, 4 for a memorial of her *affectionate friendſhip, and even celebrated.*

SECT. 321. J. Much people of the Jews *from Jeruſalem*, therefore, knew *from report* that he was there, and they came *thither*, not for Jeſus ſake [a] only, *whoſe fame of late was much increaſed*, but that they might ſee Lazarus alſo, whom he had *lately* raiſed from the dead. But the chief prieſts *in their rage* conſulted, *and did reſolve*, that they might put *innocent* 1 Lazarus alſo to death; becauſe that by reaſon of him, *upon whom ſo great a miracle had been wrought*, many of the Jews went away and believed [b] on Jeſus.

CHAP.

1 Referring probably to Deut. xv. 11. See M. xiv. 7.

2 Actions are often ſpoken of as having a kind of language in them; ſee L. xi. 48.; Pr. xiii. 24.; 1 K. xvii. 18.; Pr. viii. 36.; xvii. 19.; Pſ. cvi. 24.; Iſ. xxx. 8. It is like the laſt kind office to a departing friend where no return is expected, and in this light I conſider it. Such an act of reſpect and gratitude for raiſing her brother from the dead, our Lord not only graciouſly received but extolled and expreſſed a lively ſenſe of.

3 He takes every mean of mitigating to his diſciples the horribleneſs of his death.

4 Or, in remembrance of; comp. Eccl. vii. 1.

1 They went much beyond; J. xi. 50.

CHAP. XXXVII.

SECT. 322. *Christ's triumphant entry into Jerusalem*; M. xxi. 1. &c.; M. xi. 1. &c.; L. xix. 28. &c.; J. xii. 12. &c.

J. ON the next day *after supping with Simon*, M. and when they drew nigh unto Jerusalem, L. to Bethphage, and Bethany, 1 *which lay in their road thither*, M. unto the Mount of Olives, then sent Jesus two of his disciples, and saith unto [a] them, go your way into the village *which lies yonder* over against you, and as soon as ye be entered into it, ye shall *there* find an ass tied, and a 2 colt with her, M. whereon never man sat, M. loose them *without any scruple*, and bring them unto me. And if [b] any man L. *should* ask you, why do you *unpermitted* loose the *dam and* him? Thus shall ye say unto him, because M. *Jesus* the *great teaching* Master hath *at present* need of them, and 3 straightway he will, *by your means*, send them M. hither.

SECT. 323. M. And the two disciples [a] went L. that were sent, M. and did *begin to do* as Jesus had said unto them. M. And found, L. even as he said unto them, M. the colt tied by the door without, in a place where two ways met, and they loosed

1 Probably Bethphage itself. He designed a humble triumph in his way to the cross, an emblem of Christ's triumph in the soul. The limits of Bethany might extend to the Mount of Olives, and be contiguous to the boundaries of Bethphage, which was part of the suburbs of Jerusalem.

2 Or young ass. Hereby figuratively might be set forth the union of those who had never born the Mosaic law, with them that had been long accustomed to it.

3 Either the person who owes the ass and colt will give consent, or the Lord will soon return them again. Mark and Luke mention only the colt; such minute circumstances were admirably well fitted to establish faith; comp. M. xxvi. 31.; M. xiv. 15. 16.; L. xxii. 10. &c.

looſed him. L. And as they were *thus* looſing the colt, the owners thereof ſaid unto them, why looſe ye the colt? And they ſaid M. unto them, even as Jeſus commanded, L. the Lord hath need of him *at preſent*, M. and they [b] let them go *without any further queſtioning*. M. And they brought the *unſaddled* aſs and the colt M. to Jeſus, L. and, 1 *when they ſaw that he was deſigned to mount him*, they caſt their [c] *looſe upper* garments upon the colt, M. and they ſet thereon L. Jeſus.

SECT. 324. M. All this was done, that it might be *literally* fulfilled which was ſpoken of old, *with relation to the Meſſiah*, by the prophet 1 *Zacharias*, ſaying, tell ye, *as follows*, the daughter of Sion; J. fear not 2 *now thine enemies*, O daughter of Sion, for M. behold thy *long expected* King cometh unto thee [a] meek *as he is powerful*, and ſitting upon an aſs, and *that a* [b] colt the foal of an aſs. J. Theſe things underſtood not *even* his *apoſtolical* diſciples 3 at the firſt, *to have happened with any ſpecial purpoſe*; but when Jeſus was glorified 4 *in riſing from the dead, and aſcending to heaven*, then remembered they that theſe things were written of him *by former great prophets*, and that they had done theſe things unto him *by way of ſignal completion*.

SECT.

1 By his divine power the animal was made gentle and tractable, ſo that neither its having been formerly unbroken, nor the ſhouts and throng of the people did move it; ſee J. xii. 15.; comp. Jud. x. 4.; xii. 14.; 2 Sam. xvi. 2. Thoſe who love myſtical inſtruction may poſſibly find it here. The time appointed by the Father being now come, with novelty of pomp, he ſtirs up the minds of his enemies, and diſcovers his own amazing fortitude.

1 See Zach. ix. 9. Acknowledged by ſeveral of the Jewiſh doctors to be ſpoken of the Meſſiah. By this time, horſes were greatly increaſed in Judea, and were oftenеſt uſed by people of rank; therefore here was a ſign of poverty and lowlineſs; comp. Deut. xvii. 16.; Joſh. xi. 6.; 1 K. i. 33. 34.; 2 Sam. viii. 4.; 1 K. iv. 26.; Iſ. ii. 6. 7.; xxxi. 1.; Hoſ. xiv. 3.; Mic. v. 10. 11.; Gen. xxii. 3.; Ex. iv. 20.; Num. xxii. 21. The eaſtern aſſes are large and beautiful, though far below the generous and majeſtic horſe; Job. xxxix. 19. &c.

2 Or city of Jeruſalem; be at eaſe and rejoice.

3 Comp. M. xii. 7.; xxi. 45.

4 See J. vii. 39. Then were their ſentiments of Chriſt's kingdom rectified.

SECT. 325. J. Much people that were come *from all parts about* to *celebrate* the *paſſover* feaſt, when they heard that Jeſus was coming, *with more than uſual pomp*, to Jeruſalem, took branches of palm-trees, *the emblems of joy and triumph*, and went forth to meet him. L. And as he went, M. many, *from great reſpect*, ſpread their 1 garments *like one continued carpet* in the way [a]; M. others cut down *tender leafy* branches from the trees, and 2 ſtrewed them *thick* in the way. L. And when he was come nigh, even now at the deſcent of the Mount of Olives, the whole multitude *that had attended him hither, and were met by thoſe from Jeruſalem*, began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen from him. M. And *both* they that went before and they that followed, M. cried out, ſaying 3 Hoſanna [b] to the *great illuſtrious* Son 4 of David; J. bleſſed 5 is the King of Iſrael *we have ſo ardently been looking for*, that *now* cometh in the 6 name of the Lord; M. bleſſed be the *ſacred* kingdom of our father David, that cometh *in ſuch good ſeaſon to eſtabliſh itſelf*; M. Hoſanna *for ever*, L. peace 7 in *this moſt eminent gift of* heaven, and glory in the 8 higheſt *meaſures* 9 *to be aſcribed.*

SECT. 326. J. The people, therefore, that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bore record *of what themſelves had ſeen to the ſtrangers who met them.* For this cauſe the people alſo *from Jeruſalem* met

1 See 2 K. xix. 13. They now treat him as a royal perſon.
2 Comp. 1 Mac. xiii. 51.; 2 Mac. x. 7.
3 That is, ſafety, or ſalvation from the Almighty; or ſave we beſeech thee; comp. Lev. xxiii. 39. 40. A ſolemn acclamation uſed by the Jews at the feaſt of tabernacles.
4 By way of eminence: The great and expected Meſſiah.
5 Or may he proſper and long live, who comes with a divine power and authority; ſee Pſ. cxviii. 25. 26.; M. xi. 9.; J. xii. 13. They knew not what they ſaid. The kingdom of Chriſt is a kingdom of ſuffering upon earth.
6 That is, as ſent by him.
7 Or happineſs; anſwers well to L. ii. 14.
8 Or from him that dwells in the higheſt; ſee L. xix. 38. and LXX. Pſ. xciii. 4.; cxlviii. 1. The language of joyful tranſport is always ſwelled, broken, disjointed. Their general ideas were unexceptionable, though they might be mixed with weakneſs.
9 Or ſtrains. Or amongſt the higheſt order of beings.

met him *in vaſt crouds*, for that they heard *upon evidence ſo certain* that he had done this *moſt aſtoniſhing* miracle. The *proud and envious* phariſees, [a] therefore, ſaid among themſelves, perceive ye, *after all your deliberations*, how ye 1 prevail nothing *with the multitude?* [b] Behold, *ſince he was laſt among us*, the *whole* 2 world is gone after him. L. And ſome of the phariſees from among the multitude, *burning with ſpiteful rage*, ſaid unto him, Maſter, rebuke theſe *thy fooliſh and outrageous* diſciples. And he *boldly* anſwered and ſaid unto them, I tell you that if theſe *now* ſhould hold their peace, [c] *where evidences are ſo ſtrong*, the *very* 3 ſtones *themſelves* would immediately cry out *in ſupport of my claims*.

SECT. 327. L. And when he was come near, he beheld the city *full in view before him*, and *tenderly* [a] wept over it, ſaying, 1 *Oh*, if thou, *after ſo many calls to repentance*, hadſt known *and laid to heart*, even thou, Jeruſalem, *the ſeat of long and ſingular privileges*, at leaſt in this thy *concluding* day *of mercy*, the *important* things which belong unto thy 2 peace! But now they are *forever* [b] hid from thine eyes. For the days *of juſt and terrible puniſhment* ſhall come, *in a little while*, upon [c] thee, that thine enemies, *the Romans*, ſhall caſt a *deep* 3 trench about thee, and compaſs thee round, and keep thee in *with men and arms* on every ſide, and ſhall lay thee 4 even with the ground, and *cruſh* thy children 5 *to death* within thee, and they ſhall not leave in thee *ſo much as* one ſtone *of thy moſt lofty ſacred buildings* upon one another;

1 They now recollect the wicked and politic counſel of Caiaphas; J. xi. 49. 50. His death alone will ſave us from contempt.

2 Common hyperbole for vaſt multitude; comp. J. vii. 4.; xviii. 20.

3 Sooner this will happen than any of the divine purpoſes fail; comp. M. iii. 9.

1 A form of wiſhing; L. xxii. 42.; Num. xxii. 29.; Joſh. vii. 7. LXX.; Job. xvi. 4.; Iſ. xlviii. 18.; or it may be a natural abrupt expreſſion of grief.

2 Or beſt intereſt; comp. Zach. ix. 9.; Iſ. lx. 1.

3 So it did happen in about 37 years hence. According to Joſephus 40 furlongs in length; comp. Jer. xviii. 8.; Jon. iii. 4.; Iſ. xxix. 3.; L. xxi. 20. Every Chriſtian ſhould read Joſephus's 5th, 6th, and 7th books of the Jewiſh war.

4 See M. xxiv. 2.; comp. Pſ. cxxxvii. 9.; Iſ. iii. 25. &c.; Hoſ. x. 14. LXX.

5 Or people abiding there at the time.

another; [d] becauſe thou kneweſt not *ſo as to improve* the *appointed* time of thy 6 *merciful* viſitation.

Sect. 328. M. xxiii. 37. &c.; L. xiii. 34. &c.

L. O Jeruſalem, 1 Jeruſalem, which, *with the utmoſt ingratitude and cruelty*, 2 killeſt the prophets *now as in times paſt*, and ſtoneſt *to death* them that are ſent unto thee *for ambaſſadors of peace*; how oft would I have *tenderly* gathered thy 3 children together [a] *for ſalvation*, M. even as a hen gathereth her *brood of* chickens under her wings, *to protect and nouriſh them*, and *yet* ye would not *yield*; *but, on the contrary, have repaid me with contempt, hatred, and perſecution*! Behold now your 4 *ſacred* houſe *itſelf, in which you truſt*, is [b] left unto you deſolate. For I ſay unto you, *who will not hear theſe my laſt compaſſionating calls, and who hinder every other to do ſo as much as you can*, ye ſhall not ſee me henceforth *in the character of a Saviour*, till L. the time come [c] when ye ſhall ſay, *even as theſe my diſciples now do*, 5 bleſſed is he that cometh *for divine ſuccour* in the name of the Lord.

Sect. 329. M. xxi. 10. &c.; M. xi. 11.

M. And when, *amidſt thoſe ſolemn acclammations*, he was come into Jeruſalem, all the city was [a] moved, *with a proceſſion ſo new and unexpected*, ſaying, *one of the inhabitants unto another*, who is this?

6 Comp. Gen. l. 21.; Ex. iii. 16.; xiii. 19.; 2 Cor. vi. 2.; L. xxi. 22 Haſt not acknowledged or truly regarded the extraordinary viſitation (or inſpection of God) by his beloved Son.

1 Put for its inhabitants, ver. 39. Here pity, terror, and hatred of vice are ſtrongly excited.

2 See Neh. ix. 26.

3 The people of thy nation, whom, as chief of the cities, thou doſt repreſent.

4 Or place of your preſent habitation, both city and temple. The decree is paſt.

5 Comp. M. xxi. 16. In the extremity of their diſtreſs they would be ready to entertain any one; comp. L. xvii. 22. &c.

this? And the multitude *that came with him* ſaid, *as with one voice,* [b] this is Jeſus the *well affected* prophet 1 of Nazareth of Galilee.

SECT. 330. *Jeſus heals the blind and the lame in the Temple, and is there celebrated by the Children;* M. XXI. 12. &c.; M. XI. 11.

M. And Jeſus, *that he might exhibit a view of the real nature of his kingdom,* 1 went *directly* into the temple of God.

SECT. 331. M. And the blind and the lame *no ſooner heard of it, than they* came to him in the temple, [a] and he *graciouſly* healed them, *in preſence of all the people.* And when the chief prieſts 1 and ſcribes [a] ſaw the wonderful things that he did, and *heard* the children *themſelves* crying *out* in the temple, *as did thoſe of ſuperior age and wiſdom,* and ſaying, Hoſanna to the Son of David, they were *cut to the heart with envy, and* [b] ſore diſpleaſed. And ſaid unto him, heareſt thou what theſe *noiſy and ignorant* children ſay? And Jeſus ſaith unto them, yea, *I do both hear and approve,* for [c] have ye never read, *from the book of Pſalms, how the royal prophet ſpeaks,* out of the [d] mouth of babes and ſucklings thou haſt *ordained ſtrength, whereby is moſt wiſely* perfected *thine own juſt* praiſe.

1 Now to be reſpected in his juſt character, as Meſſiah, or the King of Iſrael.

1 He went into the tower, or the chief fortreſs of David, as a temporal prince. He choſe to make his laſt viſit to Jeruſalem as convincing as poſſible.

1 The one ſuppoſed to be eminent for their holineſs; the other for learning.

2 See Pſ. viii. 2. His pomp was greater than uſual, but ſtill it was modeſt; ſee J. xii. 16. They durſt not attempt themſelves to ſtop the enraptured multitude, but inſinuated an obligation upon him to command ſilence.

SECT. 332. *Jesus discourses of his glorification;* M. xxi. 17. &c.; M. xi. 11. &c; J. xii. 20. &c.

J. And there were certain Greeks among them, that came up *from different countries* to worship, *in Jerusalem, the* 1 *one true God,* at the *passover* feast; the same, therefore, came to *their acquaintance* Philip, which was of Bethsaida, 2 *a city* of Galilee, and desired *a special favour of* him, saying, we would *earnestly wish to* see Jesus, [a] *and converse with him for our good.* Upon this, Philip cometh and telleth 3 *his condisciple* Andrew, and again, *after communing together,* Andrew and Philip told Jesus [b] *himself.*

SECT. 333. J. And Jesus answered them, 1 saying, the hour is *just* come, *and those pious Greeks are the earnests of it,* that the Son of Man should be glorified, [a] *by a more extensive power and dominion than ever.* Verily 2 verily, *however,* I say unto you, *and be careful to lay up the important truth in your hearts,* except a corn of wheat fall into the ground and die 3 *there,* it abideth alone *without increase;* [b] but if it die *away from human view,* it bringeth

1 Comp. Acts x. 2.; viii. 27.; xvii. 4. Such had an outer court appropriated to them; 1 K. viii. 41. &c. They probably were of Syro-Phenicia, in which were the cities of Tyre and Sidon.

2 See M. xv. 21.; M. vii. 26.

3 He might suppose his influence with Jesus to be greater, because he was first called; see J. i. 40. 44. Doubts in their own minds might naturally arise, from M. x. 5. They could not trust themselves with a determination so momentous.

1 This answer, though general, was encouraging. The time of M. xvi. 15. was just at hand. The chief Jews sought to kill Jesus, and the Gentiles of their own accord seek after him.

2 Comp. J. x. 16.; Eph. ii. 13. &c. That those Greeks, therefore, did go is more than probable, though not narrated.

3 Thus too, it behoved Christ to suffer, and then to enter into his glory; see L. xxiv. 46.; Heb. ii. 10. A most suitable remedy this to their still gross ideas of a temporal kingdom. What was obscure in the prediction would soon be cleared up. There is a seminal virtue distinct from what can be seen in the grain.

bringeth forth much *fair and useful* fruit *then*. He 4 that *so* loveth his life *in this world as to save it at the expence of truth and a good conscience*, [c] shall lose it *forever*; and he that hateth his life in this world, *compared with his regard to God and a good conscience*, [d] shall keep it *safe* unto life eternal. If any man *therefore chooses to* 5 serve me, let him [e] follow me *with patience and fortitude under the severest trials*; and, *for his consolation and encouragement*, where I am *to be glorified hereafter*, there shall also my *faithful* servant be 6 *put in possession of endless and unspeakable felicity*; if any man *of whatever nation thus* serve me, him will my Father *himself* [f] honour. Now, *even now*, is my soul troubled *more than any words can utter*, and 7 what shall I say? *shall it be* [g] Father save me from this *dreadful suffering* hour? *No*. But for this *very* cause came I unto this hour. *Wherefore*, Father, *the sum of all my requests is*, 8 glorify thy [h] name.

Sect. 334. J. Then came there *instantly* 1 a voice from heaven, saying, I have both glorified it, *in the miracles which you have hitherto performed*, and will, *by subsequent divine testimonials*, 2 glorify it *yet* again. The people, therefore, that stood by and heard it, *from their distance, only in a confused manner*, 3 said, that it thundered; others *more nigh* said, an angel *surely* spoke to him *from heaven*. Jesus answered and said *to his apostles, and so as many of the rest might hear*, this voice came not because of me

4 The reddition of the parable is, so by my dying shall great and extensive good be brought to mankind. Consider well what follows; comp. M. x. 39.; M. viii. 35.; L. xvii. 30.

5 Or will be subject to my orders as their sovereign.

6 Comp. 2 Cor. v. 6. &c.; Phil. i. 23. 24.

7 He was not above the quickest innocent feelings of humanity.

8 Lo, I offer myself to this service at any expence; comp. J. xxi. 19.

1 Comp. M. iii. 17.; xvii. 5. How this voice was conveyed is no ways material to determine.

2 Particularly what did happen during the crucifixion; his rising again; his ascent unto heaven, and quick propagation of his gospel throughout the world. The prevailing Jewish sentiment was that such voices were from angels; see Ex. xx. 2.; Acts vii. 38.; Heb. ii. 2.

3 Comp. Ex. xix. 16. 19.; Rev. iv. 5.; vi. 1.; x. 3.

only, to releaſe the preſent weight of my mind, 4 but for your ſakes *alſo who be of doubting fearful minds.* Now is the judgment of this 5 world *at hand*; now [a] ſhall *Satan* the prince of this world be caſt out *from his long and grievious uſurpation.* And I, 6 if I be lifted 7 up *on a croſs* from the earth [b], will *thereby* draw *from the bonds of corruption,* 8 all men, *whether they be Jews or Gentiles,* unto me. (This he ſaid, ſignifying what *a painful and ignominious* death he ſhould die.) The 9 people anſwered him, we have heard *it taught for certain truth,* 10 out of the *ſcripture* law, that Chriſt 11 abideth ever; and how ſayeſt thou, the Son of Man, *ſo often ſpoken of by thee,* muſt be lift up *from the earth?* Who is this Son of Man, *if not he whom the prophets* 12 *ſpeak of?* Then [c] Jeſus, *foreſeeing the great and general offence which would be taken at his death,* ſaid unto them, yet a little while is the light *of my preſence and doctrine* with you; walk, *therefore, without farther delay,* 13 while ye have the light *of ſuch gracious diſcoveries to guide you,* leſt *greater* darkneſs *of ignorance than ever* come upon you; for he that walketh in *ſuch deplorable* darkneſs, [d] knoweth not *certainly* whither he goeth. 14 While *I live among you and*

4 Conſider well; J. v. 37. Let this be a balance to my ſpeedily approaching death.

5 Comp. ver. 32. 38.; J. iii. 18. 19.; v. 22, 27.; xiv. 30.; xvi. 11.; 2 Cor. iv. 4.; Eph. ii. 2.; vi. 12.; 1 Pet. v. 8.; Gal. i. 4.; J. xvi. 8. 9. Some, now is the criſis or critical period in which things will greatly change for the better, by the introduction of that light which the Meſſiah has brought into the moral world.

6 Or when; comp. J. xiv. 3.; 1 Jo. iii. 2.; 3 Jo. 10.

7 It imports alſo his riſing again; comp. J. iii. 14.; viii. 28.

8 See J. iii. 14. 15.; Col. i. 20.

9 Probably they who now meditated his death.

10 Comp. J. x. 34. This apparent argument might be propoſed with no good deſign.

11 Comp. 2 Sam. vii. 16.; Pſ. lxxxix. 28.; cx. 4.; Iſ. ix. 7.; Ezek. xxxvii. 25.; Dan. vii. 13. 14. To the fulfillment of which the death of Chriſt was neceſſary; ſee Dan. ix. 26.; Iſ. liii. 2. &c.; Pſ. xxii. 18.; xvi. 10.; Acts ii. 27. The carnal Jews underſtood this temporally.

12 A more plain prediction might have prevented its accompliſhment.

13 A tacit and mild reproof; comp. J. viii. 12.; ix. 5.; xii. 36.

14 Such duty, after Chriſt's reſurrection, would be more difficult to the Jews; comp. J. xi. 9. 10,

ye have the light *of truth,* 15 believe in *and obey* the light *of this my heavenly doctrine,* that ye may be the children 16 of the light *and live as such in your Father's kingdom.*

SECT. 335. J. Jesus, *the more to move them,* cried and said, he that believeth on me, [a] believeth not on me *only,* but on him that sent me. He that 1 seeth me *in my behaviour and miracles,* seeth *in effect* him that sent me. 2 I am come a light into the world, that whosoever believeth on me should not [b] abide in *that* darkness *of ignorance, which is now so prevalent.* And, if any man hear my words, and believeth not, I, *at present properly speaking,* judge 3 him not; for I came not *on purpose* to judge the world, but to save the world. *Yet truth and grace both require me thus to certify,* he that rejecteth me and receiveth not 4 my words *when they are offered to him,* hath one that judgeth him [c]; the *pure evangelical* 5 word that I have spoken, the same shall judge him, *by the verdict of his own conscience,* in the last day. For I have not, *like one unauthorised,* spoken of myself, *as they do who seek their own praise and other worldly advantages,* but the Father which sent me, *and whom you all profess to believe in and worship, he* gave me a commandment what I should say, and what I should speak. And I know that *obedience to* 6 his commandment is [d] *the only sure way to* 7 life everlasting; whatsoever I speak, therefore, [d] even as the Father said unto me, so I speak.

SECT. 336. J. These things 1 spake Jesus, M. and when he had looked round about on all things, M. and left them; M.

15 Comp. 2 Chr. xx. 20.; Ps. cvi. 12. 24.
16 Hebraism; see M. viii. 12.

1 See J. v. 19.; Heb. i. 3.; J. xiv. 9.
2 The cause of Christ's mission very often repeated, as of the highest importance; J. i. 9.; iii. 17.; viii. 12.; Is. xlii. 6.
3 Or condemn; comp. J. iii. 18.; viii. 15.; J. iii. 17.; 2 Pet. iii. 9.
4 Alluding probably to Deut. xviii. 19.
5 Here the doctrine of Christ is personified; comp. J. xv. 22.; v. 45.
6 Comp. Jam. i. 21. 22.; J. vi. 63.; xi. 25.; xiv. 6. &c.; Deut. xxxii. 47.
7 See J. xvii. 3.

1 Mentioned ver. 35.

and now the even-tide was come, J. he did hide himſelf from them, *to avoid any further honours from the multitude, and to prevent the immediate effects of malicious rage,* [a] and *privately* departed M. out of the city *Jeruſalem* into Bethany, M. 2 with the twelve, M. and he lodged there *in the houſe of Lazarus and his two ſiſters.*

SECT. 337. J. But though he had done ſo many *undeniable and glorious* miracles 1 before them, yet they *of chief office and ſtation among the Jews* believed not on him, *as a divine meſſenger,* ſo that 2 the ſaying of Iſaias 3 the prophet might be *plainly* fulfilled, which he ſpake, *in the name of Chriſt and his ſervants,* Lord, who hath believed our *evangelical* report? And to whom hath the [a] arm of the Lord 4 *in his miraculous power* been *with ſaving efficacy* revealed? Therefore they could not, 5 *with ſuch prejudices,* believe, [b] becauſe that Iſaias ſaid again, *of a people like perverſe,* he 6 hath *judicially* blinded their eyes, and hardened their hearts, *whence it cometh* that they ſhould not ſee with their eyes, nor underſtand with their hearts, and *ſo* be converted *by my doctrine,* and I ſhould heal *and ſave* them *forever.* Theſe things ſaid Iſaias, when he ſaw in viſion 7 his *former* glory, *now brightly manifeſted through the Meſſiah,* and ſpake of him. Nevertheleſs,

2 See L. xxi. 37.

1 See J. xi. 9.; xiv. 9.; Acts ii. 22.; xxvi. 26.

2 Expreſſes the event, and not the final cauſe, which, by their unbelief, they could not propoſe.

3 See Iſ. liii. 1. &c.; comp. M. xxiv. 6.; Gal. iii. 2.; 2 Th. ii. 13.

4 See M. xi. 25. As from under a habit; ſee Rom. i. 16.; comp. Iſ. lii. 10.

5 Recollect the impediments here expounded by the prophet; likewiſe Rom. ix. 32.; 1 Cor. i. 23.; 1 Pet. ii. 8. Things difficult were often expreſſed among the Hebrews by being impoſſible; Jer. xiii. 23.; M. iii. 20.; comp. M. xiii. 14. 15.; Acts xxviii. 27. to make out a true ſenſe. They could not, becauſe they would not. Malice was the immediate procuring cauſe of their blindneſs, and did provoke God to withdraw his grace from them. In ſuch caſe, means themſelves do but harden. A perſon is ſaid to do what he permits, declares, or foretells.

6 Viz. God.

7 Which is fitly accommodated; Iſ. vi. 1. &c.; to the filling of the world with the knowledge of Chriſt; comp. Eph. iii. 9. 10.; J. viii. 58.; 1 Pet. i. 10.

theleſs, *at this very time*, among the chief rulers 8 *of the Sanhedrim* alſo 9 many, *from conſidering the miracles done*, believed on him *as Meſſiah, and in their hearts did determine to live accordingly*; but becauſe of *the great power and authority which* the phariſees 10 *had*, they did not *think it proper* as yet *to* confeſs him [c] *publicly*, leſt they 11 ſhould, *by excommunication*, be put out of the ſynagogue. For, *diſguiſing their real ſentiments*, 12 they meanly loved the praiſe of *poor dying* men, [d] more than the praiſe of *an infinite unchangeable* God.

CHAP. XXXVIII.

SECT. 338. *The Fig-tree is blaſted*; M. xxi. 18. &c.; M. xi. 12. &c.

M. AND on the morrow, M. in the morning *early*, as he returned M. from M. Bethany into the city, M. he was [a] hungry. And ſeeing a far off M. a *ſingle* fig-tree in the way *thither*, M. having *a fine ſhew of* leaves, 1 he came *up towards it*, if haply he might find any thing *for eating* thereon. And when he came *juſt* to it, he found nothing *at all* but leaves; for the time

8 Or magiſtrates.
9 See L. xiv. 1.
10 Comp. J. vii. 45.
11 See J. ix. 22.
12 Comp. L. ix. 26.; J. v. 44.

1 He did the action of an hungry man, by ſhewing as though he were willing to eat, only for the ſake of the emblematical conſequence, as to the barren Jewiſh nation firſt, and of like ſpiritual unfruitfulneſs ever after. Such method of inſtructing by ſigns was common among the ancients. Here a tree is made uſe of, which could not be ſenſible of what was done it.

It is well known, ſays Dr Shaw, that the fruit of theſe prolific trees preceded the leaves; and conſequently, when our Saviour ſaw one of them in full vigour, having leaves, he might, according to the common courſe of nature, very juſtly look for fruit, and haply find ſome.

time 2 of *gathering* figs was not yet. M. And he [b] ſaid unto it *with great calmneſs and majeſty*, [c] let no 3 *more* fruit *than is now* grow on thee hence forward for ever.

SECT. 339. *Jeſus caſts out the ſellers from the temple*; M. xxi. 12. &c.; M. xi. 15. &c.; L. xix. 45. &c.

M. And *next day* 1 they came to Jeruſalem, and Jeſus went into the temple, and began *miraculouſly* to 2 caſt out M. all them that ſold and bought in the *outer-court of the* temple; and, *with an irreſiſtible authority*, overthrew the tables of the *foreign* 3 money-changers, and the ſeats of them that ſold doves 4 *for ſacrifices*, M. and would not ſuffer [a] that any man ſhould carry any *unſanctified* veſſel through the temple. And he taught, *as the ground of his preſent conduct*, ſaying unto them, is it not 5 written [b] my houſe ſhall be 6 called of all nations the houſe 7 of prayer? M. But ye have made it, *by your prophane, fraudulent, and oppreſſive trafficking*, a den [c] of thieves 8.

SECT. 340. M. And the ſcribes and the chief prieſts heard it, L. and the *other* chief *rulers* of the people, M. and [a] ſought, *agreeable*

2 This may either reſpect a later kind of fig-tree, or that the time of gathering ſuch fruits was not yet; comp. M. xxiv. 32.; xxi. 34.; M. xii. 2.; Num. xiii 23.

3 Chriſt does not either through ignorance ſeek fruit where there is none, or through injuſtice deſire to find it where there can be none; recollect here Mic. vii. 1.; L. xiii. 6. &c.

1 See M. xi. 12. 15.

2 Another diſtinct and alarming emblem of Jewiſh rejection.

3 Comp. Ex. xxx. 13. 14.

4 The appointed offerings for the poorer ſort; L. ii. 24.

5 Iſ. lvi. 7.; comp. M. xxi. 12. 13.; L. xix. 45.

6 Or really be, as in M. v. 9.; L. xix. 46.

7 Here put for all kinds of worſhip, as being one of the chief.

8 So Jer. vii. 11. LXX. Under pretext of religion, you rob and ſpoil the worſhippers of the Almighty; ſee J. ii. 16. Taking advantage of neceſſity, they might exact more than enough. Their prieſts, for that privilege, might have their ſhare of the unlawful gains.

able to their late 1 *impious reſolve*, how they might *find a convenient opportunity to* deſtroy him, L. and *as yet* could not find what they [b] might do *in this way with ſafety*; for they [c] feared him, becauſe all the *common* people were aſtoniſhed at his doctrine, L. *and* were 2 very [d] attentive to hear him.

SECT. 341. *The Apoſtles are exhorted to faith*; M. XXI. 20. &c.; M. XI. 19. &c.

M. And when even was come, he went out of the city. And in the morning *after*, as they paſſed by, they ſaw the 1 fig-tree [a] dried up from the *very* root. M. And when the diſciples ſaw it *ſo entirely ſtripped of leaves*, they *all* marvelled, [b] ſaying, how ſoon is the fig-tree withered away? Jeſus anſwered and ſaid unto them, M. have faith 2 in *the power of* God [c]. M. Verily I ſay unto you, if ye have *ſuch ſtrong and conſtant* faith, [d] and doubt not *any divine motion to work*, ye ſhall not only do *things ſimilar to* this which is done to the fig-tree, but alſo, M. [e] whoſoever 3 *of you* ſhall ſay unto this mountain, be thou removed *from thence*, and be thou caſt into the *diſtant* ſea, and ſhall not doubt in his heart, but ſhall *ſtedfaſtly* believe that thoſe *great* things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. Therefore I ſay unto you, what things ſoever *miraculous and ſignificant* ye 4 deſire, *for anſwering the ends of your office*, when ye pray, [f] believe *with the confidence of children* upon *the* 5 *impulſes of God*,

1 See J. xi. 53.

2 Literally hung upon him to hear; a mode of expreſſion, ſignifying the moſt earneſt attention.

1 This was a ſymbolical or prophetic action, intended to ſhew, that unfruitfulneſs in the Jewiſh nation, and in all mere outward profeſſors of the goſpel, ſhould ſhare the like fate.

2 As in Acts iii. 16.; Gal. ii. 16. Some, great faith; ſee M. xiv. 31.; xvii. 20. The faith for working miracles is now not neceſſary.

3 See M. xvi. 17.

4 This relates to the peculiar prevalence of the apoſtles prayers in confirming the goſpel by miraculous works, even the greateſt of them; comp. Acts iii. 6.; ix. 34. 40.

5 How theſe divine impulſes were felt, none can know without experience: For certain, all their credit, and honour, and uſefulneſs, depended upon their being real.

God, that ye are to receive them, and ye ſhall *certainly* have them, *however difficult*.

SECT. 342. *Jeſus is queſtioned of the Jews, by what authority he acted*; M. xi. 27. &c.; L. xix. 47. &c.

M. And they came again to Jeruſalem.

SECT. 343. M. xxi. 23. &c.; M. xi. 27. &c.; L. xx. 1. &c.

L. And it came to paſs, that on one of thoſe days, M. when, *according to cuſtom*, he was come into the temple, M. and as he was walking L. he taught the people *who gathered around him* in the temple, and *zealouſly* preached the goſpel *of the kingdom*; M. there came to him L. the chief prieſts, and the ſcribes, M. and the 1 elders of the people, *who had meditated his deſtruction*, and ſay unto him, *of deſign to confound and overbear*, L. tell us *in plain terms* M. by what authority doſt thou theſe *ſevere* things *upon others?* 2 And who gave thee this authority to do theſe things *without our leave?* [a] And Jeſus, *being aware of their evil intentions*, anſwered and ſaid unto them, I will alſo aſk of you one *ſuitable* M. [b] thing *to the preſent occaſion*, which if ye *diſcreetly and honeſtly* tell me *an anſwer to*, 3 I in like wiſe will tell you *without reſerve* by what authority I do theſe *extraordinary* things. The *late* 4 baptiſm of John, *which you may well remember*, whence was

1 Here, then, were all the different orders moſt concerned to diſtinguiſh between true and falſe prophets. Blind prieſts! Ignorant elders and ſcribes! They neither could diſprove his doctrine, nor deny his miracles.

2 He had obtained no licence from them to act as King of the Temple; and of long time there was allowance given for buying and ſelling in it. Under this queſtion, therefore, they charge him with being ſeditious, or a promoter of it among the people.

3 His deſign is to evince that they had no right to expect a direct anſwer; and that if he did, their guilt, by this means, would have been ſo much the more increaſed: Or, reſolve me.

4 Put here for his right to act, and to be held for a prophet; comp. M. iii. 7.

was *the original of* it? *Was it* from *the God of* 5 heaven, *as declared by himſelf*, or *was it a contrivance* of men *only?* M. Anſwer me to this *in direct terms.* M. And they [c] reaſoned with themſelves, *as was very natural*, ſaying, if we ſhall ſay, from heaven, he will ſay unto us, why did ye not then believe 6 him, *and the repeated teſtimonies he bore to me?* But if we ſhall *dare to* ſay, of men only, *and ſo charge him with being an impoſtor*, L. [d] all the people will *riſe up and* ſtone us, for they be *firmly* perſuaded that John was a 7 *real* prophet *of the higheſt.* M. And, *diſſembling the truth*, they anſwered Jeſus [e], and ſaid, we cannot *yet certainly* 8 tell. And he ſaid unto them, neither [f] tell I you, 9 *in any other method than has been often done already*, by what authority I do theſe things.

SECT. 344. M. xxi. 28. &c.; M. xii. 1. &c.

M. And he began to ſpeak unto them, *who ſo evaded the truth*, by parables. M. 1 But what think you, *if I ſhould anſwer to the important queſtion as follows?* A certain man had two ſons, and he came to the firſt and ſaid, ſon, go *forthwith and* work to day in my [a] vineyard. He anſwered *in a very rude manner*, and ſaid, 2 I will not; but afterwards he 3 repented *of his undutiful haſty* [b] *refuſal*,

5 See Dan. iv. 23.; L. xv. 18. 21.

6 And, of courſe, his teſtimony concerning me.

7 And, wherefore, it will be inſiſted, do not we? Thus, he left their own conſciences to give the direct anſwer; comp. Iſ. lii. 19.; L. xx. 6.

8 Thereby publicly expoſing their own ignorance, even in the capital affair of diſcerning between true and falſe prophets. Was this like infallible maſters, or rabbis?

9 Viz. The works of his Father. The ſame anſwer would ſerve for both. Chriſt's queſtion naturally required to be determined ſince.

1 This parable is applicable to ſinners, who, ſincerely repenting, turn to their duty; and to bad Chriſtian profeſſors, who, having engaged to ſerve God, break their promiſes, and do not anſwer to their calling.

2 Or am unwilling.

3 Aptly repreſenting the publicans and harlots, who, for a long time, lived regardleſs of all virtue; but were afterwards brought to a genuine lively repentance.

refuſal, and went. And he came to the ſecond, and ſaid likewiſe *go work to day in my vineyard.* And he anſwered and ſaid, *with every outward air of decent reſpect*, I go 4 *this* [c] *moment*, Sir; and *yet he* went not. *Judge* whether of them twain did *moſt acceptably perform* the will of his father? They ſay unto him, *undoubtedly* the firſt 5: Jeſus ſaith unto them, verily I ſay unto you, that, *as was the caſe with him*, the publicans and the harlots *themſelves*, *whom you ſo much deſpiſe*, go, *by repentance and faith*, into [d] the kingdom of God before you, 6 *their proud and high profeſſing leaders.* For, *unwilling as you have been to own it*, John came unto you in the 7 way of *preaching and inculcating the doctrine of true* righteouſneſs, and ye believed him not, *ſo as to follow his directions*; but the Publicans and the harlots *obediently* believed him. And ye, 8 when ye had ſeen it *in all the good effects thereof even upon thoſe who were moſt abandoned*, repented not *like them* afteward, that ye *too* might believe him *and obey.*

SECT. 345. *The rejection of the Jews, and the calling of the Gentiles, foretold*; M. xxi. 33. &c.; M. xii. 1. &c.; L. xx. 9. &c.

L. Then began he to ſpeak to *them and* the *miſguided* people; M. hear another parable, *for anſwering yet more directly to the queſtion juſt now put:* There was a certain *wealthy* houſeholder which planted a 1 vineyard, and hedged it round about *both for ornament*

4 Thus were the principal men among the Jews profeſſionally pious, and no more. They were proud, envious, cruel, under a ſpecious form of mere talk and countenance; that is, both hypocrites and unbelievers. Gr. I Sir, or I am at hand, and ready to obey; ſee Gen. xxii. 1. 11.; xxvii. 1.; xxxvii. 13.

5 Thus, unawares, they give ſentence againſt themſelves.

6 So that if you follow not them, in place of their following you, you can never be in the right way to heaven.

7 Still continuing the alluſion; M. xxi. 31. John Baptiſt did preach both repentance and faith, by pointing to the lamb of God; J. i. 29. 36.

8 Comp. L. vii. 29. 30.

1 Hereby denoting the Jewiſh people under all the advantages of the Moſaic diſpenſation; ſee Iſ. v. 1. &c. Behold and tremble at this repreſentation of Jewiſh perfidy.

ornament and defence, and digged a *place for the* wine-preſs in it *to bruiſe the grapes*, and 2 built a tower *for keeping of the vineyard*; and, *thus ſufficiently furniſhed, he* 3 let it out to [a] huſbandmen, *who were to pay him* 4 *from the yearly produce*, and went *himſelf* into a far country, L. for a long time. M. And, when the time of *gathering in* the fruit drew 5 near, he ſent M. a ſervant, that he might receive from the 6 huſbandmen of the fruit of the vineyard *in ſuch proportion as had been formerly agreed upon*. And, *in place of a juſt performance*, they caught him, and 7 beat him, and ſent him away empty. And 8 again he ſent unto them another ſervant, L. and they, *becoming ſtill worſe through his gentleneſs*, [b] beat him alſo, M. ſtoned, M. wounded him in the head, L. and entreated him ſhamefully, and ſent him away empty. And again, *from great unwillingneſs to be revenged*, he ſent the third, and they wounded him alſo, and caſt him out, aad M. killed him. Again, *in moſt ſignal forbearance*, he ſent other ſervants more than the firſt, and they did unto them likewiſe *as unto all that had gone before*, beating ſome, and killing ſome *outright*. L. Then ſaid the Lord of the vineyard, what ſhall I do *more to reconcile theſe men to their duty?* I will ſend *to them* my [c] own 9 beloved ſon. M. Having yet therefore *this* one ſon, his well beloved, he, *on purpoſe to overcome them with gentleneſs*, ſent him alſo unto them, ſaying, it may be, *although they have been cruel towards my ſervants*, when they ſee 10 M. my *only* ſon *and heir*, M. they *will be led to* [d] reverence *him*. M. But, when the huſbandmen ſaw the ſon *come into the vineyard*, they ſaid *yet more outrageouſly* amongſt themſelves, M. this is [e] the heir *of the whole, and who,*

2 Expreſſive of the ſpecial care of divine Providence.

3 Upon condition of their paying a certain quota of the fruits. Theſe fruits ſignify holineſs, or obedience of God's commands.

4 Or farmers.

5 Or approached.

6 The Jews.

7 Comp. Acts vii. 52.; Heb ii. 37.; Neh. ix. 26.

8 Different ſtates of the church were addreſſed by different and excellent means.

9 Nothing could be more expreſſive than this emblem. Neither the infidelity of the Jews, nor the abuſe of God's benefits, could ſtop the exerciſe of his pitying love.

10 Here is not an obſcure profeſſion of his Meſſiahſhip; ſee L. xx. 13. What was reaſonable to expect, is ſpoken of as certain; though the event of Chriſt's death was foreſeen.

who, if he lives, will one day avenge what we have done unto his father; come, let us kill him, 11 and let us ſeize on his inheritance, L. that *it* may be ours *for ever*. And, *that very moment*, they caught him, [f] and caſt him out of the vineyard *with great contempt*, and ſlew him 12. When the Lord, therefore, of the vineyard *himſelf* cometh *ſufficiently armed*, what will he do unto thoſe *unjuſt cruel* huſbandmen? They, *not aware as yet whither the parable tended*, 13 ſay unto him, he [g] will *for certain* miſerably deſtroy thoſe *incorrigible* wicked men, and will *then* let out his vineyard unto other huſbandmen which will *faithfully* render the fruits in their *proper* ſeaſons. Therefore, ſay I unto you *plainly*, the kingdom of God ſhall be taken from you, *on account of what you have done, and are juſt about to do*, and given [h] to a 14 nation bringing forth the fruits thereof. And, when the chief prieſts and Phariſees, L. and the Scribes M. had heard *what the aim of* his parables *were*, L. they ſaid, [i] God forbid. M. For [k] they knew, *by this time*, M. that he ſpake of *and againſt* them *more than any other of his oppoſers*. L. And he *earneſtly* beheld them, and ſaid, *to awe them yet farther*, what is this then, *ye whoſe proper buſineſs is to know the law*, that is written *in the* 15 *Pſalms of David*, the ſtone which the 16 *Jewiſh* builders rejected, the ſame is become the head-*ſtone* [l] of the 17 corner? M. This is the Lord's doing,

11 Uſurp his undoubted right, ſo as to make a clear gain and honour to ourſelves out of what we poſſeſs; that is, employ the divine law even againſt the author of it; at once the height of folly and wickedneſs.

12 Thus did the chief prieſts and rulers with the bleſſed Jeſus; ſee Heb. xiii. 13. They treated him as quite a lawleſs perſon and prophane.

13 The great ones of the Jewiſh nation; ſee M. xxi. 45.; L. xx. 16. 19. Jeſus allows, as may be ſeen from Mark and Luke, that they had anſwered right; and then proceeds to what follows: When they had denied, it is like that the reddition of this parable belonged unto them, or poſſibly could.

14 Comprehending in it the whole Gentile converts, to the end of time; who, by their change of principles, ſhould become eminent in all kinds of religious virtue; Eph. ii. 10.; v. 9.; Gal. v. 2.; ſee Rom. xi. 22.

15 P. cxviii. 22.

16 Their rulers, elders, and Scribes; ſee Act. iv. 5. 11.

17 The moſt eminent of the whole, both for beauty and uſefulneſs; comp. Dan. ii. 44.; 1 Pet. ii. 6.; Zach. x. 4.; Eph. ii. 20.; Zach. iv. 7. The uppermoſt angular ſtone.

doing, and it is marvellous in our eyes 18 *who believe.* And *be it known to you, while there is any hope left, that* whoſoever ſhall *by forwardneſs* fall upon this ſtone, *through preſent oppoſition to the deſigns of infinite wiſdom and love,* ſhall be broken 19 *off from all divine privileges*; but, on whomſoever it ſhall fall, *from ſo high an eminence,* it will grind him to 20 powder [m]. And, *though vehemently enraged,* when they ſought to lay *their* hands on him *for accompliſhing his death,* L. the *very* ſame hour M. they feared [n] the multitude *of people in the temple, and could not exerciſe their evil intentions,* becauſe they took him for a *moſt diſtinguiſhed* prophet *of the higheſt.*

SECT. 346. M. xxii. 1. &c.

M. And Jeſus anſwered and unto them again by parables, *repreſenting* 1 *ſtill the miſery of the unbelieving Jews, and the adoption of the Gentiles,* and ſaid, the kingdom 2 of heaven is like unto a certain king [a] which made a *ſplendid* 3 marriage for his ſon. And, *when every thing was near ready,* ſent forth his 4 ſervants to call them 5 *immediately, by a ſecond meſſage, who before* that were bidden to the wedding *banquet*; and they would not come *upon this.* Again [c] he ſent forth other of his ſervants, 6 *with a clearer and more inſtant meſſage ſtill,* ſaying, tell them which were bidden, behold I have [d] *fully* prepared my dinner; my 7 oxen and

18 So as to become ſincerely religious.

19 Having in view probably Dan. ij. 34. 35. The deſtruction of the Jews was an early dreadful ſpecimen; ſee 2 Th. i. 7. &c.; Heb. iv. 11.; 1 Pet. ii. 7. 8.; Rev. ii. 27.

20 See laſt note 19. Oppoſition to my doctrine ſhall be vain, and attended with calamity to its authors; but, when I exert my utmoſt vengeance, it ſhall be irreſiſtible and exemplary; comp. Iſ. viii. 15.

1 Likewiſe the wretched fate of all unrighteous profeſſors in every age.

2 Or goſpel; comp. L. vii. 32.

3 Or marriage-feaſt.

4 As John Baptiſt, the Son himſelf in low outward condition, the Apoſtles, and ſeventy-two Evangeliſts.

5 Viz. the Jews in national covenant with God, and to whom the coming of the Meſſiah had been often previouſly foretold.

6 That is, after Chriſt's reſurrection, and the miſſion of the Holy Ghoſt.

7 Comp. Eſ. xxv. 6.

and my fatlings *of different kinds* are *not only* killed, *but dreſſed*, and all things are *now quite ready*; come *with ſpeed* unto the mariage-*feaſt*. But they made [e] light of it, and went their ways, one to his *country* farm, another to his [f] merchandiſe *in the city*, and the remnant, *adding* 8 *cruelty to ingratitude*, took *hold of* his ſervants and [g] entreated them ſpitefully, and *even* ſlew 9 them. But when the king heard thereof, he was [h] exceeding wroth; and *not long after* ſent forth his 10 armies, and deſtroyed thoſe murderers, and 11 burnt up [i] their whole *diſaffected* city. Then ſaith he, *for the preſent*, to his ſervants, the wedding-*feaſt* is ready, but they which were *firſt* bidden 12 were not *at all* [k] worthy *of any part in it*. Go ye, therefore, into the [l] high ways 13 *leading forth to the Samaritan and Gentile nations*, and as many as ye ſhall find *on them*, bid to the marriage 14. So thoſe ſervants went out into the high ways, and gathered together all, as many as they found, both good and bad. And the wedding was *abundantly* furniſhed with gueſts. And when the king, *who had alſo ordered a ſuitable dreſs for each*, came in to ſee the gueſts, he ſaw there a man [m] which had not on a *decent* 15 wedding-garment,

8 See Act. iv. 5. &c.; v. 17. &c.

9 Such as Stephen, the two James's, and many others.

10 Of war, famine, and peſtilence; probably by means of his angels, or heavenly hoſts. The Roman armies deſtined to take this vengeance may be principally meant; ſee Joel. ii. 11.

11. Referring to what would literally be done to Jeruſalem under Titus, and from which it has never yet recovered. The temple made this city *theirs* peculiarly, as though they had not any other.

12 Even to the beſt, goſpel benefits are all of grace; ſee Act. xiii. 46.

13 See M. xxi. 43. God willed the Jews to be firſt invited, to remove all occaſion of envy or any bad temper; but they were obſtinate, and their puniſhment became an occaſion of bleſſing to the whole human race. Adorable wiſdom; ſee Rom. xi. 11. 12.; Act. x. 34. &c.

14 See M. xiii. 47. 48.

15 Though among the eaſterns, the ſtoring of their wardrobes with rich habits was one part of their magnificence, and to be clothed with theſe did proper honour, both to the entertainer and the entertained; ſee Job. xxvii. 16.; M. vi. 19.; Jam. v. 3. The ſolemnity required a ſpecial diſtinction of apparel; ſee Gen. xlv. 22. To have the offer, and not to receive it, was contemptuous uſage.

ment, and he ſaith unto him, friend how cameſt thou in hither, not having *firſt put on* a *proper* wedding-garment? And he was *ſtruck* 16 ſpeechleſs, [n] *having nothing to plead before ſo great a perſon in his own excuſe.* Then ſaid the *incenſed* king to the ſervants, 17 bind him *forthwith* [o] hand and foot, *in order to puniſhment, who would be ſo perverſe*, and take him *far* away *hence, from the joy and ſplendor of our feaſt*, and caſt him into [p] utter darkneſs; 18 there ſhall be weeping *from anguiſh* and gnaſhing of teeth. For [q] many are called, *and do viſibly profeſs regard*, but few are 19 choſen.

CHAP. XXXIX.

SECT. 347. *Tribute to be paid to Caeſar*; M. xxii. 15. &c.; M. xii. 13. &c; L. xx. 20. &c.

M. AND they, *concealing their anger*, left him; and M. the phariſees, *with the chief prieſts and others*, went, and, *to revenge the ſuppoſed injury done them by the two foregoing parables*, took counſel how [a] they might entangle him in his 1 talk, *by leading him to offend either the common people or their rulers*; L. and they watched him *cloſe*, and ſent forth ſpies, M. certain of the phariſees, their 2 diſciples, with the 3 Herodians, L. which ſhould feign themſelves *ſcrupulouſly* juſt [b] men, M. to catch, *if they poſſibly could*, him in his words, L. that ſo they might deliver him

16 Comp. 1 Pet. ii. 15.

17 Or angels; ſee M. xiii. 30.

18. See M. viii. 11. Eaſtern magnificence, in highly illuminated rooms, would not permit the leaſt degree of inſult.

19 Or there be few choice ones whom God will approve, being deſtitute of good works, to juſtify the ſincerity of their faith; comp. M. xx. 16.

1 See L. xx. 19. 20.

2 Or, moſt implicit followers,

3 Who flattered Herod with the title of the Meſſiah. Or they who ſided with Herod, in their agreement both to pay and to levy taxes. His officers or partizans; M. iii. 6.

him *as a ſeditious perſon* to the power and authority of the *Roman* governor. M. And when they were come *to accompliſh their deſign*, L. they aſked him *with an air of high eſteem*, ſaying, Maſter, we know *for certain* M. that thou art a *true* prophet, and L. that thou ſayeſt and teacheſt [c] rightly, and M. careſt for *the cenſure or applauſe of* no man, *how great ſoever he may be by his ſtation and office*; M. for, *in compariſon of what is juſt and proper*, 4 thou regardeſt not *even* the perſon of men *who are ſupreme*, L. but, *agreeable to thy divine appointment*, teacheſt the way of *pleaſing* God truly. M. Tell us, therefore, what thinkeſt thou *of the point which follows*: L. Is it lawful for us *Jews, who are peculiarly devoted to God*, [d] to give tribute, *in the manner that moſt do*, unto 5 Caeſar *the Roman Emperor* or not? M. But Jeſus, M. knowing their *malicious* hypocriſy *through all their art*, M. ſaid, why 6 tempt [e] ye me *after this ſubtle manner*, ye *enſnaring* hypocrites? Shew me *a piece of* the tribute 7 money *which ye* [f] *are accuſtomed to pay*, M. that I may ſee it. M. And they brought unto him a 8 *Roman* penny. M. And Jeſus anſwering ſaid unto them, M. *obſerve well and tell me* whoſe is this image and ſuperſcription *ſtamped upon this coin?* L. They, *without perceiving his deſign*, anſwered *immediately* and ſaid, *it is* Caeſar's. And he ſaid unto them, [g] render, therefore, unto Caeſar the things which be Caeſar's, and unto God the things which be God's. M. When they heard theſe *moſt wiſe* words *of his anſwer*, L. they could not take *the leaſt* hold of his *unexceptionable* words before the people; and they [h] marvelled at his anſwer, *ſo inſtant, wary, and circumſpect*,

4 This air of piety and regard to conſcience was very artful; ſee L. xx. 20.

5 That is, unto a foreign power. If he anſwered in the affirmative, they were reſolved to make him paſs among the people for an enemy to God their King, and for an enemy to true freedom; comp. Deut. xvii. 15. And, if he ſhould ſay, that it was unlawful, they would repreſent him to the governor, as a fomentor of ſedition. Their project was cunning and malicious to an extreme degree; comp. L. xxiii. 2.; Act. xvii. 17. His very aſſuming to determine would have been enough againſt him.

6 Or why do ye try me?

7 See Rom. xiii. 7.

8 In value about our 7¼ d. Secular affairs were none of Chriſt's concerns. This coin being current and bearing value in Judea, was clear evidence of their ſubjection to the edicts of the Roman Emperor; conſequently, that tribute was due to him. A more particular diſcuſſion of the right was declined with great wiſdom,

circumſpect, and held their peace, M. and left him *in great confuſion of diſappointment*, and went their way, *perceiving that he had ſeen through their crafty plot.*

SECT. 348. *The Reſurrection or Future ſtate proved, againſt the Sadducees*; M. xxii. 23. &c.; M. xii. 18. &c.; L. xx. 27. &c.

M. The ſame [a] day came to him L. certain of the Sadducees, (which deny that there is any 1 reſurrection of the dead) and they aſked him, *with a view to puzzle*, Maſter, Moſes, *as is well known*, wrote unto us, if any man's brother die, having a wife, M. and leave no children, L. that his brother *who ſurvives* ſhould take 2 his wife, and raiſe up [b] ſeed unto his brother, *to be called by his name, and to inherit his eſtate.* There was, therefore, ſeven brethren *in the neighbourhood* M. with us, L. and the firſt *of them* took a wife, and died *quickly after* without children. And the ſecond, *according to law*, took her to wife, and he *too very ſoon* died childleſs. And the third took her, *as the other two had done*, and in like manner the *whole* ſeven alſo. M. And, laſt of all, the woman died, *having ſtill no iſſue.* Therefore, in the 3 reſurrection [c], *we would wiſh to have it reſolved*, whoſe wife of them is ſhe? For ſeven had her *in this world* to wife.

SECT. 349. M. Jeſus *calmly* anſwered and ſaid unto them, *who thus cavilled*, M. do ye not, therefore, *greatly* err, becauſe ye know not *the full purport of* the [a] Scriptures, neither 1 *have any due ſenſe of* the [b] power of God, *which is able to effectuate what to man ſeems moſt improbable?* L. The children of this world *do indeed*

1 Or future ſtate. Literally ſtanding again; ſee Act. xxiii. 8.

2 See Deut. xxv. 5. &c.; comp. Gen. xxxviii. 8.; Ruth. iv. 7. They meant to puzzle, and not ſeriouſly to be convinced. The firſt child of the ſecond marriage was to be eſteemed the child of the deceaſed.

3 Or future ſtate. They aſſume the air of Phariſaic believers, whoſe notions were not only vague and conjectural, but low and ſenſual, like thoſe of ſome Heathens themſelves; ſee Reflexions, c.

1 Comp. L. xxiii. 46.; Act. vii. 59.; 2 Mac. xii. 42. &c.; 1 Cor. xv. throughout.

indeed marry, and are given in marriage, *to repair the waſtes of death*; but they that ſhall be accounted worthy to obtain that *bleſſed* world *beyond this*, and the reſurrection *of good men* from the dead, M. when they ſhall riſe *to pure and endleſs enjoyment*, M. neither 2 marry nor are given in marriage, *as the propoſed difficulty would ſeem to hold out*; L. neither can they die any more *to render that needful*, M. but are, *by a pure ſpiritual and immortal nature*, L. equal [c] unto the angels M. of God in heaven. L. And *there* are the children of God, being the children of the *perfect and indefectible* reſurrection.

SECT. 350. M. And as touching the *pious* dead *in general*, that they [a] riſe *into a far better ſtate than this*, L. even Moſes, *whom you reſpect as a prophet above every other*, ſhewed at the *burning* buſh. M. *For* have you not read, *ſo as to underſtand properly*, in the *ſecond* book of Moſes *named Exodus*, how *then* in the buſh God ſpake unto *you by* him, ſaying 1 *expreſsly*, I am the 2 God of Abraham, [b] and the God of Iſaac, and the God of Jacob? L. *Now* for *certain* he is not *to be underſtood as* a *patron* God of the dead, *who are never more to exiſt again*, but of *thoſe who are to be conſidered as under his immediate tuition*, the living; for *in fact* all *ſuch faithful ſaints* 3 live unto him. M. Ye *Sadducees*, therefore, do greatly err *in denying this fundamental doctrine*. L. Then certain of the *more intelligent* ſcribes anſwering, ſaid, Maſter, thou haſt well ſaid *in defence of the* [c] *truth*. And *indeed* when

2 All human alliances here, and unions, do indicate human indigence and mortality. Theſe ſhall be ſwallowed up at laſt in union with God. They need no new ſupplies. Marriage, by the difference of the ſexes, makes here only a kind of emblem of immortality.

1 Ex. iii. 6.; comp. Heb. xi. 16.

2 Or benefactor, or rewarder; ſee Gen. xvii. 7. 8. If, by death they had been annihilated, the proper language would have been; *I was the God*, &c. comp. Rom. viii. 17.; Gal. iv. 7.; 1 Jo. iii. 2.; Rom. viii. 29.

3 Either at the very moment in which he ſpake, or in his equally certain decree. As a man can be no father, who has no children alive, nor a king, without actual exiſting ſubjects; ſo neither can the Almighty be a God, that is a ſpecial benefactor to thoſe who have no being, and are not, in any future period, to exiſt.

when the *bulk of the* multitude 4 heard this, they were [d] aſtoniſhed at *the wiſdom and excellence of* his doctrine.

SECT. 351. *Which is the greateſt Commandment;* M. xxii. 34. &c.; M. xii. 28. &c.; L. xvii. 20. &c.

M. But, when the Phariſees had heard that he had *thus confounded and* put the Sadducees to ſilence, *by ſo clear and ſolid an anſwer*, they 1 were *again ſoon* gathered together, *with a view of carrying on the ſame malicious deſign.* M. And there came M. one [a] *of them* which was a 2 lawyer *of eminence*, M. and having heard them, *as above*, reaſoning together *with him*, and perceiving that he had anſwered them *unbelievers* well, M. aſked him a *new* queſtion, [b] *ſtill* tempting him, and ſaying, Maſter, *pray tell me* which is the 3 great commandment of the law *that doth moſt require to be committed to memory and obſerved*; M. *even* the firſt *preferable* commandment of all? And Jeſus *readily* anſwered him, the firſt of all the commandments *for comprehenſiveneſs and uſe*, is, Hear, O Iſrael, the Lord our [c] God is *the* one *great and only* Lord: and thou ſhalt *now and ever* love *this* the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with [d] all thy 4 ſtrength. This is the [e] firſt and great commandment

4 The argument till now might be little thought of, and yet was very convincing. A hint of what is important may be of great ſignificance. We ought to judge of Scripture arguments, not from ſound merely, but from ſenſe.

1 After retiring a little from the crowd to indulge ſome delight, upon ſo able and public a defeat of the Sadducees, their adverſaries.

2 Or learned in expounding the doctrines and precepts of the law, the ſame as a Scribe.

3 This ſeems then to have been a matter of diſpute among the learned; and by the formal Phariſees, it is probable, was oftenеſt given for ſacrifices and other ceremonials; ſee M. xxii. 38.; M. xii. 33.

4 That is ſupremely, or with our united faculties, being ſometimes uſed ſingly, and at other times together; ſee 1 K. xiv. 8.; 1 Sam. vii. 3.; 2 K. x. 31; Pſ. cxix. 2.; Deut. iv. 29.; 2 K. xxiii. 3.; Deut. x. 12. They likewiſe expreſs great ardour; L. x. 27.

mandment *of the law*. And the ſecond is like unto it, 5 *both for dignity and large import*, thou ſhalt [f] love thy 6 neighbour 7 *ſincerely even* as thyſelf. M. There is none other commandment greater than theſe *united*; M. *for*, on theſe two commandments hang, 8 *as it were*, all *that is required by* [g] the law and the prophets. M. And the *queſtioning* Scribe ſaid unto him, 9 well Maſter, *it muſt be fairly owned*, thou haſt ſaid the truth: For there is *indeed* one God, and there is none other but he. And *for a man* to love 10 *him, as has juſt now been expreſſed*, with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength; and, *from a principle ſo ſublime*, to love his neighbour as himſelf, is *far* 11 more *important* than all *the* whole burnt offerings and ſacrifices *which can be preſented*. And, when Jeſus ſaw that he *thus* anſwered diſcreetly [h], he ſaid unto him, *from theſe thy juſt ſentiments, it appears* that thou art not far from *entering into* the *pure goſpel* kingdom of God.

SECT. 352. L. And, when he was demanded of the Phariſees 1, when the kingdom of God, *which he had ſo often mentioned to*

5 Jo. iv. 12. 20. 21.; v. 1.

6 Every one; ſee L. x. 30.; Rom. xiii. 8.; comp. Lev. xix. 18.

7 See M. vii. 12. So as to deſire for him an exemption from the ſame evils, and enjoyment of the ſame good things.

8 See Rom. xiii. 9. Like a nail, or peg, it cannot be plucked out; but all tumbles down at once. Whilſt this ſtands firm, religion and probity are ſafe; Mic. vi. 8. No man loveth God, who is unjuſt to his neighbour. In every different period and circumſtance of mankind, the deſign of revelation has been to promote theſe.

9 Expreſſing high ſatisfaction, Gr. finely, or beautifully.

10 Love, in this world, ſeeks God as its chief good; and in the other, reſts in him with complacency. How great is the kindneſs of God to require this of us, which is not only ſatisfying, but everlaſting? Our ſacrifice is within ourſelves; and ſevered from this the moſt expenſive would be unacceptable.

11 Externals are rather the figures and tokens of true godlineſs, than the thing itſelf.

1 Whether with a ſerious intention or not is uncertain, and immaterial. Under the notion of a temporal kingdom was the demand made.

to be ſet up by the Meſſiah, ſhould *actually* come, he anſwered them and ſaid, the kingdom of God, *to be ſet up by the Meſſiah*, cometh not *as temporal ones do*, with *ſuch viſible ſplendour as to captivate human* [a] obſervation. Neither ſhall they, *as pointing with their finger to bodily eyes*, ſay, lo here *it is*, or lo there; for behold, *with due attention*, the kingdom [b] of God is *already* 2 *begun* within you.

Sect. 353. M. xxii. 45. &c.

M. And no man, *from dread of expoſure and ſhame*, durſt *preſume* [a], from that day forth, [b] to aſk him any more *captious or entangling* queſtions.

Sect. 354. *How Chriſt is the Son of David*; M. xxii. 41. &c.; M. xii. 35. &c.; M. xx. 41. &c.

M. While the phariſees were *yet more cloſely* gathered together, *and nigh to his perſon*, Jeſus aſked them, *not to enſnare but to inſtruct, by* 1 *expoſing that Scripture ignorance which was the ſource of all their errors*, [a] M. *as* he *yet* taught in the temple, M. ſaying, 2 what think ye of Chriſt 3? Whoſe Son is he? They *readily* ſay unto him, the ſon 4 of David *for certain*. L. And he ſaid unto them, M. how ſay the ſcribes *ſo commonly as they do* that Chriſt is the ſon of David? For David himſelf, by *the acknowledged power of* the Holy Ghoſt, M. doth call him *his great* Lord, ſaying, L. in

2 Or rather, among you. Hebraiſm, as in J. i. 45.; ſee M. xii. 20.; xxi. 43. The miracles of Chriſt, though obſervable, were by no means ſuch as the Jews did chiefly wiſh for. The Phariſaic temper in particular was entirely alienated from the nature and deſign of it.

1 Likewiſe to confound the obſtinate.

2 His deſign was to lead them ſtill gradually to the knowledge of his real character and office. Perhaps he ſpoke by way of reply to the allegations of the Jews.

3 Or, anointed Meſſiah.

4 Grounding their anſwer upon Iſ. ix. 7.; xi. 1.

in the book of 5 Pſalms, M. the 6 Lord *Jehovah* ſaid unto my Lord *Meſſiah*, ſit thou, *in dignity and power above all other kings of the earth whatever*, on 7 my right hand, till I make thine enemies 8 *entirely ſubject to thee as* thy [b] footſtool. If David *himſelf* then call him Lord, *acknowledging him hereby to be his undoubted ſuperior*, how is he *ſaid, with any kind of natural and proper ſenſe, to be* his ſon 9 *only*? And no man [c] was able *after that* to anſwer him a *ſingle* word.

SECT. 355. *The Scribes and Phariſees are to be heard, but not imitated;* M. xxiii. 1. &c.; M. xii. 38. &c.; L. xx. 45. &c.; xii. 1. &c.

L. In the mean time, when there were gathered together an 1 innumerable multitude of people, inſomuch that, *from eagerneſs to hear him*, they trode one upon another, M. then Jeſus, *turning from the phariſees*, L. in the audience of all M. the common [a] people *who* heard him gladly, L. ſaid *with freedom and openneſs* unto his diſciples, M. in his doctrine, M. the ſcribes and the

5 Viz. cx. 1. Allowed, it would ſeem, by the Jews of that age, to be prophetic of the Meſſiah; ſee 2 Sam. xxiii. 2.; Act. i. 16.; ii. 30. The writers of the New Teſtament were much more powerfully endowed.

6 Or Lord of all.

7 A metaphorical expreſſion, taken from the cuſtom of kings, with reſpect either to their next heir, or chief favourites; ſee M. xx. 21.

8 See 1 Cor. xv. 24.

9 But, if Meſſiah had right or power to rule over David, then muſt his dominion be ſpiritually underſtood. The words from the Greek may be thus read: *If he is then David's Son, how is it that he calls him Lord?* ſee Rom. i. 3. 4.; ix. 5.; xiv. 9.; Heb. i. 5. 6.

1 Myriads. Hebraiſm for a vaſt crowd; ſee Deut. xxxiii. 2.; Pſ. iii. 7.; Dan. xi. 12. Here he is bold, affectionate, and pathetic throughout, as was proper to zeal againſt long criminal oppoſition, with the ſad foreſight of their impending miſeries. It was like the laſt effort to convince and amend.

the 2 phariſees ſit *as* in Moſes 3 ſeat, *teaching to others the doctrine of his law.* 4 All, therefore, whatſoever, *in the true ſenſe of that divine lawgiver*, they bid you obſerve, [b] do 5 *with becoming regard*, but do not ye, *by any means*, after their works *in general*; for they ſay *often the things which are right*, [c] and do not *conform their own practice to what they teach.* For they bind 6 heavy [d] burdens, and grievous to be born, and lay them *as what they ought to do* on men's ſhoulders, but they themſelves will not move them 7 with one [e] of their fingers.

SECT. 356. L. *Above moſt of their other vices*, beware ye of being *corrupted by* the 1 leaven of the [a] phariſees, which is 2 hypocriſy; M. all their *beſt* works *in themſelves* they do *from ſilly pride* to be 3 ſeen *and praiſed* of *weak* [b] *mortal* men. But *how trifling and momentary is this advantage, ſince* [c] L. there is nothing *now ſecretly* covered that ſhall not be revealed; neither *artfully* hid, that ſhall not be *openly* known. Therefore, whatſoever ye have ſpoken *with the utmoſt caution* in darkneſs, ſhall be heard in the *cleareſt effulgence of* light; and that which ye have ſpoken in the ear in *retired* cloſets, 4 ſhall be proclaimed *aloud as* upon the houſe tops.

SECT.

2 In this laſt addreſs, we have the moſt remarkable example of grave and ſharp rebuke, dictated by a perfect knowledge of the heart. Every word muſt have ſtung their conſciences to the quick. Moſt of the learned Rabbis were of this ſect.

3 The law they read ſtanding; but expounded, or taught from it ſitting; ſee L. iv. 17.; Neh. viii. 4.

4 To be limited by the nature of the ſubject, and the equity of the thing; comp. M. xv. 4. &c.

5 See L. xx. 39.; and conſider how little our bleſſed Lord ſought the praiſe of men.

6 Viz. the precepts of undoubted moral obligation; ſuch as in M. xxii. 36.

7 Comp. ver. 23.; L. xi. 46.; M. xxiii. They likewiſe tormented the minds of men with ſcruples, in relation to abſolute trifles, thereby rendering a natural burdenſome ritual more ſo. This is a ſure mark of corruption.

1 See Gal. v. 9.; 1 Cor. v. 6. This would appear ſtrongly paradoxical to the Jewiſh people. The time did now require that he ſhould be thus explicit.

2 Players, who, under a maſk, act a part.

3 See M. vi. 1. &c.

4 A proverb, and variouſly applied; M. x. 26.; M. iv. 22.; L. viii. 17.

SECT. 357. M. Beware *alſo* of the *conceited vain-glorious* ſcribes, which love to go in *ſolemn ſtately air, with their* long cloathing, and M. make broad *remarkably* their phylacteries, and enlarge the borders [a] of 1 their garments, *upon which certain portions of the law are inſcribed*; L. and, *what is yet more contemptible*, they love *on that ſame principle to be ſaluted with* 2 greetings in the markets, M. and to be called of men, *where they happen to be moſt crowded*, 3 Rabbi, [b] Rabbi, *at every new ſentence*, L. and *to have* the higheſt ſeats, *which belong to age and diſtinguiſhed merit*, 4 in the *religious* ſynagogues, and the chief rooms 5 at *occaſional* feaſts. M. Which devour *helpleſs* 6 widows houſes [c] *by ſad extortions*, and for a *ſpecious* pretence *of devotion* make long [d] *ſeemingly earneſt* prayers; theſe *vile purchaſers of preſent eſteem* ſhall receive [e] greater damnation *than if they had not prayed at all.*

SECT. 358. M. But be not ye *my diſciples thus* called 1 Rabbi, [a] *from a proud deſire of authoritatively dictating in religious matters*, for one is your *ſole infallible* 2 maſter, even 3 Chriſt, and all ye are 4 brethren [b] *upon the preciſe ſame foot with each other.* And call no 5 man *neither* your father [c] upon earth, *as having comparatively*

1 See Deut. vi. 8.; which they literally underſtood and practiſed, to make a great ſhew of piety; comp. Ex. xiii. 9. 16.; Deut. xi. 18.; Rom. xv. 37. &c.

2 Words, and other ſigns of reſpect; L. xi. 43.

3 That is, Maſter or Doctor, by a ſpecial diploma, or teſtimony from their moſt learned ſchools. It was the next thing to infallible.

4 They claim theſe as their right.

5 This is childiſh ambition. Suppers in particular.

6 A crime peculiarly aggravated; from Iſ. i. 17.; Jam. i. 27.; ſee 2 Tim. iii. 6.; 1 Tim. vi. 5.; 1 Th. ii. 5.

1 See Rom. ii. 19. 20. Simple names of ſtation and relation, qualified as above, it was no deſign of our bleſſed Lord to prohibit. Denotes a leader, or maſter in religious things.

2 See note 1ſt.

3 Or, that anointed One, the unparallelled Teacher from the Moſt High. Every other then and ſince, are fellow diſciples.

4 See 1 Cor. iii. 4. &c. This is a new argument added to the common reaſon of modeſty and humility.

5 Or, call no one among you, Father upon earth. This, with the ancient Jews, was a perſon whoſe judgment in religious matters

comparatively no mind at all of your own, for one is your [d] Father *of that ſort* which is in heaven, *and he alone*. Neither be ye called *leading* maſters *over reaſon and conſcience, ſo as to accept the title, and far leſs to ſolicit it*, for one is your [e] *ſole leading* maſter, even Chriſt. But, *ſo far from the pride of lordly dictating*, he that is greateſt among you *in the ſight of God as a teacher*, ſhall be [f] *humble and unaſſuming as* your ſervant. And whoſoever ſhall *proudly and arrogantly* 6 exalt himſelf, ſhall *ſooner or later* be abaſed; and he that ſhall *unfeignedly* humble himſelf, ſhall be exalted *at length to the higheſt honour*.

Sect. 359. *Oſtentation and boaſting in good works to be avoided;* M. xii. 41. &c.; L. xxi. 1. &c.

M. And Jeſus, *having gone out of the temple*, ſat *down* over againſt *that part of it which was called* the 1 treaſury, and beheld [g] *with attention* how the people caſt *their* money into the treaſury, and many that were rich caſt in much. L. And he ſaw alſo *among the reſt* a certain poor widow caſting in thither two *ſmall braſs* mites, M. 2 which make a farthing [b] *of the Roman money*. And he called unto him his [c] diſciples, and *with much pleaſure* ſaith 3 *aſide* unto them, verily I ſay unto you, that this [d] poor widow hath, *according to divine eſtimation*, caſt more in *by far* than all they which *ſeem moſt laviſhly to* have caſt into the treaſury. For all they did caſt in of their abundance, *above what they and their families have need for*, L. unto the 4 offerings of God; but ſhe, *in the midſt* of her 5 want, did caſt in all *the ſtock of money*

ters might be ſworn to. A title ſtill more honourable than that of Maſter. Hence, whilſt Chriſt aſſumes the laſt of theſe to himſelf, he gives the other to the ſupreme Teacher.

6 Comp. M. xx. 26. 27.; Prov. xvi. 18.; xxix. 23.; xv. 33.; 1 Pet. v. 5.

1 Where the ſacred money was kept; 2 K. xii. 10.; 2 Chr. xxiv. 8.; comp. Neh. x. 37.; xiii. 4.

2 A mite was the leaſt coin of any; ſee M. v. 26.; x. 9. A quadrant about $\frac{3}{4}$ of an Engliſh farthing.

3 As yet there was no need that either the widow or the rich ſhould hear.

4 Metonymically termed Corban; M. vii. 11.

5 Or out of her indigence.

money that ſhe had *by her*, [c] even all her *mean of* living 6 *for the time.*

SECT. 360. L. xviii. 9. &c.

L. And he ſpake this parable unto certain 1 *of the ſtricteſt ſect in appearance*, which truſted in themſelves that they were *eminently* [a] righteous, [b] and deſpiſed others 2 *as vile reprobate ſinners.* Two men went up into the 3 temple to pray, the one a phariſee *of renown with the multitude*, and the other a *hated* publican. The phariſee ſtood *nigh to the mercy-ſeat*, and *in the moſt eaſy familiar way* prayed thus within himſelf, [c] God I thank thee that I am not as *moſt part of* other 4 men are, extortioners, unjuſt, adulterers, or even as this [d] *baſe* publican, *who lives by theſe and like abhorred means.* I, *with holy zeal for our* 5 *traditions*, faſt twice in the [e] week, I give 6 tythes *too* [f] of all I poſſeſs, *whether expreſsly ordained by the law of Moſes or not.* And the *modeſt* publican, *in deteſtation of what he had been*, ſtanding affar off *in the outer gentile-court*, would not, *according to common cuſtom*, 7 lift up ſo much as his eyes unto heaven, 8 but ſmote, *under deep* 9 *concern of mind*, upon his breaſt, *as unworthy to be numbered among God's people*, ſaying *in theſe few words which his grief could hardly utter*,

6 As much as might ſuffice for a day's aliment, to one in very low outward eſta[illegible]

1 See L. xvi. 15.

2 Certain effect of vanity, as with a deſign to force the divine acceptance.

3 Expecting, as in 1 K. xviii. 38.

4 Comp. Iſ. lxv. 5. How few ſuch could he know thoroughly? To them, therefore, he was moſt unjuſt, and yet he had no humbling ſenſe of it. A poor ſum total of his poſitive virtue. In each of theſe, how little might the heart be concerned?

5 See note 4th.

6 How much better; L. xix. 8. All muſt allow, that the oppoſition between the religious Phariſee and the humility of the Publican, is ſtrongly marked; comp. M. xxiii. 23.; L. xi. 42.

7 Comp. Lam. iii. 41.; Pſ. cxxi. 1.; 1 K. viii. 22.

8 The habitation of divine holineſs and glory.

9 See note 7th; L. iii. 8. Natural and common.

utter, 10 God be merciful to me a [h] *heinous* 11 ſinner. I tell you this *poor ingenuous penitent* man went down to his houſe, juſtified 12 *by divine acceptances* rather than the other; for every one that exalteth himſelf 13 *in his own mind*, ſhall be abaſed *by* [i] *Almighty God*: and he that humbleth himſelf *as in his ſight*, ſhall be *graciouſly* exalted.

SECT. 361. L. xvii. 7. &c.

L. But, *to evince farther that the very beſt works are not to be gloried in*, which of you having a 1 ſervant ploughing *his ground*, or feeding *his* cattle, will ſay unto him *as it were of debt*, 2 by and by, [a] when he is come from the field, go 3 and 4 ſit down *with me* to meat? And will not rather ſay unto him, make ready *ſomewhat* wherewith I may ſup, and *when it is prepared*, 5 gird *up* thyſelf and *thus wait on to* ſerve me till *once* I have eaten and drunken, and afterward, *as is common to other ſlaves and hired ſervants*, thou ſhalt *ſit down to* eat and drink *thyſelf*. Does he *ſuppoſe himſelf obliged to* 6 thank *by any extraordiary recompenſe* that ſervant *immediately*, becauſe he did the things that were *ſo reaſonably*

10 An example of M. vi. 7. Senſe of words taken from Pſ. li. Would not a ſight ſo affecting have moved the ſmalleſt ſpark of love? Surely the outward ſigns of penitence were favourable, and ought at the time to have extinguiſhed every impreſſion of his former evils, though they had been certainly known to him.

11 Comp. Pſ. xxvi. 9.; Am. ix. 10.; M. ix. 10. 11.; L. vi. 32. 33.; vii. 37. 39.; xix. 7.; J. ix. 24. 31.; 1 Tim. i. 9.

12 Comp. M. xi. 19.; L. xiii. 2. 4.

13 A favourite maxim with our Lord; M. xxiii. 12.; L. xiv. 11.

1 Or, ſlave.

2 Or, juſt ſo ſoon as he is come.

3 Or, come in.

4 This anciently was proper only to freemen, and not ſlaves. Yet, when theſe laſt behaved well, they were often advanced to ſuch honour.

5 See L. xii. 37.; J. xiii. 4. Reward in Scripture is often applied to much more than any one has right to; ſee M. v. 12. 46.; vi. 1.; comp. L. vi. 31. &c.

6 Comp. Rom. iv. 4.; Phil. iii. 4.

reasonably [b] commanded him? I trow not. So likewise ye, when ye shall have done all those things *faithfully* which are commanded you *upon pain of suffering*, say, 7 we are *still mean* unprofitable servants *to the Almighty*, we have done that which was our *bounden* duty to do, *and no more*.

Sect. 362. L. xxi. 37. &c.

L. And, *when the end of his personal ministry drew nigh*, in the [a] day time he was *close* in the temple, and at night he went out *of the city*, and abode in the Mount called the Mount of Olives, *where he might give himself to a series of relieving strengthening prayer*. And all the people, *as he returned*, came early [b] in the morning to him in the temple, to hear *and improve by* him.

CHAP. XL.

Sect. 363. *The destruction of Jerusalem foretold*; M. xxiv. 1. &c.; M. xiii. 1. &c.; L. xxi. 1. &c.

AND Jesus went out, and departed from the temple *where he had been discoursing*, and his [a] disciples came to him *soon after*, 1 for to shew him the buildings of the temple, *how great and strong as well as beautiful they were*. L. And as some *of them thus* spake of the temple *in general*, how it was adorned with

7 See Col. iii. 22.; 1 Cor. ix. 16.; comp. 1 Pet. v. 2.; 2 Sam. vi. 22. LXX.

1 They were now on the road to the Mount of Olives, from which there was the best prospect of it; see M. xiii. 3. According to all accounts both Jewish and Heathen, this structure was truly magnificent.

Upon this whole prophecy, the large and accurate observations of Dr Newcome may be consulted with great advantage, and the 1st volume of Dr Lardner's Jewish and Heathen testimonies.

with goodly 2 ſtones, and *coſtly* 3 gifts, M. one of his diſciples *more particularly* ſaith unto him, Maſter, ſee *but with ſome leiſure* what manner of *fine poliſhed* ſtones, and what *ſtupenduous* buildings theſe are. And Jeſus anſwering M. ſaid 4 unto them, ſee ye not *each of you* M. all theſe great *and curious* 5 buildings? M. Verily, [b] *notwithſtanding*, I ſay unto you, L. the days will *ſoon* come, in the which M. there ſhall not be left here one 6 ſtone upon another, that ſhall not be *entirely* thrown down.

SECT. 364. M. And as he *afterwards* ſat *down* upon the Mount of Olives, M. *which was* over againſt the temple, there came unto him Peter, and James, and John, and Andrew, and [a] aſked him privately, L. Maſter, *if it be thy good pleaſure*, M. tell us M. when ſhall theſe *dreadful* things be? And what ſhall be the ſign when all theſe things *now and formerly ſpoken of* ſhall be fulfilled? M. And what ſhall be the ſign of thy coming 1, *to aſſume the glorious temporal kingdom promiſed to the Meſſiah*, and of

2 Joſephus ſays they were white and hard, 25 cubits in length, 8 in heighth, and in breadth 12. How much, therefore, againſt all probability, what he had ſaid; M. xxiii. 38. &c? And would not God ſpare ſuch a venerable edifice upon the account of its wealth and ſacred uſe?

3 Dedicated to God, or votive, and hung upon the walls within. No impoſtor would have foretold an event ſo unlikely, and ſo diſagreeable. John ſays nothing of it, leſt any ſhould have ſaid the prophecy was forged after the event.

4 Or, to the one by whom he had been immediately addreſſed, and in the hearing of all the reſt.

5 Deſigning no doubt to ſignify, that neither age could conſume them, nor tempeſt overthrow, nor fire burn them up, nor any power of man deſtroy.

6 A proverbial expreſſion to denote utter ruin; and thus it happened about the ſpace of 40 years after: When, as Joſephus a contemporary hiſtorian relates, Titus commanded the foundation of both city and temple to be dug up. Yet, during the continuance of this laſt, Meſſiah was to come; ſee Hag. ii. 8.; Mal. iii. 1. Herod threw down certain parts; but only that he might repair and enlarge it the more. After taking the city, and viewing the fortifications of it, Titus is ſaid thus to have expreſſed himſelf: *We have fought with the aſſiſtance of God; and it was God that diſpoſſeſſed the Jews of theſe ſtrong holds: For what human force or engine could ſignify any thing againſt theſe towers?*

1 See Dan. ii. 7.; vii. 13. &c.

of the end 2 of the world [b] *as it is now?* L. And Jeſus anſwered and ſaid [c] unto them, take *good* heed, *previous to thoſe things which are to happen*, that no man deceive you *with falſe worldly pretences*. For many *ere long* ſhall come in 3 my name, ſaying I am [d] the 4 Chriſt *whom you look for*; and, *by profeſſions ſo agreeable to their carnal wiſhes, though falſe, they* ſhall deceive many *to their utter ruin*; L. and the time draweth *very* near, go ye not, therefore, after them. M. And when ye ſhall hear of wars *in one place*, and rumours of wars *in another*, L. and *of manifold ſad* commotions, M. ſee that ye *my diſciples* be [e] not troubled, *as though the miſeries above ſet forth were that inſtant to take effect*; 5 for all theſe things muſt L. firſt M. come to paſs, but the *dreadful* end M. ſhall not be *juſt* yet. L. Then ſaid he *further* unto them, *people of one* nation ſhall riſe *in the ſame city* againſt *people 6 of a different* nation, and *one provincial* kingdom againſt *another* kingdom, and great earthquakes ſhall be in divers places, 7 *where numbers of Jews do live*, and *ſevere* 8 famines, and *mortal* peſtilences 9, *as uſually happens from theſe*, and fearful 10 ſights

2 Gr. of the age. Theſe the diſciples underſtood to be all cloſe conjoined; but their Maſter knew the contrary, and anſwers to each of them apart. As ſome ſuppoſe, and credibly, to the deſtruction of the city and temple; from M. xxiv. 3. to ver. 29. Then his glorious coming at the finiſhing of the ages, to the end of the chapter; comp. ver. 34. 36.; Act. i. 6. 7.; M. xiii. 4.; L. xxi. 7.

3 Or aſſuming the authority which belongs to me, and to me only.

4 The expected temporal Meſſiah; ſee J. v. 43.; Act. v. 36. 37.; L. xxi. 8.; Act. viii. 9. 10.; 1 Jo. iv. 1. Of theſe impoſtors ſome were apprehended and killed almoſt every day.

5 They are deſigned only to be your warning to fly; and ſo you ought to uſe them. The rumors which obtained upon refuſing to admit the ſtatue of Caligula into the temple, were ſuch as to hinder the affrighted Jews from tilling their lands.

6 Conſult Joſephus careſully.

7 Thoſe of them who believed were happily warned and ſaved; ſee 2 Pet. ii. 9. Sedition and civil war was next to univerſal. Suetonius, a Heathen hiſtorian, ſays, that the conſtitution of the world was confounded for the deſtruction of men; and that any one might eaſily conjecture thoſe things portended no common calamity.

8 Such as that; Act. xi. 28.

9 See Rev. vi. 6. 8. &c.; comp. Jer. xviii. 21.; from ſcarcity and bad proviſions.

10 ſights and great ſigns ſhall there be from heaven, *to ſtrike men with horror.* M. And all theſe things, *however grievous* t, are *only* the beginning of 11 ſorrows *ſtill greater.*

SECT. 365. M. But take *diligent* heed to yourſelves *in particular, who are my diſciples, ſo as not to be diſcouraged,* for L. before all theſe *judgments ſhall come to paſs,* they [a] ſhall lay their *violent* hands on you, and *cruelly* perſecute you, delivering you M. up *for trial* to *chief* councils *as malefactors,* and L. to the *inferior* 1 ſynagogues. M. In the ſynagogues *very often* ye ſhall be beaten, and ye ſhall be brought *from them* before the rulers *of the firſt rank,* and *even* kings, L. for my name's ſake. And it ſhall turn to you for a 2 teſtimony *in behalf of the truth, and* againſt them.

SECT. 366. L. Settle it therefore in your hearts, *by way of conſtant rule,* M. when they ſhall lead you and deliver you up *as criminals for trial,* L. not to [a] meditate *anxiouſly* before *hand* what ye ſhall anſwer *in defence,* M. but whatſoever ſhall be given you *from above* in that hour, [b] that ſpeak ye *out boldly.* L. For I will give you a 1 mouth *to plead,* and wiſdom *of vindication,* which all your adverſaries ſhall not be able to gainſay *with ſucceſs* nor reſiſt; M. for it is not ye that ſpeak, but the Holy Ghoſt. Now the [c] brother ſhall *moſt unnaturally* betray the brother to death, and the father the ſon, and children *of both ſexes* ſhall riſe *as witneſſes* againſt their *aged* parents, and ſhall cauſe them *without remorſe* to be put to death. L. And ye *my preſent loving diſciples* ſhall be betrayed *and perſecuted* both by parents, and brethren, and

10 Joſephus mentions a ſword from heaven, hanging over Jeruſalem, before the ſiege, a light in the temple, the gates of the temple flying open of themſelves, chariots and armies fighting in the air, a man ſuppoſed to be diſtracted, Jeſus by name, crying for four years, Wo to Jeruſalem, Wo to the city, Wo to the temple, Wo to the people.

11 Even ſuch as may be compared to the bittereſt pangs of a woman in travail. Here is a reference to the far heavier afflictions, which befell them during the ſiege.

1 See M. x. 18.

2 Comp. Act. iv. 6. 7.; xii. 2. 3.; xviii. 12.; xxiv. 25. 28.

1 Or a wiſe mouth; comp. M. x. 19. 20.; L. xii. 11. 12.; Act. iv. 13. 14.

and kinsfolk, and *late intimate* friends; and ſome of you ſhall they *alſo* cauſe to be *publicly* put to death; M. and ye ſhall be hated of *moſt people throughout* all nations, *as well as thoſe of the Jews, only* for my name's 2 ſake. And then ſhall many *who did formerly profeſs my religion* be 3 offended, *ſo as to fall quite away by the terror of ſuch ſevere diſpleaſure and wrath*, and ſhall *even* betray [d] one another, and hate one another. And many falſe 4 *teaching* [e] prophets *from among yourſelves* ſhall riſe, and ſhall deceive many. And becauſe *the* iniquity *of open violence* ſhall *thus* abound, *under various forms*, the love of many, *both to God and his ſervants, who ought to know better*, ſhall wax *deadly* cold. But he that, *amidſt theſe awful difficulties*, ſhall [f] endure, *in the ſincere and open profeſſion of his faith, and in his fervent love to the ſaints*, the ſame ſhall be 5 ſaved *both here and hereafter*. L. In your patience *of ſtedfaſt ſuffering*, [g] poſſeſs ye 6 your ſouls, 7 *and* there ſhall not *ſo much as* an 8 hair of your head *utterly* periſh *without unſpeakable advantages*.

SECT.

2 Or, on my account; or the ſimple profeſſion of my religion, without any other fault; ſee L. xxi. 16.; comp. 1 Pet. iv. 14. 16. This among men was quite a new thing, to ſuffer on account of their ſect; ſee M. x. 22.; M. xiii. 9. 11. Each of them completely verified in the hiſtory of the Act. xviii. 12. &c.; vi. 10.; xxiv. 25.; xvi. 23.; vii. 29.; xii. 2. Tertullian and Athenagoras ſpeak of theſe perſecutions as raiſed againſt the very name. The different Pagan religions ſociably agreed; but Chriſtianity did teſtify againſt the falſehood of them all. This bore particularly hard upon the pride and licentiouſneſs of princes, and the ſecular intereſt of prieſts; to both which the character and prejudices of the populace was very aiding.

3 See 2 Tim. i. 15.; iv. 10.; M. xiii. 21.; L. viii. 13.

4 See 2 Tim. ii. 17.; 1 Cor. viii. 4. 10.; x. 19.; 1 Jo. v. 21; 1 Tim. vi. 20.; Col. ii. 8.; Gal. vi. 12.: Ph. iii. 18.; 2 Pet. ii. 1. &c. Jude throughout.

5 See L. xxi. 18. By a moſt ſignal act of Providence, none of the Chriſtians periſhed in the ſiege and deſtruction of Jeruſalem; 2 Pet. ii, 9.; comp. M. and M.

6 Comp. Act. i 8.; viii. 20.; M. x. 39.; xvi. 25.; L. xvii. 33. Some, by your patience, preſerve ye your lives; comp. M. xxiv. 13.

7 Or but.

8 Proverbial. Not the leaſt trouble, which ſhall not be amply recompenſed; ſee 1 Sam. xiv. 45.; 2 Sam. xiv. 11.; 1 K. i. 52.; Act. xxvii. 34.

SECT. 367. M. And this goſpel of the kingdom, *before ſo remarkable a vengeance taken upon the Jews*, ſhall be preached in all the *known* world, for a witneſs *of their unbelieving obſtinacy* [1] unto all 1 nations *afterwards*, and then ſhall the *deſolating* 2 end *of that people* come.

SECT. 368. L. And when ye ſhall ſee, *as a forerunning ſign*, Jeruſalem compaſſed *on every ſide* with *Pagan* armies, then know that the deſolation thereof is nigh. M. When ye therefore ſhall ſee *what is ſtill more awful*, the 1 abomination of *Roman military hoſts, with their idolatrous worſhipped enſigns which threaten utter* deſolation, ſpoken of by 2 Daniel the prophet, ſtand *diſplayed* inthe holy place *of Judea, and confronting the ſacred* 3 *temple itſelf*, M. where *undoubtedly* it ought not; (M. whoſo readeth let him [a] *duly*

1 Euſebius informs us, that ſome of the apoſtles paſſed beyond the ocean to the Britannic iſles. How improbable, in all human appearance, was ſuch an event? and even impoſſible by natural means. Not to be underſtood ſtrictly; but of a wide propagation in general; comp. L. ii. 1.; Rom. x. 18.; i. 8.; Col. i. 6. 23.

2 As foretold; Dan. ix. 27. By deferring the deſtruction of Jeruſalem ſo long, the Jews might ſee their ancient prophecies fulfilled, in the calling of the Gentiles; and ſuch of themſelves as were diſperſed might be gathered, either to believe, or to ſuffer with the reſt.

1 The Jews were wont to call an idol an *abomination*; 1 K. xi. 4. 7.; 2 K. xxiii. 24.; Ezek. vii. 3.; viii. 10.; xx. 7.; Jer. xxxii. 34. So that the Roman military enſigns which had on them images of their deceaſed Emperors, beſides eagles, and were worſhipped by oaths and ſacrifices, are juſtly ſtiled *abomination*. Suetonius and Tacitus, both Roman hiſtorians, and Joſephus a contemporary Jewiſh one, term the enſigns legionary deities, and gods of war.

2 See Dan. ix. 25. Allowed; as appears from Joſephus, by the Jews themſelves in thoſe times, to be underſtood of the Roman empire; comp. M. iv. 5.

3 And, as it were, in defiance of it. Even the circuit grounds of Jeruſalem were underſtood to be holy, as dedicated to the true God. But now was that land, ſo to ſpeak, abominated, or loathed by him, on account of its wicked inhabitants. The preciſe time of Jewiſh deſolation is here clearly marked by the prophet Daniel; and ſuch manner is common in predictions relative to certain puniſhments for enormous crimes. Thoſe for reforming the wicked, and trial of the good, are generally leſs explicit.

duly ponder the ſame, ſo as to underſtand 4 *what ſhall be the immediate dreadfull iſſue*), then let them which be in *the wealthier parts of* 5 Judea, *and beſt fortified likewiſe*, flee *out of them* into the 6 *neighbouring* mountains *for* [b] *deliverance*; L. and *eſpecially*, let them which are *moſt ſecure* in the midſt of it depart out, and let not them that are in the countries enter thereinto; M. and let him that is *airing himſelf* on the 7 houſe-top, not *ſo much as* go down into the 8 houſe, neither enter [c] therein to take any thing *valuable* out of his houſe; and let him that is *at work* in the field, *as he hopes to eſcape*, not turn back 9 again to *his houſe in* the city, for to take *from thence even* his *moſt neceſſary travelling* garment. L. For [d] theſe be the days of *moſt terrible* vengeance, that all things which are written *by Moſes and the prophets concerning the puniſhment of the Jews, in caſe of diſobedience*, may be *completely* fulfilled. M. And wo unto them *above any* that are *great* with child, [e] and to them that give ſuck 10 in thoſe days, *being neither in a condition to flee, nor yet to endure the dreadful hardſhips of a ſiege*. But pray ye, *who have no ſuch embarraſſments to tender feelings*, that your flight be not *neceſſary* in [f] the winter, *when travelling and at ſo great a diſtance, muſt be impracticable to vaſt numbers*; neither on the [g] ſabbath day, *on which journeying beyond a certain length is forbidden* 11 *by the law*; M. for

4 Comp. L. xxi. 20. 21. Theſe may be the words of the Evangeliſts who wrote about the time that ſome of theſe ſigns were taking place.

5 Put here, as elſewhere, for the immediate compaſſing grounds of the holy city.

6 This was to be their ultimate mean of ſafety; and not a moment was to be loſt. The Roman line of circumvallation was not formed till conſiderable time after they approached nigh unto Jeruſalem. Our bleſſed Lord's words may allude to the hiſtory of Lot's eſcape. The Jews were obſtinate, and moſt of them either ſlain, or taken priſoners. The believing Chriſtians fled, when Ceſtius Gallus firſt withdrew.

7 They were generally flat.

8 They could fly more ſpeedily, by means of an outer ſtair. From one houſe to another, terraces were likewiſe formed even to the ends of their ſeveral ſtreets, or gates of the city.

9 Comp. L. xvii. 31.

10 Sucking children are more tenderly loved by good mothers, than themſelves.

11 See Ex. xvi. 29. The common allowance of Jewiſh interpreters was only to the diſtance of ſeven furlongs; and in this, moſt

for in thoſe days ſhall be affliction, ſuch as was not *equalled* from the beginning of the 12 creation which God created, unto this time, neither ſhall *ever* be *afterwards*. L. For there ſhall be great diſtreſs in the *whole* land *of Judea*, and wrath *to the uttermoſt* upon this *degenerate* people. And they ſhall fall by the edge of the ſword *in vaſt multitudes*, and ſhall be led away captive into all *diſtant idolatrous* nations *hitherto abhorred by them*; and Jeruſalem *itſelf*, *the boaſt of their excellencies*, ſhall be trodden down 13 *with inſult* of the Gentiles, until the time of *calling* the Gentiles *to ſalvation* ſhall be 14 *clearly* fulfilled. M. And except that the Lord had ſhortened thoſe days *of various outrage* 15 *and mutual ſlaughter*, no 16 fleſh ſhould be ſaved; but for [h] the 17 elects ſake, *both Chriſtians and Jews of the better ſort* whom he hath *graciouſly* choſen, he hath ſhortened the days *of dreadful ſuffering*.

SECT.

moſt of them were preciſe, even to a ſcruple. On that holy day they would not even ſo much as defend themſelves againſt their beſiegers; comp. Rom. xiv. 5. Several incidental delays taken notice of by Joſephus afforded good occaſions for avoiding both the above inconveniencies; and were made uſe of by wiſe and pious Chriſtians. They prayed, and were heard.

12 The horrors of famine and ſlaughter, as ſet forth by Joſephus, do illuſtrate the accompliſhment of this, in examples and varieties that are ſcarce to be read, at leaſt not without tears. How dreadful is the thought of eating human fleſh, and the fruit of one's own body? ſee L. xxiii. 28. &c. To be witneſſes and partakers of ſuch great evils is more bitter than many deaths. The whole compaſs of hiſtory does not furniſh a like inſtance of national diſtreſs, by rapine, murders, famine, peſtilence, fire and ſword. Joſephus ſays, that all others compared with theirs would appear to be inferior; and he accounts for it by the unequalled Jewiſh wickedneſs; ſee L. xxi. 22. Now, all former predicted calamities met, as it were, in one common center.

13 Comp. Rom. xi. 11. &c.; Dan. xii. 7.; Deut. xxxii. 36.; Ezek. xxi. 25. &c.; xxii. 3. &c.; xxxv. 5. &c.; Jer. l. 27. &c.; Ezek. xxx. 3. &c.; Lam. iv. 18. &c.; Jer. xxvii. 7. 1,100,000 were deſtroyed, 100,000 priſoners.

14 Then, as brother Chriſtians, they will meet, and be happy; comp. Rom. xi. 25. &c.

15 By banditti, or robbers, and people of oppoſite factions, both civil and religious, beſides what happened from the Romans. In Jeruſalem itſelf, Joſephus tells us, that, during the ſiege, no leſs than 1,100,000 periſhed, as above.

16 See note L. iii. 6.

17 Probably the perſevering Chriſtians; Rom. xi. 26.

Sect. 369. *How the above, and laſt coming of Chriſt, ſhould be waited for*; M. xxiv. 23. &c.; M. xiii. 21. &c; L. xvii. 22. &c.

L. And he ſaid unto the 1 diſciples, the days will come when ye ſhall deſire to ſee one of the days of *ſound teaching, miracle working, and offers of mercy from* the 2 Son of Man; and [a] ye ſhall not ſee it. And, *while under the power of this affection,* they ſhall ſay unto you, *after the ſiege is begun,* ſee here *is our long looked for Meſſiah to deliver us,* or ſee there *he is.* M. Then, if any man, *flattering your worldly prejudices, thus* ſay unto you, Lo, here is Chriſt, or there, believe it not. For, *even* 3 *while ſo ſadly circumſtanced,* there ſhall ariſe 4 falſe Chriſts, and falſe *teaching* prophets, *to ſupport their wicked pretenſions,* and ſhall *affect* 5 *to* [b] ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive 6 the [c] very 7 elect. M. But take

1 Speaking through them to the whole Jewiſh nation; L. xvii. 21. What a contraſt between the tranquillity and heavenly inſtruction, and conſolation enjoy'd by our Lord's diſciples before his death, and the perſecutions and terrors of every kind which ſucceeded?

2 This was the golden age of the kingdom of God, both externally and internally, and ſubſiſted at leaſt 40 years.

3 This, therefore, is not a mere repetition of M. xxiv. 5.

4 Or Meſſiahs.

5 See Deut xiii. 1. 2. They might, or they might not come to paſs; comp. 2 Th. ii. 9. They will give, appeal to, promiſe, or undertake to produce ſuch ſigns; comp. Joſephus Ant. 20. 8. 6.; Rev. xvi. 13. &c.; Eph. iv. 14.; Rev. xix. 20.; xiii. 13. Beſides confident pretenſions, they might uſe artful and deluſive feats. God will never ſuffer real miracles to be wrought upon the ſide of falſehood, when there are none of his ſervants to perform greater miracles upon the ſide of truth.

6 Or ſeduce.

7 His choice ones. What was difficult the Jews expreſſed by an impoſſibility; comp. M. xxvi. 39.; M. xiv. 35.; Act. xx. 16.; Rom. xii. 18.; Gal. iv. 15. Certain it is, that Chriſtians, though choſen to exceeding high privileges, were ſometimes drawn away from

take ye *diligent* heed *againſt ſo dangerous an impoſition:* Behold, *as a fair warning*, I have 8 *expreſsly* [d] foretold you all *thoſe* things. M. Wherefore, if they ſhall ſay *then* unto you, behold he is *now gathering forces* in the deſart, *who ſhall revenge and fully compenſate your various bypaſt wrongs*, go not forth *in this belief, and ſo as to take part with them;* L. nor follow them: M. Behold he is in the ſecret chambers, *hiding himſelf from public view, till he find a ſufficient number to join with him*; believe it not *neither*. For [e] *inſtantaneouſly* as the 9 lightening cometh out of the eaſt, and L. lighteneth out of the one part under heaven, and ſhineth *in a moment* unto the other part under heaven, M. even unto the weſt; ſo, *ſudden, ſwift, and univerſal*, ſhall the coming of the Son of Man [f] be, 10 *both for preſent judgment againſt his incorrigible Jewiſh enemies, and for a more general recompenſe at the finiſhing of the ages.* L. But [g] firſt muſt he, *who is to ſet up that divine kingdom*, ſuffer many *hard opprobrious* things, and be *ſolemnly* rejected of this *ſinful* 11 generation.

SECT. 370. M. xxiv. 29. &c.; M. xiii. 24. &c.; L. xxi. 25. &c.

M. Immediately after the tribulation of thoſe days, *as above ſet forth*, L. there ſhall be *added* ſigns in the 1 ſun *extraordinary*, and in the moon, and in the ſtars: *Even* M. the 2 ſun *to them* [a] ſhall be

from their true faith, by fondneſs for a ſplendid Jewiſh ritual, and a temporal kingdom.

8 See M. xiii. 23.

9 Alluding to the rapidity of this deſolation.

10 Comp. L. xvii. 24.

11 Or age; comp. J. xix. 15.; Act. iii. 13. &c.

1 Prophetic ſtyle, denoting the overthrow of the whole Jewiſh policy.

2 Thereby upbraiding, as it were, the ungodly with their blindneſs; comp. Iſ. xiii. 9. 10. &c.: Ezek. xxxii. 7. &c.; Dan. viii. 10.; Joel. ii. 30. 31. National glory and excellence deſtroyed, and the introduction thereby of univerſal ſadneſs, could admit of no ſtronger terms; ſee and ponder M. xiii. 24.; Job. xxi. 28.; Iſ. xxiv. 23.; lx. 20.; Jer. xv. 9.; Joel. iii. 15.; Am. viii. 9;

be darkened, and the moon *to them* ſhall not give her *uſual* light, and the ſtars *of government* ſhall fall *as* from heaven, and the powers *till now authoriſed* of the heavens, ſhall be ſhaken *to abſolute deſtruction*. L. And upon the earth ſhall be diſtreſs of nations, with perplexity, the 3 ſea and the *proud* waves *of it* roaring [b], mens hearts *next to abſolutely* failing 4 them for fear, and for looking after thoſe *dreadful and unavoidable* things which are coming on the earth. M. And then ſhall appear the ſign of the Son [c] of Man *taking vengeance as* in 5 the clouds of heaven; and then ſhall the tribes of the earth 6 mourn; and they *who are ingenuouſly diſpoſed* ſhall ſee *and own* the *late inſulted and crucified* Son of Man coming, *as it were*, in the clouds of heaven, with power and 7 great glory. M. And then ſhall he ſend his 8 angels M. *as* with a 9 great ſound of *his goſpel* trumpet; and

9.; Rev. vi. 13.; Hag. ii. 7. 22. To have declared nakedly and boldly the aboliſhment of the Jewiſh ſtate would have been improper. After all the prophetic ſpirit might intend to carry mens thoughts forward, by this moſt ſignal judgment, to the end of the world.

3 A prophetic expreſſion for frequent calamitous changes.

4 Literally, expiring with fear. Each of the figures may have a more remote reference than to the ſufferings of the Jewiſh nation.

5 Alluding to Dan. vii. 13. &c. An accompliſhment which the Jews miſunderſtood, and yet had often deſired; comp. 2 Sam. xxii. 10. &c.; Pſ. xcvii. 2.; Iſ. xix. 1. All expreſſive of remarkable ſudden divine interpoſition to execute vengeance; Deut. xxxii. 22.; Pſ. xviii. 10.; l. 3.

6 Or, land of Judea.

7 This prediction accompliſhed would prove a happy mean of converting many; conſider well M. xii. 38.; L. xi. 29.; Iſ xi. 10. &c.; xlix. 22.; M. xxvi. 64.; Iſ. xxvi. 21.; xxxv. 4.; lxvi. 19. 15.

8 Meſſengers, or goſpel-miniſters, not unaſſiſted probably by real angels; ſee Heb. i. 14.; Act. v. 19.; comp. M. i. 2.; L. vii. 24.; ix. 52.

9 Denoting, in general, what may be heard diſtinctly and afar off; ſee Jer. vi. 17. May allude to a well known method of convocating the Jews; comp. Ex. xix. 16.; Lev. xxv. 9. &c.; Num. x. 2. &c.; Deut. v. 22.; Iſ. xviii. 3.; Joel. ii. 1. 15.; Pſ. xxxvii. 6.; Iſ. xxvii. 13. The trumpet of God's word is that which truly collects the Catholic Church. However diſtant now from one another, they ſhall meet in the end. A ſweet and comfortable thought.

and they ſhall gather [d] together *more ſucceſsfully than ever* his [10] elect from the four *chief* [11] winds, from one end of heaven to the other.

SECT. 371. L. And, when theſe things begin to come paſs, *then ye who are my followers deſpond not, but rather cheerfully* look [1] up, and lift your *drooping* heads *with comfort*; for your redemption [1] *in part* draweth nigh. And, *to illuſtrate that point*, he ſpake to them *farther in this wiſe*, M. learn a parable *of eaſy comprehenſion from* the fig-tree. L. Behold the fig-tree, and all the *other* trees *which drop their leaves in winter*; when they now *begin to* ſhoot forth, M. when *the bud of* her branch is yet tender, and putteth forth *an appearance of* leaves, M. ye know *for certain* that ſummer is nigh: So likewiſe ye, when ye ſhall ſee all theſe [2] things *above mentioned, previous to the grand Jewiſh cataſtrophe* [b] know *aſſuredly* that it is near, even at the *very* doors, L. the kingdom of God *in one of its moſt illuſtrious ſtates upon earth*. Verily, I ſay unto you, this [3] *preſent untoward and faithleſs* generation, ſhall not paſs away [c] *by death*, M. till all theſe things [4] be done [5] *with great exactneſs*; heaven and earth ſhall, *in a literal ſenſe*, paſs away [d], but my *prophetic* words ſhall not paſs away, *without their thorough accompliſhment*. M. But of that *preciſe* day and hour *which is to be deciſive*, knoweth no man [e], no, not the angels

10 Or choice ones. Convert the Gentiles in vaſt multitudes, and every where.

11 North, ſouth, eaſt, and weſt; comp. L. xiii. 28. 29.

1 Emblem of that which is final; comp. Rom. viii. 23.; Eph. iv. 30.; Hoſ. xiii. 14. How much brighter, as an object of faith and hope, is this than the other? comp. Pſ. xxvii. 1.; 1 Th. iv. 16.; 2 Pet. iii. 11. 14.

2 Uſed here for the greater part.

3 Some, this viſible world. Some, this Jewiſh nation as a diſtinct people.

4 How correſpondent is the national puniſhment to the national crimes? Their guilt lay in rejecting and putting to death the true Meſſiah; their ruin was occaſioned by the following of falſe ones. Behold in the Jews the complete import of their own imprecation; M. xxvii. 25.

5 Comp. L. xxi. 31.; Dan. vii. 14. 18. 27.; M. xvi. 28.; L. xxiii. 28.

angels of heaven, M. neither the Son 6 *himſelf as ſuch*, M. but my *inhabiting* 7 Father only.

SECT. 372. L. And, *that no ſuch events may be dreadful to you*, take heed *ye who have been thus ſo fairly aſcertained of your great hazard*, [a] leſt at any time your heart be 1 overcharged *beyond all due bounds of moderation* with ſurfeiting and drunkenneſs 2, *which lead to other abominable exceſſes*, and *diſtracted with anxious burdenſome* cares 3 *for the honours and riches* of this life; and ſo that *very awful* day come upon 4 you unawares: For, *ſuddenly* as a 5 ſnare, ſhall it come on *the greateſt part of* all them that 6 dwell on the face of the whole earth.

SECT. 373. M. xxiv. 37. &c.; L. xvii. 26.

L. And as it was in the day of 1 Noe, *who foretold what ſhould happen*, ſo *ſudden, unexpected, and ſurpriſing* ſhall it be alſo in the days of the *vengeance to be hereafter taken by* the Son of Man. M. For, as in the days before the *univerſal* flood, they [a] were eating and drinking, marrying and giving *their daughters* in marriage *with a confident ſecurity*, until the *very* day that Noe entered into the ark, and knew not *ſo as to lay their extreme guilt and danger to heart*, 2 until the *impending* flood came *at once*, and took

6 See for the reaſon of this Act. i. 6.; think of Ph. ii. 8. 9.; Rev. v. 1. 5.
7 Comp. J. iii. 13.

1 Burdened, preſſed down, overloaded.
2 See Prov. xxiii. 31. &c.; Hoſ. iv. 11.; comp. Ex. viii. 15. 32.; ix. 34.; Pſ. iv. 3.; LXX. Under theſe all kinds of unlawful pleaſures are comprehended.
3 See M. xiii. 22.
4 As in the caſes of Dan. v. 30.; L. xii. 20.
5 The Jews were ſurpriſed in Jeruſalem at the paſſover, which drew thither a vaſt concourſe of people, moſt of whom periſhed miſerably.
6 See 1 Th. v. 2.; &c.; Eccl. ix. 12.

1 Comp. 2 Pet. ii. 7. The warning and vengeance in both caſes ſimilar. Gen. vii. 21.; vi. 13. This is juſtly ſtyled a vivid repreſentation.
2 See L. xix. 44.; Heb. iii. 10.; L. xxi. 34.

took them all *irreſiſtibly* away *who would not prepare themſelves; ſo ſudden, unexpected, and ſurpriſing* [b] ſhall alſo the coming of the Son of Man, *in the execution of his vengeance*, be.

SECT. 374. L. Likewiſe alſo as it was *at Sodom* in the days of Lot, they *paid not any regard to the divine warnings, but* did eat, they drank, they bought, they ſold, they planted vineyards, they builded *magnificent houſes*; but the ſame day, *when they thought nothing of it*, that Lot went out of Sodom, it *ſuddenly* rained *down a horrible tempeſt of* fire and brimſtone from heaven, and deſtroyed them 1 all *who would not repent*: Even thus ſhall it be in the day [a] when the Son of Man, *by an awful vengeance*, is *to be* 2 revealed. In that day 3, he which ſhall be *airing himſelf* upon the houſe-top, and his *beſt* ſtuff *left behind him* in the houſe, let him not come down *thither* to take it away; and he that is *walking, or at work* in the field, let him likewiſe not return back *for what he conceives to be moſt valuable*. Remember 4 *the awful fate of* Lot's *dilatory* [b] wife. Whoſoever, *by declining an appearance when required for precious truth and virtue's cauſe*, ſhall ſeek to [c] ſave his *preſent ſhort and tranſitory* life 5, ſhall loſe it *for ever*; and whoſoever, *in the clear road of his duty*, ſhall loſe his *temporal* life, ſhall preſerve it *eternally*.

SECT. 375. L. I tell you, M. then, L. in that night *of ſore and irremediable deſtruction to vaſt multitudes*, there ſhall be two men *lying* in one bed; the one ſhall be taken *as by the hand and led away ſafe*, and the [a] other 1 left *to periſh in the common ruin*. So likewiſe 2 two women ſhall be grinding together *at the ſame mill*; the one ſhall be taken, and the other left. Two men ſhall be *working, or amuſing themſelves* in the *ſame* field; the one ſhall be taken, and the other left.

CHAP.

1 See 2 Pet. ii. 9.

2 See Acts ii. 20. 21.; 2 Th. i. 7. &c.; Gen. xix. 14. 24.

3 Proverbial, and expreſſive of the need there was to fly inſtantly from certain and ſudden deſtruction; ſee M. xxiv. 17. This they could do by ſteps on the out ſide.

4 Being mindful of her worldly goods, ſhe loitered behind and periſhed; comp. Ph. iii 14.; ſee Gen. xix. 17. 26.

5 Literally, they who regarded Chriſt's admonitions, did ſurvive the general ruin.

1 See M. xxiv. 40.

2 This then was cuſtomary.

CHAP. XLI.

SECT. 376. L. xvii. 37. &c.

L. AND they *of his own apoſtolical houſehold* anſwered, *as out of a dream*, where, Lord, *ſhall theſe very ſignal and amazing ſeparations take place?* And he ſaid unto them, whereſoever 1, *without exception*, the body is, thither will the [a] eagles be gathered together.

SECT. 377. M. xiii. 33. &c.; L. xxi. 36. &c.

L. Therefore [a], *in regard of what is ſo certain, and may be quite unexpected*, M. take 1 heed *to every movement of the heart* 2, watch *with cloſe* [b] *circumſpection againſt every poſſible leading to negligence, or ſin*, and pray *with fervor* L. always, that ye may be [c] accounted 3 worthy to eſcape all theſe *deſtructive* things that *you have been ſo clearly forewarned* ſhall come to paſs, and *likewiſe be able* to [d] ſtand *with confidence* 4 before the Son of Man: M. For ye know not when the time *of his appearing* is.

SECT. 378. L. xviii. 1. &c.

L. And, *to encourage truſt in God*, he ſpake a parable unto them to this end, that men, *however diſtreſſed*, ought 1 always to

1 Proverbial. Beſides the alluſion to birds that ſagaciouſly diſcover carcaſſes, and greedily devour them, there ſeems, likewiſe, to be a beautiful reference to the eagle, as the Roman ſtandard.

1 See M. xxvi. 41.
2 L. xxi. 35.
3 Comp. L. xx. 35.
4 See 1 J. ii. 28. Conſider too Pſ. i. 5.; Nah. i. 6. 7.; Eſd. ix. 15.

1 Comp. L. xi. 5.

to pray *for ſupport and deliverance* 2; and not to [a] faint *out of deſpondence*, ſaying, there was in a city 3 a judge which [b] feared not *the diſpleaſure of* God, neither regarded *what* man [c] *might ſay of him.* And there was a *lone afflicted* 4 widow in that city; and, *having no other way of obtaining redreſs*, ſhe came unto him *often*, ſaying 5, avenge me of mine adverſary, [d] *that he do not yet farther injure me to total ruin.* And he would not for a *conſiderable* while; but afterward, *from love to his own eaſe*, he 6 ſaid within himſelf, though I fear not God, nor regard *any* man *whatever*; yet, becauſe this *importunate* widow troubleth me, I will avenge her *wrong*, leſt by her 7 continual coming *and clamour* ſhe 8 weary me *quite out.* And the Lord ſaid, hear *and obſerve* what the [e] unjuſt judge ſaith. And ſhall not *a juſt and merciful* God, *think you, ſo* avenge *as to ward off diſtreſs from* his own *delighted in* 9 elect, which cry day and night unto him, *in full confidence of his interpoſition*, [f] though he *ſeem to* bear long with *the wickedneſs of* them 10 *who are their inſulting cruel adverſaries?* I tell you [g], that he will avenge them ſpeedily *upon the whole.* Nevertheleſs, *after all that has been ſaid* [h], when the 11 Son of Man cometh *in his laſt approaching exerciſe of vengeance*, ſhall he find *ſuch* faith 12 upon the 13 earth, *as therewith to be properly affected?*

SECT.

2 See 1 Th. v. 17.

3 The deſign here is to ſhew, that if the moſt perverſe of mankind may be overcome by importunity, much more will a God of mercy regard the complaints and wants of his own; ſo L. xi. 13. No example could be produced ſtronger.

4 Comp. 1 Tim. v. 5. None ſo much expoſed, nor ſo apt to be forſaken.

5 Do me juſtice, without ſuggeſting the leaſt idea of revenge.

6 Importunity brake him.

7 Or to the end, as in 1 Th. ii. 16.; See Pſ. x. 18.; xiii. 1.; lxx. 5.; ciii. 9.; LXX.; J. xiii. 1.

8 Comp. 1 Cor. ix. 27.

9 Comp. Rev. vi. 7. This is quite a different thing from the deſire of revenge. It is ſpoken prophetically. Shall he not avenge them of thoſe cruelties which the Jews are about to exerciſe againſt them? When the Chriſtians were keenly perſecuted, our Lord knew that they would be fervent in prayer for deliverance.

10 Comp. Syrach xxxv. 21. &c. A beautiful contraſt to the unjuſt judge.

11 Importing a ſtrong denial in it.

12 That is faithfulneſs.

13 Or land; comp. Acts vii. 3. 4. 11. And, for the danger of

SECT. 379. M. xxiv. 42. &c.; M. xiii. 34. &c.; L. xii. 35. &c.

M. For the Son of Man is, *in reſpect of that great event*, as a man taking a far journey, who left his houſe, and gave authority to his *principal* ſervants, [a] and to every *inferior* man his *proper* work, and commanded the porter *in particular* [b] to watch *for fear of night-thieves, and to open to him at his return.* Watch ye therefore *continually, after the ſame manner*, (for ye know not *that preciſe hour* when the maſter of the houſe [c] cometh; *whether it ſhall be* at even, or at midnight, or at the cock-crowing, or in the morning,) leſt ſuddenly [d] he find you [e] ſleeping.

SECT. 380. L. Let your 1 loins, *for inſtant and diligent ſervice*, be girded about *cloſe* and your lights *clearly* burning; and be yourſelves like unto men that wait 2 *at night* for their [a] Lord, when he ſhall return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants whom the Lord, when he cometh, ſhall find *thus* watching. Verily, I ſay unto you, that he ſhall *in return* 3 gird himſelf *as it were*, and make them ſit down to meat, and ſerve them *bountifully*. And, if he ſhall come in the 4 ſecond watch, or come in the third watch, and find them ſo *waiting and preparing for his* [b] *ſervice*, bleſſed are thoſe *faithful* ſervants [c] M. But know *and conſider this, by way of illuſtration*, that

of the believing Hebrews, ſee Heb. iii. 12. &c.; x. 23. &c.; xii. 1. &c.; Jam. i. 1. &c.; ii. 6.; v. 10.; 1 Pet. ii. 20. &c.; iii. 14. &c.; iv. 1. &c.; v. 9. &c.

1 Cuſtom of the Eaſt with their upper and ordinary looſe garments; ſee L. xii. 37.; J. xiii. 4.; Acts. xii. 8.; Tob. v. 5.; 1 K. xviii. 46.; 2. K. iv. 29.; Eph. vi. 14.; 1 Pet. i. 13.

2 The uſual time for ſuch celebration, ſee M. xxv. 1.; xxii. 13.; Rev. xix. 7. 9. At this ſeaſon men are oftenеſt leaſt prepared.

3 Obviouſly figurative.

4 For diviſion of the watches, ſee M. xiv. 25. Marriage feaſts were generally the moſt ſplendid, and ſo prolonged to the lateſt hours. We ſhould take care to inform ourſelves of our duty, and reſolutely perform it.

that if the [d] goodman of the houſe had *previouſly* known 5 in what watch *of the night* the thief would *have* come, he would *undoubtedly* have watched *throughout the whole hours thereof*, and would not have ſuffered his houſe *by careleſſneſs* to be [e] broken up. Therefore be ye alſo ready [f], *even upon a moment's warning*; for in ſuch an hour as ye think not, *and may leaſt of all expect*, the Son of man 6 cometh. L. Then Peter ſaid unto him, Lord, ſpeakeſt thou this *awakening* parable *properly and directly* unto us *alone*; or even *indifferently* to all? And the Lord ſaid *in reply*, M. what I ſay unto you, *my apoſtles* [g], I ſay unto all *other diſciples*, 7 watch *in conſtant expectation of what is ſo very certain, important, and near at hand.*

SECT. 381. M. xxiv. 45. &c.; L. xii. 42. &c.

L. Who then, *do you now ſuppoſe*, is that faithful [a] and wiſe ſteward, whom his Lord *having approved and tried* ſhall make 1 ruler over *the reſt of* his *ſpiritual* houſehold to give them their [b] *ſeveral kinds and* portion of meat, *from the ſtores of evangelical truth*, in due ſeaſon? Bleſſed is that ſervant, *in ſo eminent a ſtation*, whom his Lord, M. when he cometh, ſhall find ſo doing [c] *as befits his proper office*. Verily, I ſay unto you, that he ſhall, *by way of farther recompenſe* [d], make 2 him *as a kind of* ruler over all his goods *together*. But and if, *on the contrary*, that evil ſervant, *who regards not the duties of his place*, ſhall *preſume to* ſay in his heart, my Lord delayeth his coming; and ſhall begin, *in the pride of a ſuperior* [e], *and, without any dread or care, to beat, ſtrike and* ſmite his *much more careful and diligent* fellow-ſervants, L. and *even* the maidens *themſelves*; and to eat and drink [f] *in a riotous manner* M. with the drunken. The Lord of the ſervant ſhall

5 As if he had ſaid, early or late. The ſecond watch was from nine of the evening to midnight, and the third from midnight till three o'clock in the morning.

6 Comp. M. xxiv. 43.; L. xii. 39. 40.

7 Comp. Job. xxxviii. 3.; Jer. i. 17.

1 Or ſteward.

2 Advance him to ſtill higher honours and profits in a future ſtate; M. xiii. 23.; comp. Gen. xxxix. 4. &c.

ſhall [g] *certainly* come 3 in a day when he looketh not for him, and in an hour when he is not aware, and ſhall cut 4 him aſunder *from his family*, and appoint him L. his *eternal* portion with the unbelievers, and M. with 5 *odious* [h] hypocrites; there ſhall be *hideous* weeping [i] and gnaſhing of teeth. L. And that 6 ſervant which knew his Lord's 7 will *in things belonging to ſalvation* 8, and prepared not himſelf *with due concern of mind*, neither did according to his will [k], ſhall be 9 beaten with many ſtripes. But he that, *like the Heathen*, knew not *in compariſon the particulars of his duty, and yet* did commit *certain* things worthy of ſtripes, ſhall be beaten *indeed, though* with few ſtripes. For, *in divine government*, unto whomſoever much is given, *in order to virtue and happineſs* [l], of him ſhall be much required; and *the ſame way*, to whom men 10 have committed much, *for either civil or ſacred improvement*, of him they will aſk the more *in return*.

Sect. 382. M. xxv. 14. &c.

M. For the kingdom 1 of heaven is *alſo, on the accounts before mentioned* 2, as a man 3 travelling into a far country, who called his

3 Death, in effect, is to every individual the coming of their Lord, and what more uncertain than death as an argument againſt negligence and indifference? The final overthrow of the wicked is made certain by that which happened to Jeruſalem. Divine wiſdom hath with equal clearneſs foretold both; comp. Rev. i. 18.

4 That is, divide and ſeparate him by impriſonment. Nay, he will cut him off entirely by death, and appoint him after that to a final and irremediable deſtruction. The fleſh of victims was anciently ſo cut before they were caſt into the fire.

5 Men in appearance, or profeſſionally Chriſtians and no more, unbelievers at heart; L. xii. 46.

6 This reſpects all equally both miniſters and private Chriſtians; only that he who has moſt opportunities to know, to ſtudy, and be affected with divine things, ſhall be moſt puniſhed.

7 Or pleaſure

8 Comp. 2 Pet. ii. 21.; Rom. ii. 14. 15. No proteſtant Chriſtian can pretend involuntary ignorance, which would be highly pitiable.

9 Alluding to Deut. xxv. 2. 3.

10 Comp. Num. xv. 29. 30.

1 Or goſpel.

2 See M. xxiv. 43. &c.

3 Or about to travel.

his own 4 ſervants *together before he ſet out*, and delivered unto them his goods [a] *to trade with*. And unto one he gave five talents, and to another two, and to another one, to every man according to his ſeveral ability [b] *for laying out theſe different ſums to beſt advantage;* and ſtraightway took his journey. Then he that had received the five talents went and traded *diligently* with the ſame [c], and made them other five talents *in value*. And likewiſe he that had received two [d], he alſo gained *what was equal in value to* other two. But he that had received *no more than* one [e], went, *from love of indolence*, and digged *a hole* in the earth, and hid his Lord's 5 money. After a long time, the Lord of thoſe ſervants cometh 6 *home*, and reckoneth [f] with them. And ſo he that had received five talents, came *near* and brought *what was equal in value to* other five talents, ſaying, Lord, *at thy departure*, thou deliveredſt unto me five talents *for trafficking*; behold I have gained [g] beſides them *the worth of* five talents more. His Lord ſaid unto him, 7 *excellently* well done thou good and faithful ſervant, thou haſt been faithful *to thy management* over a few things, I will make thee ruler over many *and much more valuable* things; *mean time* enter thou into the 8 *immediate feſtival* joy of thy Lord. He alſo that had received two talents, came *forwards*, and ſaid, Lord, thou, *at thy departure*, deliveredſt unto me two talents *to trade with;* behold I have gained *what is in value equal to* two other talents beſides them. His Lord ſaid unto him [h], *even as he had done to the former, excellently* well done, good and faithful ſervant, thou haſt been faithful *to thy truſt* over a few things, I will make thee *a* ruler *likewiſe* over many *and much more valuable* things; *mean while* enter thou into the *immediate feſtival* joy of thy Lord. Then he which had

4 As ſervants, we have all the affairs of our great and good Maſter to manage; comp. L. xix. 12. &c. This parable ſhould ſtir up to the continual deſire of good works. So the bleſſed Jeſus preached the will of God to mankind while on earth, and ever ſince has diſpenſed his gifts variouſly; both to be accounted for at his ſecond coming. Here may be a peculiar regard to miniſterial gifts; comp. Rom. xii. 6; 1 Cor. xii. 8. &c.

5 Left it there to lie uſeleſs, as ſome men make no improvement of their gifts.

6 Even as Chriſt Jeſus certainly will in his appointed time.

7 An expreſſion of high applauſe in theatres.

8 Be a partaker in the like joy with his own. That is, a fellow-heir with Chriſt of eternal life and happineſs; ſee M. xxv. 30; Iſ. lxi. 7.

had received *no more than* the one [i] talent, came and ſaid, *in a ſour diſcontented manner*, Lord, I knew thee that thou art an hard [k] man *in temper, and unreaſonably high as to thy expectations*, reaping *in thy own mind* [l] where thou haſt not ſown, and *the ſame way* gathering where thou haſt not *duly* ſtrawed; and I was afraid *leſt perhaps any of thy ſmall ſtock had been loſt*, and went *without loſs of time*, and hid thy talent *very ſecure* in the earth; lo, there thou haſt *again ſafe and ſound* that is thine. His Lord anſwered and ſaid unto him, [m] *with juſt indignation*, thou 9 wicked and ſlothful ſervant, thou kneweſt that I reap *in deſire and hope* where I ſowed not, and, *in like manner*, gather where I have not *duly* ſtrawed; thou oughteſt, *even upon thine own falſe and degrading ſentiments of my character*, therefore, to have put my money to the exchangers, *if better could not be*, and then at my coming [n], I ſhould *at leaſt* have received mine own with *common* 10 uſury. Take therefore *ye who now attend about me* the talent from him *who would not uſe it aright*, and give it unto him [o] which hath ten talents 11, *by means of my original favour, and his own commendable induſtry together*. For unto 12 every one that hath *in pious and diligent uſe*, ſhall be given more, and *in the end* he ſhall have *even to* abundance; but, *for the ſake of deterring others*, from him that hath not *by a proper uſe* ſhall be taken away even that which he hath *in appearance only*. And *forthwith* caſt the [p] unprofitable ſervant, *through his own vicious careleſſneſs out of my ſight* into utter 13 darkneſs; there ſhall be *nothing ſave hideous* weeping and gnaſhing of teeth.

Sect. 383. M. xxv. 1. &c.

M. Then, 1 *ſtill more to alarm the ſlothful, he adds*, ſhall the 2 kingdom of heaven be likened unto *the caſe of* ten virgins, which,

9 Or wicked, becauſe ſlothful.

10 Or intereſt, which even the law of Moſes did not prohibit from ſtrangers.

11 Exact order in parables is not always kept.

12 Comp. M. xiii. 12.; M. iv. 25.; L. viii. 18.; xix. 26.

13 See M. viii. 12. note.

1 This parable was deſigned to quicken attention to M. xxiv. 42. Though it applies to deliverance from Jewiſh miſery, yet the ſignification is far more extenſive. It deſcribes the characters and final judgment of all Chriſt's ſubjects.

2 Or conſtitution of things under the goſpel; ſee M. iii. 2.

Applicable

which, *according to a well known marriage-cuſtom*, took their lamps, *as ſoon as it began to grow dark*, and went forth *in company* to meet the bridegroom [a]. And five of them were wiſe, *diſcreet, and foreſighty* [b]; and five of them were 3 fooliſh. They that were fooliſh took their *lighted* lamps, and took no *ſufficient quantity of* oil [c] with them, *to anſwer the whole time of their attendance*; but the wiſe took *a reſerve of* oil in their veſſels [d] with *what they had then burning in* their lamps. While the bridegroom tarried *long beyond the expected hour of his returning home*, they [e] all ſlumbered, and *at length* ſlept. And at 4 midnight there was a [f] *loud* cry made *in the ſtreet*, behold the bridegroom cometh, go ye out *immediately in proceſſion* to meet him. Then all thoſe virgins aroſe, and trimmed 5 their lamps, *in the beſt manner each of them could*. And the *hitherto inconſiderate* fooliſh ſaid unto the wiſe, give us *part* of your oil, *from out of thoſe veſſels*, for *now, alas, we ſee, when it is too late, that* our lamps are [g] gone out *from want*. But the wiſe anſwered [h], ſaying, not ſo *is this expedient for us*, leſt there be not enough *in the end* for *both* us and you; but go 6 ye rather, *with all the ſpeed in your power*, to them that ſell *oil in the neighbourhood*, and buy *ſome* for yourſelves. And while they went *ſo unſeaſonably* to buy, the bridegroom, *with his retinue*, came, and they that were ready went in with him to the marriage-*houſe*, and the door was ſhut [i] *againſt all the reſt*. Afterwards came alſo the other virgins *who had gone to buy*, ſaying, *with repeated and earneſt knocks for admittance*, Lord, Lord 7, open to us *likewiſe*. But he anſwered and ſaid, *by his houſehold ſervants in juſt diſpleaſure*, verily I ſay unto you [k], I know 8 you not

Applicable to every important manner of Chriſt's coming, as to deſtroy the Jews, to put an end to human life, or the world itſelf.

3 By theſe are reſembled mere outward or formal Chriſtians, in oppoſition to them who are ſincere.

4 Immediately before which, among the Jews, their wedding-feaſt was kept. The bridegroom from his own houſe was firſt attended to the bride, and from thence with his bride back again.

5 They ſet about it.

6 A clear expoſition of the foreſeen pretence of power given from above to Romiſh prieſts to transfer merit, or to make up the righteouſneſs of one by the ſuperabundance of another in that article.

7 The bride's maids were admitted to ſup.

8 Or, am ſorely diſpleaſed with your late miſbehaviour. You have acted in direct oppoſition to real friends, and I will take no notice of you.

not *for any proper attendants of mine.* Watch [1] therefore *aſſiduouſly and with due preparation*; for, *in like manner*, ye know neither the day nor the hour wherein the Son of Man cometh *to judge you.*

SECT. 384. *Of the univerſal Judgment*; M. xxv. 31. &c.

M. When the Son of Man, *whom ye ſhall ſoon ſee moſt low and abject*, ſhall come in his *laſt and greateſt* 1 glory, and all the holy angels with him, then, *as the cuſtom of kings is*, ſhall he ſit *Judge Supreme* upon the 2 throne of his glory. And before [a] him ſhall be gathered, *by* [b] *means of his illuſtrious attendants*, all nations *of men* 3 *who have lived upon the face of the* earth; and he ſhall *moſt*

1 See Acts iii. 21.; 2 Th. i. 7. &c.; comp. J. v. 27.; 1 Cor. xv. 25. 28. The moſt auguſt ſcene which imagination can conceive, is here repreſented with a mixture of ſimplicity and pathos. The glory and majeſty of the judge and king are contraſted by his humility and benevolence. The righteous reſume his words in the moſt natural manner, and by reſuming them, ſeem to inculcate anew the duties of humanity never elſewhere ſo properly recommended. In like manner, when the wicked recapitulate the omiſſions with which they are charged, they ſeem a ſecond time warned againſt the guilt of ſuch crimes; Newcome. From the works of what ſage antiquity can be produced ſo pathetic a recommendation of benevolence to the diſtreſſed, and enforced by ſuch aſſurances of a reward, as in theſe words of Chriſt? Jenning's internal view, &c. As the reſt of our Lord's predictions have been ſo exactly accompliſhed, and are even now accompliſhing before our eyes, let us live as become thoſe who believe that his prophecies relating to the future judgment will alſo be accompliſhed in their ſeaſon.

2 Magnificent and lofty. The whole deſcription may be figurative; comp. 1 K. xxii. 19.; Pſ. xcvii. 1. &c.; xcviii. 8. &c.; Dan. ii. 20.; vii. 9. 10. 26.; Iſ. iii. 13. &c.; Joel iii. 2.; Zach. xiv. 5.; M. xix. 28. The haughtieſt and mightieſt ſinner ſhall not be able to reſiſt that appointment.

3 Some only underſtand this of thoſe men who have viſibly profeſſed the faith of Chriſt, as the goſpel net catches all kinds, and the virtues here ſpoken of are peculiarly Chriſtian; comp. M. xiii. 38. 47.

moſt exactly ſeparate them one from another, as a ſhepherd, *when he would number his flock*, divideth his ſheep from the 4 goats; and he [c] ſhall ſet the *mild, gentle, and uſeful* ſheep on his 5 right hand; but the *ſenſual deſtructive* 6 goats on his left. Then ſhall the King 7, *from his majeſtic throne*, ſay, *with the moſt condeſcending endearment*, unto them on his right hand, come ye 8 bleſſed *children* [d] of my Father, inherit *along with me* the 9 kingdom *of holineſs and joy* prepared for you 10 *by a divine purpoſe* from the [e] foundation of the 11 world. For, *in the days of your probation*, I was an hungred, and ye gave me [f] meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in *to your houſes*; naked, and ye clothed me; I was ſick, and ye *carefully* viſited 12 me; I was *ſhut up* in a *lone* 13 priſon, and ye came *with refreſhful conſolations* unto me. 14 Then ſhall the righteous [g], *aſtoniſhed at the favourable interpretation of their beſt works, be ready to* anſwer him *with humble amazement*, ſaying, Lord, When ſaw we thee an hungred, and fed thee? Or thirſty, and gave thee drink? When ſaw we thee a *poor deſtitute* ſtranger, and took thee in? Or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee *for thy relief?* And the King ſhall *graciouſly* anſwer, and ſay unto them *from his auguſt throne*, verily I ſay unto you, in as much as, *for my ſake*, ye have done it

4 See Ezek. xxxiv. 17. Till this laſt great day, the *ſheep* and the *goats* continue mixed.

5 The place of pre-eminence; M. xx. 21. Likewiſe of benediction; ſee Gen. xlviii. 13. 17. The church is God's flock; Pſ. xxiii. 1.; xcv. 7.; c. 3.

6 The Hebrew for this animal ſignifies alſo a demon, or devil. In the eaſtern manner of ſpeaking, ſheep ſignifies good men, and goats the bad; Zech. x. 3.

7 Same as Son of Man.

8 Alluding to the ſpecial bleſſings of the Old Teſtament promiſed to the true ſeed of Abraham, and whereof ſuch as were temporal were no better than ſhadows; comp. Deut. xxvi. throughout, particularly from ver. 15.

9 See 1 Pet. i. 3. &c.; iii. 9. Enter now upon poſſeſſion; comp. 1 Cor. vi. 2. 3.

10 Comp. M. xx. 23.; 1 Cor. ii. 9.; Heb. xi. 16.

11 And even before that; Eph. i. 4.; 1 Pet. i. 20.

12 Even they who have very little money to ſpare, can attend the poor in their illneſs. Imports alſo to take the charge or care of.

13 All of you gave of your own, ſuch as you had.

14 This for certain is parabolical.

it unto one *even* 15 of the leaſt of theſe my *beloved* brethren [h], *whom you now behold*, ye have *in effect* done 16 it unto me. Then, *with a look of terror*, ſhall he ſay alſo unto them on the left hand, *whom the world did frequently flatter and praiſe*, depart from me, ye curſed *of God*, into everlaſting fire *at firſt* prepared for the [i] *chief apoſtate* Devil and all his 17 *aſſociated* angels. For I was an hungred, and ye gave me no meat *whatever*; I was thirſty, and ye gave me no *water itſelf to* drink; I was a *poor wandering* ſtranger *among you*, and ye took me not in *to the ſhelter of your houſe*; naked, and ye clothed me not; ſick and in priſon, and ye viſited me not *at any time for help*. Then ſhall they 18 alſo, *even as the juſt*, anſwer [k] him, *hoping by this means to find ſome ſhadow of excuſe, and* ſaying, Lord, when ſaw we thee *ever* an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter *our beſt ſervices* unto thee? Then ſhall he anſwer them, ſaying, verily I *now* ſay unto you, [l] *who would not hear me before*, in as much as ye did it not *upon earth* to one *even* of the leaſt of theſe *my dear people*, ye did it not unto me. And 19 theſe *deteſtably cruel neglectors of pure love and works of beneficence* ſhall go away *under agonies of deſpair* 20 into everlaſting puniſhment [m]; but the righteous *aiders of the needy* into *a* life *of happineſs* eternal.

CHAP.

15 See likewiſe ver. 45.; M. v. 19. How very important a part of our duty, then, is our ſympathy and concern for others? This paſſage is juſtly obſerved to be one of the nobleſt inſtances of the true ſublime.

16 So I conſider, and will now reward it. Goodneſs unſpeakable! comp. Eccl. ix. 7.

17 Or aſſociate wicked ſpirits; comp. Rom. ix. 22.

18 The language of the heart Chriſt will reply to.

19 Alluding to Dan. xii. 2.

20 The method uſed to convey this ſolemn caution is worthy of divine wiſdom; the very beſt that could be thought of. Offices of charity among men are oftener overlooked than even the forms of piety themſelves. Where each of them are genuine they cannot ſubſiſt ſeparately. The one may be conſidered as the root, the other as the fruit. How would the words *everlaſting* and *eternal*, applied to *puniſhment* and *life*, affect even the worſt of ſinners, if they would but think of them?

CHAP. XLII.

SECT. 385. *The Jewiſh Rulers conſpire againſt Chriſt*; M. xxvi. 1. &c.; M. xiv. 1. &c.; L. xxii. 1. &c.

L. NOW the feaſt of unleavened bread drew nigh, which is *commonly* called the Paſſover. M. And it came to paſs, when Jeſus had finiſhed all theſe *important* 1 ſayings, he ſaid *of his death more plainly*, unto his *apoſtolical* diſciples, *than ever*, ye know that after two days is the feaſt of the 2 Paſſover, and, *during that ſhort ſpace* [a], the Son of Man is 3 betrayed *to be crucified by his inveterate enemies*. 4 Then aſſembled together the chief prieſts *of every claſs*, M. and the *learned* Scribes, M. and 5 the *other* elders of the people [b] unto the palace of *Caiaphas*

1 Diſcourſes from M. xxi. 18. This was the laſt day of his public teaching, and full of action. Mark well the various and many of them very difficult particulars. He now prepares to redeem the Jews and others by his blood; a teſtimony of love requiring the utmoſt attention and reſpect.

2 For commemorating the deliverance of the Jews out of Egypt: Ex. xii. Either the day on which the paſchal lamb was to be ſlain, or the whole time between that to the end of their unleavened bread may be ſignified; comp. L. xxii. 1.; J. xviii. 39.; M. xxvii. 15. It was the ſevereſt trial that ever the diſciples of Jeſus were to meet with, and moſt neceſſary to be thus prepared for.

3 Or delivered; the preſent for the future as being juſt at hand; certain and voluntary. Such, particularly as to both time and manner, denotes the moſt perfect foreſight; comp. M. xxvii. 2.; J. xviii. 35. He ſpares his worſt enemy by not ſo much as naming him; comp. M. xvi. 21.; xx. 18. 19.

4 About or near that time.

5 Who together did conſtitute the grand council of the nation, and to whom it belonged to take cognizance of falſe prophets. Properly referred to J. xi. 47. Strange aſſociation, and for ſo horrible a purpoſe, after all they had ſeen and heard.

Caiaphas 6 the high prieſt, and, *being mad with envy and hatred*, conſulted *thus in ſecret* that they might take Jeſus by 7 ſubtilty, and kill him 8 *ſoon, with an allowance to that purpoſe from the Roman Governor.* But they ſaid among themſelves [c], not on the feaſt-day, *however, let us propoſe to lay hands on him*, leſt, when the multitude is ſo great, there be an uproar among the *vaſt concourſe* of people *who are well diſpoſed towards him.*

SECT. 386. *Judas bargains with the Jews;* M. xxvi. 14. &c.; M. xiv. 10. &c.; L. xxii. 3. &c.

L. Then, *as Chriſt's enemies did deliberate to murder*, entered 1 Satan, *by divine permiſſion*, into Judas, ſirnamed 2 Iſcariot, being, *as obſerved before*, of the number of the twelve 3 apoſtles: And he, *determining with himſelf* to make up what was *loſt to his coveteouſneſs in the ointment by the ſale of his Lord*, [a] went his way *from him*, and communed with the chief prieſts and captains *of the temple, whom he knew to be maliciouſly bent upon his ruin*, how he might betray him *with the greateſt ſecurity* unto them. M. And he ſaid unto them, *in expectation of a large ſum*, what will ye *now* [b] give, and I will *quickly* deliver him ſafe 4 unto you? And they M. when they heard it, were glad [c] *of the offer*, and *ſolemnly* promiſed to give him *a reward in* money; *and anon* M. covenanted with him for thirty 5 pieces of [d] ſilver. L. And he, *without demanding*

6 Comp. J. xi. 49.

7 Craft, or ſtratagem.

8 Comp. Acts iii. 15. The will of God, however, was that he ſhould die then as the true paſchal victim, and when the witneſſes of his death were moſt numerous.

1 The devil muſt firſt be prepared for; ſee J. xii. 6.; Eph. ii. 2.; J. xiii. 2. 27.; Acts. v. 3. This ſad work in Judas changed the reſolve, in M. xxvi. 5.

2 See M. x. 3.

3 A circumſtance of high aggravation; comp. J. vi. 71.

4 Or place of great ſecrecy.

5 Or ſhekels. No more in value than L. 3: 8 s. Sterling, being the loweſt price that could be offered for the meaneſt ſlave; ſee Ex. xxi. 32. Thus was ſin made inſtrumental in its own deſtruction; 1 J. iii. 8.; Heb. ii. 14. &c. and thus did they expreſs their contempt of Jeſus.

demanding any other ſecurities, as he ſaw it would be needleſs, promiſed *to act agreeable to their wiſh.* M. And from that time he ſought *a proper* opportunity *of ſeaſon and place* to betray [c] him *into his enemies hands*, L. in abſence of the multitude.

SECT. 387. *Jeſus eateth the paſchal Lamb, with his Diſciples*; M. xxvi. 17.; M. xiv. 12. &c.; L. xxii. 7. &c.; J. xiii. 1. &c.

J. Now 1 before the feaſt of the Paſſover, M. the firſt day 2 of unleavened bread, L. when 3, *according to divine appointment*, the Paſſover *lamb* muſt be killed 4, M. the diſciples came to Jeſus, ſaying unto him, M. where wilt thou that we go and prepare, that thou mayeſt eat the Paſſover *with us?* L. And he ſent M. two of his diſciples, L. Peter and John, ſaying M. unto them, go ye M. into the city to ſuch a man *as I ſhall hereafter deſcribe unto you*, L. and prepare us the Paſſover, that we may *once more* eat *it together*. And they ſaid unto him [a], where *then* wilt thou that we *ſo* prepare? And he ſaid unto them, behold, when ye are entered into the city, M. there ſhall meet you *in the ſtreet* a man bearing a pitcher of water, follow him *cloſe* L. into the houſe where he entereth in; M. and whereſoever he ſhall go in, L. ye ſhall ſay unto the goodman of the houſe, *Jeſus* the *teaching* Maſter ſaith unto thee, M. my 5 time *of deceaſe* [b] is

1 Thurſday evening when, according to the Jewiſh manner of computation, Friday began. The feaſt of the paſſover itſelf began on Friday evening.

2 See Ex. xii. 6. 18. In this the room was to be cleanſed from every crumb of leaven, and otherwiſe put into proper order.

3 Or, in the evening of which.

4 Or ſacrificed.

5 This at firſt might not have been juſt ſo fully underſtood, nor perhaps was it proper. Of departing the paſſover was ſymbolical, or of departure. Says a late good writer, we read the hiſtory of theſe minute predictions with great coldneſs and indifference, compared with the impreſſions which their accompliſhment muſt have originally made; comp. 1 Sam. x. 2. &c.

is *juſt* at hand, I will 6 *begin to* keep the Paſſover at thy houſe: L. Where *then* is the gueſt-chamber, where I ſhall *come to* eat the Paſſover with my diſciples? M. And, *upon this*, he will ſhew you a large upper room furniſhed *with carpets*, and prepared *with couches and all proper utenſils*; there make *ye* ready for us. And his diſciples went forth *from him*, and came into the city [c], and found as he had ſaid unto them; M. and they did as Jeſus had appointed them, and they made ready the Paſſover. Now the 7 *proper hour of* even *for this purpoſe* was *nigh* come, M. and he cometh *thither* with the twelve. L. And, when the *preciſe* hour was come, he 8 ſat down *to table*, and *all* the twelve apoſtles with him. J. When Jeſus *then* knew that his *ſuffering* 9 hour was come, *and* that he ſhould depart out of this *evil* world *by death*, unto the [d] *boſom of his* 10 Father; having *tenderly* loved his own *familiar apoſtles* which were in the world *with him*, he 11 *ſo* loved them *even* unto the end. M. And as they ſat, and did eat, M. and he ſaid, L. with [e] *great and earneſt* deſire, I have deſired to eat this Paſſover with you before I ſuffer. For, I ſay unto you, I will not any more, *after this time*, eat thereof *according to the literal deſign of the law*, until it be *perfectly* fulfilled in the kingdom 12 of God.

SECT.

6 Comp. L. xxii. 15.; J. xviii. 28.; xix. 14.; xviii. 39.; M. xxvii. 15.; L. xxii. 1.; 2 Chr. xxx. 22. &c.; xxxv. 6. &c.; Deut. xvi. 2. &c.

7 Some good while after the ſun was ſet; comp. M. i. 32.; J. xx. 19.

8 Or did recline, the poſture then common at eating and feaſts.

9 Put for time; comp. J. vii. 30.; viii 20. This he had clearly revealed to him, though not the day of judgment as yet; M. xxiv. 36.; Acts i. 7.

10 Hence he ſo cheerfully ſubmitted.

11 To the very laſt period of his life he ſhowed them marks of kindneſs and condeſcenſion. Underſtood by ſome, after his riſing again from the dead, and aſcending to heaven, where he receives from his diſciples mediatorial homage, and beſtows upon them grace and glory. Others, of their meeting together in heaven, and partaking of its joys; comp. M. viii. 11.

12 To be begun from the time of Chriſt's reſurrection. It is the laſt I ſhall ever eat. An eternal deliverance was ſhadowed by that of the Jews from the bondage of Egypt.

SECT. 388. L. And he took the cup, and gave thanks *for the deliverance of Iſrael from Egypt*, and ſaid, take *from me* this *cup*, and divide it *according to cuſtom* among yourſelves. For, I ſay unto you, M. I will not *in like manner* drink henceforth of this fruit of the vine, until that day when I drink it *in* 1 *a* new, *and much more bliſsful ſenſe of the whole ſacred memorial*, with you in my Father's kingdom.

SECT. 389. *Jeſus waſheth his Diſciples feet*; J. xiii. 2. &c.

J. And the *introductory forms to* ſupper 1 being ended, (the 2 Devil having now put into the heart of Judas Iſcariot, Simon's ſon, *as was above ſaid*, to betray him), Jeſus knowing that the Father had, *in ſure promiſe and decree* 3, given *the government of* all things into his hands, and that he was come from God *as his illuſtrious Ambaſſador*, and went to God *by his approaching aſcenſion* [a], he *modeſtly* riſeth from 4 *his ſeat after* ſupper, and laid aſide his 5 *upper* garments, and took a towel *for drying*, and 6 girded himſelf *with it like an apron*. After that, he poureth

1 See note 11th, Sect. 387.

1 Viz. the ceremonial eating of the lamb. The more common and ſumptuous entertainment which followed was begun by riſing from thence and waſhing. Some tranſlate, being come; comp. for the Greek word, J. xxi. 4.; Acts xii. 18.; xvi. 35.; xxi. 40.; L. iv. 42.

2 In himſelf he has no ſuch power, unleſs prepared for by the indulgence of favourite vice; ſee M. xxvi. 21.; L. xxii. 3.; 1 Cor. vii. 5. This, though known to Jeſus, he did not exclude him from either the waſhing or ſubſequent entertainment; ſee J. xiii. 26.

3 Comp. M. xxviii. 18.; Acts ii. 36. Under ſuch ſenſe of his own dignity and excellence he did thus condeſcend.

4 The lamb they did eat ſtanding, as when they left Egypt; Ex. xii. 11.

5 The plaid or gown, though but one, was often expreſſed by the plural number; comp. M. xvii. 2.; xix. 23.

6 Herein imitating the loweſt ſervants; L. xvii. 8. Alluded to probably, L. xxii. 27.

eth water 7 *from ſome larger veſſel* into a *kind of* baſon, and began to [b] waſh the diſciples feet, and to wipe them with the *looſe part of the* towel wherewith he was girded. Then cometh he *in courſe* to Simon Peter; and Peter, *upon the very firſt offer*, ſaith unto him, Lord, doſt thou, 8 *ſo far excelling, deign to* waſh my feet? Jeſus anſwered and ſaid unto him, what I *would* do *unto thee* thou knoweſt not now 9 *the whole beneficial import of it*; but thou ſhalt *clearly* know 10 hereafter. Peter, *ſtill not attending as he ought*, ſaith unto him, *with more warmth than before*, thou ſhalt never *indeed* waſh my feet. Jeſus anſwered him, if I waſh thee not *from what thou haſt already need of, and ſhall in time coming need to be cleanſed from*, thou haſt no part with me 11 *in benefits high, ſpiritual, and everlaſting*. Simon Peter, 12 *then deeply affected with his danger*, ſaith unto him, *without longer delay* [c], Lord, *ſeeing it ſo pleaſes thee*, not my feet only, but my hands and my head *likewiſe*. Jeſus ſaith unto him, he that is waſhed *all over* needeth not, *after that, any thing* [d] *more*, ſave *it may be* to waſh his feet *upon having left the bath*; but is clean every whit, and ye are 13 clean *ſpiritually*, but not [e] all. For he knew, *by the divine gift which was in him*, who ſhould betray him; therefore, ſaid he, ye are not all *ſpiritually* clean.

SECT. 390. J. So, after he had *thus* waſhed their feet, and had taken his *upper* garments, and was ſet down again *to eat of the ſecond and concluding part of the ſupper*, he ſaid unto them, know [a] ye *my purpoſe in* what I have done to you? Ye *reſpectfully* call me your *inſtructing* Maſter, and *authoritative* Lord; and ye ſay [b] well, for ſo I am. If I then your Lord and Maſter, *who am*

7 See J. ii. 6. Such waſhing among the Jews was common and neceſſary.

8 Comp. J. x. 32.; M. xvi. 16.; L. v. 8. A moſt natural and decent mark of reſpect, like M. iii. 14.

9 Comp. ver. 10. 13.

10 Reflect carefully on L. xxii. 32.; 1 Pet. ii. 1. &c.; ver. 12. 13.

11 See Rom. viii. 17. Here his threefold denial was probably in view; and Chriſt, as his cuſtom was, riſes from things low and viſible to things of greater moment; ſee M. xv. 20.; xxvi. 33. 40. 51. 70. 74.; L. ix. 54 &c. If I cleanſe thee not from all ſin by my example and death, by my doctrine and the ſpirit.

12 He offers more than was required, his whole body!

13 How ought Judas now to have been ſtartled from executing his horrible purpoſe? comp. J. vi. 64.

am ſo much above any of you, have waſhed your feet, ye 1 alſo, *who are as followers of mine upon an* [c] *equality*, ought to waſh, *whenever it is needful*, 2 one another's feet. For I have given you an example *of condeſcending friendſhip*, that ye ſhould *be always ready to* do *among yourſelves*, as I have *now* done to *the whole of* you. Verily, verily, I ſay unto you, the [d] ſervant is not greater than his Lord, neither he that is 3 ſent *under commiſſion, and with ſufficient abilities for it*, greater than he that ſent him [e]. If ye know *and believe and ſeriouſly ponder* theſe 4 *plain* things, happy are ye if ye do them; *and that for both worlds*. I ſpeak not, *however, with ſuch expectation* of you all; for I know *the real characters of all* whom I have choſen 5 *to apoſtolical office* 6; but *an evil familiar is among this number* [f], that the 7 Scripture may *in its largeſt ſenſe* be fulfilled, he that eateth bread, *as one of my domeſtics*, with me, hath lift up his [g] heel, *in manner of a vicious ungrateful animal*, againſt me. Now, I tell you before it come, that, when it is come to paſs, ye may believe *more than ever, in place of wavering*, that I am he 8 *whom you have expected and owned*. Verily, verily, I ſay unto you, *by way of conſolation under immediate and future trials*, he that receiveth *with true affection* whomſoever I ſend, [h] *in a ſort* receiveth me; and he that receiveth me, receiveth him *likewiſe* that ſent me *in his name*.

SECT.

1 An argument upon the ſide of condeſcending goodneſs, from the greater to the leſs. The performance of this literally depended on climate and mode of dreſs. The eaſterns were ſhod with ſandals, and it was then a common hoſpitable uſage; comp. 1 Tim. v. 10.

2 Or be ready to perform the loweſt charitable offices; Ph. ii. 3. &c. This, for ſake of inſtruction, was long a rite in the Chriſtian Church; comp. 1 Sam. xxv. 41. Taken literally, it would often be an inconvenience rather than a kindneſs.

3 Who can deny that, which is ſo certainly known from natural reaſon? comp. L. vi. 40.; M. x. 24.

4 See J. iv. 25.

5 Comp. L. vi. 13.; J. xv. 16. 19; Acts i. 2. Election of faith and endleſs happineſs uſually aſcribed unto God in Scripture, who is the author and principal cauſe.

6 See J. vi. 70.

7 Comp. Pſ. xli. 9. 10. If it is wholly to be taken in, by *truſted* we are to underſtand with the goſpel miniſtry; in this citation there is wiſely omitted one clauſe, on account of J. vi. 64. 70.

8 Comp. M. xvi. 16.; J. ii. 11. That is, Meſſiah.

SECT. 391. *The Treachery of Judas is revealed;* M. xxvi. 21. &c.; M. xiv. 18. &c; L. xxii. 23. &c.; J. xiii. 21. &c.

J. When Jesus had thus said, he was *visibly* troubled [a] in spirit, *by the sad prospects which now lay before him,* and testified and said *with freedom and openness under this his peculiar concern,* M. verily, verily, I say unto you, that one of you, *who have meditated the design already,* [b] shall *certainly find an occasion to* betray me *into the hands of my cruel foes, even one,* M. 1 which, *as an intimate friend and companion,* eateth with me. M. And they were 2 exceeding sorrowful; and, *for relief,* began *when they could,* every one of them *by turns* to say unto him, [c] Lord, is it I *who can ever design or execute so detestable a deed?* And he answered, and said M. unto them, *by way of clearer indication than before,* M. he that dippeth his hand with me in the dish 3, *and to whom after this I shall give a dipped morsel from thence* [d], the same shall betray me. The Son of Man 4 goeth *to suffer and die* [e], as it is written of him 5 *by all the prophets:* But wo unto that man by whom the Son of Man is *so perfidiously* betrayed; it had been good for that man, if he had not been [f] born.

SECT. 392. J. Then the disciples looked *with terror and amazement* [a] one on another, doubting 1 *and questioning* of whom he

1 As mortifying a consideration as well could be. Such was the sensibility of his disposition, and his benevolent horror at Judas's ingratitude and guilt, that he could not mention his traiterous design at the paschal supper without great emotion.

2 Both they who were conscious of their innocence, and he whose own breast did condemn him.

3 This last sign might have been whispered to such as were nigheſt to him. The degrees and particularity of the description are very remarkable.

4 Comp. Gen. xv. 2.

5 Comp. by way of examples, Ps. xxii. Is. liii. Dan. ix. Acts ii. 23.; iv. 28.; x. 42.; xvii. 26. 31. His will and that of the Father were one.

1 They might expect to see some signs of conviction in one face or other.

he ſpake. Now there was lying *at table* on 2 Jeſus boſom [b] one of his diſciples whom Jeſus *ſpecially* 3 loved, *and to whom before this he had ſhewed marks of regard.* Simon Peter therefore 4 beckened to him *as neareſt*, that he ſhould *whiſperingly* aſk who it ſhould be of whom he ſpake. He then lying *down cloſer* on Jeſus breaſt, ſaith unto him *aſide*, Lord, who is it? Jeſus 5 anſwered, *in a ſimilar low voice*, he it is to whom I ſhall give a ſop, when I ſhall have dipped it *in the broth before us.* And, when he had dipped the ſop, he gave it, *in an expreſſive manner over the plate*, to Judas Iſcariot, the ſon of Simon. And after the ſop, 6 Satan, *with greater fury than ever*, entered into him. Then ſaid Jeſus, *who knew the ſtate of his mind thoroughly*, that thou doſt *already reſolve upon* [c], do quickly. Now no man at the table knew, *as to time and manner*, for what intent he ſpake this unto him. For 7 ſome of them thought, that becauſe Judas had the 8 bag *with ſubſiſtence money*, that Jeſus had ſaid unto him, buy *with your earlieſt convenience* thoſe things that we *may yet* have need of againſt the *enſuing days of the* feaſt; or that he ſhould give [d] ſomething *from it* to the poor. He then having received the ſop, L. they began 9 *anew* to inquire among themſelves which of them it was that ſhould do this *moſt horrible* thing? And Judas *too*, *with a ſhameleſs effrontery*, which betrayed him, anſwered, and ſaid, Maſter, is it I *to whom thou referreſt in theſe ſtrange words?* He *mildly* ſaid [e] unto him, thou haſt *now* 10 ſaid *what will happen.*

SECT. 393. J. He, 1 *appearing ſtill to be ignorant of Chriſt's words*, went immediately out *in ſmothered* 2 *rage*; and it was [a] night.

2 Viz. John himſelf; ſee ver. 24.; J. xxi. 20.

3 See J. xix. 26.

4 Warmth was natural to him, and had met with a former ſmart rebuke; M. xvi. 16. Gr. nodded.

5 See M. xxvi. 23.

6 See Acts v. 3. His paſſion and greed together left him no power for reſiſtance. He watched and underſtood Peter's nod to the beloved diſciple, and what followed upon it; whence rage of reſentment did render him worſe than ever.

7 Perhaps all ſave John.

8 See J. xii. 6.

9 Or had begun.

10 Comp. M. xxvi. 63.; L. xx. 70.; J. xviii. 37.

1 Hence he is underſtood by moſt to have left the apoſtolical company before the Lord's Supper was inſtituted.

2 Or anger.

night. Therefore, when he was gone out, Jeſus, 3 *to inſtruct and comfort the reſt*, ſaid, now is the [b] Son of Man, *ſo apparently poor and abject, juſt on the point of being* glorified *more than ever*, and God, *even the Father*, is *then alſo to be ſignally* 4 glorified in him. If 5 God be glorified in him, God, *the fountain of all true excellence and renown*, ſhall alſo glorify him 6 in himſelf, and ſhall 7 ſtraightway glorify [c] him.

Sect. 394. *The Inſtitution of the Supper*; M. xxvi. 26. &c.; M. xiv. 22. &c.; L. xxii. 19. &c.

M. And, *Judas being now gone*, 1 as they were eating *the very laſt remains of the ſecond feaſt*, Jeſus [a] took bread, and L. gave thanks, [b] M. bleſſed 2 *God over* it *in a ſolemn manner*, and brake, and gave *in ſuitable proportions* to *each of* the diſciples *preſent*, and ſaid, take, eat *with great reverence*, this is *henceforth to be appropriated to the commemorating of* my *broken* [c] body, L. which is *now* given 3 *with full conſent of heart to be crucified* for you: This

3 The traitor being gone, he now opens his mind more familiarly to the reſt. Such grounds of eſtabliſhment they would be able more diſtinctly to recollect, and feel from afterwards.

4 Comp. J. v. 29.; vii. 18.

5 Or ſince, as in M. xxii. 45.; Acts iv. 9.; comp. J. xxi. 19.

6 Or, by; ſee ver. 31.; M. xxvii. 51.; J. xii. 28. That of the Father and Son are all one.

7 See M. xxvii. 54.

1 See J. xiii. 30. Or when they had eaten. This may be underſtood of the time rather than of the act of ſupping.

2 The word *it* is not in the original. Or, bleſſing God over it; comp. 1 Sam. ix. 13.; 1 Cor. x. 16. and explications.

3 This was juſt at hand, and as good as done, both in divine deſtination, and in his own firm purpoſe to go through with it; comp. all the Evangeliſts with 1 Cor xi. 23. &c. Repreſentations in Scripture are often denominated by words which ſignify thoſe very things themſelves; ſee Gen xli. 6.; Ex. xxiv. 8. So likewiſe all anniverſaries; comp. Ezek. v. 5. To be and to ſignify are in Scripture ordinary ſynonimous terms; ſee Gen xvii. 10.; Ex. xii. 11.; Ezek. xi. 3. &c.; xxxvii. 11. &c.; Dan. vii. 17.; viii. 21.; Zech. i. 10. 21.; iv. 4.; v. 6.; vi. 4. &c.; M. xi. 10.; xiii. 37.; M. iv. 14.; J. x 6.; Rom. ix. 8.; x. 6.; 1 Cor. x. 4. 6.; Gal. iv. 24. &c.; Rev. v. 6.; xi 4.; xvii. 9. &c.

This do *hereafter* in *solemn* remembrance of me. Likewise also, M. he took the cup *filled with wine*, L. after supper, M. and gave thanks *to his heavenly Father*, and gave it to *be divided among* them, saying, drink ye all of it: For this *now and hereafter* is *to be used as a solemn memorial of* [3] my blood, *the great foundation* of, *and seal to* the 4 New Testament, which, *according to the discoveries contained in it*, is 5 also shed for 6 many for the [a] remission of sins. M. And they all drank of it.

CHAP. XLIII.

SECT. 395. *Jesus foretells to his Apostles what should befall them, and comforts and teaches them;* M. xxvi. 30. &c.; M. xiv. 26. &c.; L. xxii. 31. &c.; J. xiii. 33. &c.

M. AND when, *agreeable to the paschal custom*, they had [a] sung an 1 hymn, they went out to the Mount of Olives.

SECT.

4 Or new covenant; comp. 1 Cor. xi. 25.; Gen. xvii. 10. 13. Alludes to Ex. xxiv. 8. where a covenant was established betwixt God and the Jews; comp. Heb. viii. 10.; x. 16. 17.; Jer. xxxi. 31. &c. The blood of Christ did confirm both promises and conditions.

5 For, shall be shed, as in M. iii. 10.

6 For Gentiles as well as Jews. All who embrace and adhere to the New Testament terms.

1 Such as Ps. cxiv. with the four immediately following, condescended upon by ancient writers. The Jewish hymns were not always in metre: see L. i. 46. &c. 67. &c. Some think the whole 17th ch. of John might now have been sung. For certain every thing upon this occasion passed in the narrative of J. xiii. xiv. xv. xvi. chapters.

SECT. 396. M. Then ſaith Jeſus unto them, J. 1 little dear children, yet a little 2 while more I am *viſibly* with you. *When gone* [a] ye ſhall ſeek me *earneſtly*; and, as I ſaid unto the 3 Jews, whither I go *to die*, ye 4 cannot *yet* come; ſo now I ſay unto you. [b] *Mean while* [a] a new *parting* commandment I give unto you *with ſpecial charge*, that ye love *with ſincere and ardent affection* one another, *even* 5 as I have loved you, that *thus* ye alſo love another. By this *conſpicuous token, this nobleſt acceptable badge of your profeſſion*, ſhall all men know that ye are *indeed* my 6 diſciples, if ye have [d] *lively generous* love one to another.

SECT. 397. J. Simon Peter, *with honeſt haſte*, ſaid unto him, [a] Lord, whither goeſt thou? Jeſus anſwered him, whither I go, thou canſt not follow me 1 now; [b] but, *let this be thy conſolation*, thou ſhalt follow me afterwards. Peter, *as yet ignorant of the full extent of his Maſter's words*, ſaid unto him *with eager tenderneſs*, Lord, why cannot I follow thee 2 *even* now? L. And the Lord ſaid, Simon, Simon, behold Satan hath *earneſtly* deſired to have 3 *power over* [c] you, that he may ſift you *by a ſevere agitation* as 4 wheat, *to ſhake and overcome your conſtancy*: But *with this do*

thou

1 A pleaſing conſolatory appellation, like Gal. iv. 19.; 1 J. ii. 1. 12. 28.; iii. 7. 18.; iv. 4; v. 22.

2 From ſupper to death ſcarce exceeded fifteen or ſixteen hours; J. xvi. 10.

3 See J. vii. 34; viii. 21.

4 Comp. J. xiii. 37. Though the words were much the ſame, yet the ſenſe of them was a little different, the one being friends, the other enemies. They were not prepared by reſolution for any ſuch thing.

5 See 1 Pet. ii. 21. 24.

6 Different ſects anciently uſed to have different marks of diſtinction. Auſtere faſting was that of John and his diſciples. Veſtments and ceremonies that of the phariſees. Charity that of Chriſt. It is therefore one of the moſt aggravated crimes to make the goſpel of the gentle and benevolent Jeſus a vehicle to convey the poiſon of ſtrife.

1 Comp. J. xxi. 18. 19.

2 I fear not any poſſible trouble or danger.

3 Alluding it may be to Job i. 12.; ii. 4. 5.

4 Comp. Am. ix. 9. It was the very leaſt thing in Satan's intention to cleanſe and ſtrengthen. To toſs and vex, if not to ruin, was his hope.

thou comfort thyself, I [d] have prayed *to my Father* for thee, that thy faith 5 fail not *utterly*; and when thou art 6 converted *to a suitable firm resolution*, [e] ſtrengthen 7 thy brethren.

SECT. 398. M. [a] All ye *my ſincere apoſtles* ſhall, *notwithſtanding*, be offended, *ſo far as to diſown your connection in appearance*, becauſe of *the troubles that will befall* me this *very* night: For, *to ſuch purpoſe*, it is written *by the* 1 *prophet Zechariah*, I will ſmite 2 the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad. But, after *I have finiſhed theſe dreadful ſufferings*, *and* [b] am riſen again from the dead, I will *take you as little ones under my care* [c], *and* go before you *like a true ſhepherd* into 3 Galilee. Peter, *with great affection*, anſwered and ſaid unto him, L. Lord, M. though all *other* men [d] ſhall be offended becauſe of thee, *and fall away*; yet, *after ſo baſe and cowardly a manner*, will I never be offended. L. I am ready to go with thee *even to the laſt*, both into priſon, and to death *itſelf*. J. I will, *if needful*, *cheerfully* lay down my life for thy ſake. M. Jeſus ſaid unto him, *for humbling his conceit*, J. wilt thou *of a truth* lay down thy life for my ſake? Verily, verily, I ſay unto thee L. Peter, M. that, *notwithſtanding ſuch thy ſanguine and honeſt aſſurance*, this day, even in this *very* night *of it*, before the cock, *towards dawn of the morning* 4, crow twice, thou ſhalt deny *all kind of regard to* [e] *me* 5 thrice. But he, *ſtill confidently preſuming upon his preſent upright and warm feelings*, [f] ſpake the more vehemently; M. though I ſhould *any where and at any time* die with

5 Comp. J. xvii. 9. 11. 15.

6 Literally, turned about; comp. Acts ix. 35.; xiv. 15.

7 See J. xx. 2. 3.; 1 Pet. i. 6. 7.; ii. 19. 20.; iii. 14. &c.; iv. 12. &c.; v. 8. &c.; 2 Pet. i. 10. &c.; ii. 1. &c.; iii. 2. 17.

1 Ch. xiii. 7.

2 Or, ſtrike.

3 Scene of various former pleaſant interviews; comp. M. xxviii. 16.; J. x. 40.

4 See M. xiv. 30.; xiii. 35. Cock-crowing is from midnight till towards ſun-riſing.

5 Words very emphatical, and guarding againſt ſecurity in his own ſtrength and reſolutions. Peter's departure from duty was peculiarly baſe, being wilful and previouſly warned of. Conſider well Rom. xi. 20. Peter's guilt was farther aggravated by peculiar honours and preferments.

with thee, yet I will not *be ſo baſe as to* deny 6 thee *in the leaſt.* Likewiſe alſo [8] ſaid 7 all the other diſciples.

SECT. 399. L. And he ſaid unto them, when I ſent you *my apoſtles, by way of eſſay to preach among the Jews,* without *money in your* purſe, and ſcrip *to hold victuals with other travelling accommodations in;* and ſhoes *to ſave your feet,* lacked ye any thing *neceſſary for the ſupport of life.?* And they ſaid, nothing *did we want.* Then ſaid he unto them [a], but 1 now, *that uſage to be expected will be much worſe, and might lead one to ſay,* he that hath a purſe, let him take it, and likewiſe his ſcrip; and he that hath no ſword, let him, *as a man beſet with enemies,* ſell his *very upper* garment, and buy one. For 1 ſay unto you, that this that is written *by the prophet Eſaias* 2 muſt yet be accompliſhed in me, and he was reckoned among the *number of capital* tranſgreſſors; for *indeed all* the things *predicted* concerning me have an *immediate* end. And they, *being under carnal apprehenſions, and taking his words literally,* ſaid, Lord, behold here are 3 two ſwords *for our defence already.* And he ſaid unto them, 4 it is enough *to make you all ſenſible of the extreme difficulties you have now to combat; and I meant no more.*

SECT.

6 Diſown or diſclaim.

7 Either by words or by ſigns, equally ſignificant.

1 States of danger and trouble among the Jews were often expreſſed by outward ſigns. He meant to ſignify, that diſtreſs and danger approached, and that it behoved each of them to provide for their ſubſiſtence and ſafety, in ſuch a way as prudence directed. What were two ſwords for literally arming eleven men.

2 Ch. liii. 12.

3 Joſephus ſays, that the Galileans were in uſe to wear two, owing to frequent robberies, and dangers from wild beaſts; ſee J. xviii. 10.

4 As if he had ſaid, thoſe are not the weapons that I alluded to; thoſe, therefore, are more than enough for any uſe that you will have of them.

Sect. 400. J. xiv. 1. &c.

J. Let 1 not, *however*, your heart be 2 *over* troubled *even by the foresight of an evil so imminent and dangerous*; a ye, *as taught and accustomed to from your earliest years*, believe in *Almighty* God, believe also in me 3 *as his anointed and your undoubted Saviour under him. For* in my Father's *heavenly* house, *to which you have been so often taught to look forward*, are b many 4 mansions *for my faithful servants*; if it were not *certainly* so, 5 I, *whom no consideration can tempt either to delude or flatter*, would have told you *my most dear and intimate friends*; 6 I go to *obtain and* prepare a place for you *in them*. And, 7 if I go and prepare a place for you, I will come 8 again, and receive you *wholly* unto myself, that where 9 I am c, there ye, *whom love and obedience have closely united*, may be also, *to partake with me in felicities for ever*. And now 10 whither I go ye *may surely* know, and the 11 way *of coming thither* ye *may likewise* know. Thomas, d *yet weak in belief, and desirous that he should be still more explicit*, saith 12 unto him, Lord, we

1 The salutary precepts and consolations of this and the following chapters, appear to have been delivered at table, after instituting the Lord's supper. Thus doth he calm the minds of his apostles on the evening before his death, with the utmost delicacy of address, and with the greatest enlargement of affection towards them.

2 As they began to be, J. xiii. 33; comp. 1 J. v. 5; J. xiv. 27. 28.

3 See J. v. 17.; xiv. 19. Or, believe in God, believe also in me.

4 Or rooms. Gr. quiet and continued abodes. An infinite number of them. There is an ample space for all, and every thing to accommodate them in the most delightful manner.

5 Comp. J. xiii. 36.

6 Comp. J. xv. 15.

7 Or, when. A similitude from journeyers in a large body sending one before them; comp. Eph. i. 4. &c.; Heb. ix. 23. 24.

8 See Acts iii. 22.; L. xii. 40.; Rev. i. 18.

9 Or shall be, as in J. iii. 13.; vii. 34.

10 See Rom. viii. 17.

11 How gently and yet obviously is his death intimated all along? comp. J. xiii. 33. Such was his way to glory.

12 Judging, as was natural, of the rest from himself. Their views were still worldly.

we know not *ſo ſurely yet* whither thou goeſt, and how can we *then, without ſome clearer inſtructions,* know the way *that leads thither?* Jeſus, *in great affection,* [d] ſaith unto him, I am 13 the way *by my example,* the truth *by repeated promiſe,* and the life *by an endleſs reward*; no man [e] cometh to the Father, *for the enjoyment of this perfect eternal exiſtence,* but by *means of* me. If, *therefore,* ye had known me *aright, and the nature of my kingdom,* ye ſhould have known *the chief glorious manifeſtation of* my Father alſo; and from henceforth ye know him *more fully than ever,* and have, *as it were,* ſeen him 14 *in his divine attributes of wiſdom, goodneſs, holineſs, and power.* Philip, 15 *ſtill ſlow of underſtanding, but full of ardor,* ſaith unto him, Lord, *do but* ſhew us the Father *in one ſymbolical manner or another,* and it ſufficeth us *without any thing more.* Jeſus, *meekly rebuking his defect of apprehenſion,* ſaith unto him, have I been ſo long time [f] *in converſe, teaching and working* with you, and yet haſt thou not known me, Philip; *or at preſent been able fully to comprehend my meaning?* He that hath ſeen me *perform ſuch miracles in confirmation of a heavenly doctrine,* hath 16 *in effect* ſeen the Father; and how ſayeſt thou then, *after all,* ſhew us the Father? Believeſt thou not, *agreeable to frequent former averments* that I am *by his peculiar affection to me* in the Father, and the Father 17 *by a ſimilar affection towards him alſo and cloſe reſemblance* in me? The *very* 18 words that I ſpeak unto you *from time to time,* I ſpeak not of myſelf; but the Father that dwelleth in me, he *both ſpeaks by me, and* doth the *numerous wonderful* works *of power and love by which they are confirmed.* Believe me *then,* that I am, *as before aſſerted,* in the Father, and the Father in me; or elſe, *though you ſhould doubt my ſaying,* 19 believe me for the very works ſake. Verily, verily,

13 Or, your example in the true way to endleſs life. So Eph. i. 13. And have alſo the abſolute power of conferring it. J. x. 9.; xi. 25. Or, I am the true, the living way, as J. i. 18.; iii. 5. M. iii. 11. Hebraiſm. An argument of the greateſt force.

14 Comp. Col. i. 15.; Heb. i. 3.

15 A more modeſt manner than directly to contradict his maſter; comp. Ex. xxxiii. 20.

16 God, in his eſſence, muſt ever remain inviſible to human eyes; 1 Tim. vi. 16. He is only to be ſeen in a way of knowledge; J. vii. 16.; M. xii. 28.; J. v. 19.; xiv. 10.; xvii. 3.

17 Comp. J. x. 36. 38.; Col. ii. 9.

18 See. J. vii. 16. 17. We have one mind, will, and power.

19 Comp. L. xi. 20.; M. iii. 16.; L. iv. 18.

verily, I ſay unto you, 20 *for ſtill farther ſtrong and deciſive evidence*, he that *ſincerely* believeth on me, the [i] works that I do, ſhall he *receive power from on high to* do alſo, and 21 *even* greater works than theſe ſhall he *be enabled to* do, [k] becauſe I go 22 *for the ſake of obtaining ſuch an abundant grace* unto the Father. And whatſoever ye *of this claſs* ſhall aſk, *relative to God's glory and the religion you ſhall teach*, in my 23 name, that will I do, that the Father may be *yet more and more* glorified in, *and by the mediation of* the Son. *See then that ye keep this cloſe in remembrance*, that, if ye [l] ſhall aſk any thing in my name, I will *not fail to* do it.

[i] SECT. 401. J. If ye *ſo* love me *as I love the Father*, keep my commandments *relative to your high office*, 1 *rather than immoderately grieve*. And, *as he denies me nothing*, I will *in the character of your affectionate and faithful Advocate*, 2 pray the Father, and he ſhall give you another 3 comforter *in my abſence*, that he 4 may abide with you 5 for ever; even the *bleſſed* ſpirit 6 of truth

20 Comp. M. xvi. 17. 18.

21 Such as Acts v. 15. Gift of tongues, converting Gentiles, &c. One miracle is ſaid to be greater than another when it excites greater admiration, and ſeems to be a greater act of power; comp. J. ix. 5. 20.; Acts. xix. 11. 12.; viii. 17.; xix. 6.; Rom. i. 11.; Acts xxviii. 3. 5.

22 See Eph. iv. 8. &c.

23 See Rom. i. 8.; M. xviii. 19. A ſimilitude from one who lays the petitions of his friend before a king. Truſting in my promiſes, and obeying my commandments.

1 And above all, that of mutual love, as in Acts ii. 1. &c.

2 The effect of praying, rather than the thing itſelf, is here meant for M. xxviii. 18. &c.; Acts ii. 23. &c. An expreſſion of great modeſty, being as effectual as J. xi. 41. 42.

3 Or advocate,; 1 J. ii. 1.; M. x. 20.; J. xiv. 26.; xvi. 8.; well oppoſed to Rev. xii 10.

4 Perſonified, ſay ſome, as in J. xiv. 7. 8. 13. 26.: L. ii. 26.; 1 Cor ii. 20.; xii. 11.; Acts xv. 28; Rom. viii. 26. Elegant and emphatic; ſee L. xxiv. 49. Similar figurative examples not to be numbered. The reſemblance of the Spirit to a faithful ambaſſador very obvious; ſee Rom. viii. 27. 28.; 1 Cor. ii. 10.; xiii. 7. 8.

5 Or, till you die; M. xxviii. 21.; comp. Ex. xxi. 6.; xxxii. 13.; 2 K. v. 27.; Pſ. lxi. 4.; cxix. 44.

6 Oppoſed to that of error and falſehood, which governs carnal men. The teacher and confirmer of that which I have taught. See J. xvi. 13.; 1 J. ii. 27.

truth *and grace*, whom the [a] world 7 cannot *poſſibly* receive, because it *is a dull fleſhly ſpirit that abideth in them, and* ſeeth him not, neither, 8 *from their groſs want of attention*, knoweth him; but ye, 9 *having been upright*, know him *in ſome good meaſure already*, for he dwelleth with you *by faith*, and ſhall *ſoon* be *with continuance of much more large powers* in *each of* you. *Be aſſured of it, that* I will not leave you 10 comfortleſs; I will, *after a very ſhort ſeparation*, 11 come to you *in the tender care of a friend*. Yet a little while, and the world *in general* ſeeth me no more *as formerly*; 12 but ye ſhall ſee me, *your affectionate Patron, once again*; and, becauſe 13 I live *after death*, ye ſhall live [b] *ſpiritually* alſo, *and for ever*. At that day *of ſignal triumph over death, and of rich inveſtiture beyond it*, ye ſhall know *much more perfectly than now*, that I am *by affection* in my Father, and you *by ſimilar affection* in me, and I in you *by a cloſe and cordial attachment of obedience*. *For* he that *thus* hath *the knowledge and belief of* my commandments, and *by attention diligently* 14 keepeth them, he [c] *in every age* 15 it is that *truly* loveth me; and he that *ſo* loveth me, ſhall be loved of my Father, and I, *in like manner*, will love him, and will manifeſt [d] myſelf unto him 16 *by an endearing increaſe of means, knowledge, grace, and all kinds of happineſs*. Judas, 17 *yet ſorrowing and fearful*, ſaith unto him, not Iſcariot *the* 18 *traitor*, Lord, how is it 19 that thou wilt manifeſt thyſelf unto us [e] *only*, and not, *like a reigning Prince Meſſiah indeed*, unto *all* the

7 Or worldly men.

8 See 1 Cor. ii. 14.; L. ix. 24.

9 Comp. 1 J. iii. 20.; J. iii. 36.; v. 38.; 1 J. ii. 5. 6. 14. 24.

10 Orphans, or deprived of parents.

11 See J. xiv. 28.; M. xii. 44. Speech ſhould always be adapted to people's capacities.

12 Your remove is not nigh, like mine; See J. xi. 16.

13 From a ſmall preſent benefit, he riſes, as his manner was, to a future and much greater; comp. 2 Cor. iv. 10. 11.

14 Comp. L. xii. 47.

15 See J. v. 38.

16 See ver. 18. 22.; Pſ. xxv. 14.; lxxxiv. 11.; Eph. iii. 3.

17 Brother of James, L vi. 16. His dark and timid mind might ſuggeſt the idea of ghoſts and apparitions.

18 Comp. J. xiii. 31. He was ſo finiſhed a hypocrite that we never find him ſaying one word of Chriſt's temporal kingdom, though, probably, the hope of preferment and gain was the chief conſideration which engaged him to follow our Lord.

19 Comp. Iſ. xlii. 6.; xlix. 6.

the world? Jeſus anſwered him, *in hearing of the reſt*, and, *ſo as was moſt neceſſary at the time*, ſaid unto him, if a man *ſincerely* love me, he will keep my 20 words *of command with ſtedfaſt regard*: and my Father will love him, and we will come *hoſpitably* unto him, *by our common indwelling ſpirit*, and make our abode [c] with him *for* 21 *all needful aſſiſtance and joy*. He, *on the contrary*, that loveth me not *in truth* keepeth not *ſtedfaſtly* my ſayings; *and can look for no ſuch diſtinguiſhing privileges*: And the word which you hear *now from me, as in time paſt*, is not *originally* 22 mine, but the Father's which ſent me *under ſolemn charge to reveal it*.

SECT. 402. J. Theſe things *for conſolation* have I *briefly* ſpoken unto you, being yet *for ſome few moments* preſent with you *in perſon*. But *e'er long* the 1 Comforter, which is the 2 Holy Ghoſt, whom the Father, *to ſupply my perſonal abſence, upon being petitioned* [a], will ſend in my 3 name *to propagate true religion*, he ſhall teach you all things *yet more clearly for that important end*; and bring all things to your remembrance, whatſoever I have *now and formerly* ſaid unto you. *Mean while, take this as a ſolemn valedictory bleſſing from me*, 4 peace I leave with you, my *beſt legacy of* peace I give unto you, not as *moſt men of the* world giveth *in vain words only* [b]. give I unto you. Let not your heart be [c] troubled *on my ſuffering account*, neither let it be afraid, *when you ſee me depart on your own*. Ye have 5 heard how I *expreſsly* ſaid unto you, I go away *for a time*, and *very ſoon after will* come again

20 Their preſent tranſport of ſorrow was no ſure evidence of this.

21 See Zech ii. 10, 11.

22 See J. vii. 16.; comp. J. viii. 28.; xii. 49. &c.

1 An epithet admirably ſuited to their ſorrowing ſtate.

2 Explained L. i. 35.

3 Comp. J. xvi 7. On my account, and in my ſtead; J. xiv. 13. 16.

4 Comprehenſive of all happineſs; ſee J. xx. 19.; L. x. 5. Repeated from great warmth of affection. *Peace* by way of eminence. The whole form is peculiarly emphatic. Common practice among the Hebrews at taking leave. Who can read or hear ſuch words without warm and uſeful emotions? 1 J. v. 3.

5 See ver. 12. 19. An excellent ſpecimen of natural oratory, concluding with a ſummary repetition, and fixing attention to the ſtrongeſt reaſon.

again unto you. If, *therefore*, ye *judiciouſly* [c] loved me, ye would rejoice *for each of your ſakes, rather than grieve to exceſs*, becauſe I ſaid, I go unto *the* 6 *right hand of* my Father: For my Father, *whoſe mediatorial Servant I am*, is *by far* greater [d] *in glory, power, and bliſs*, than I. And now I have told you *this* before it come to paſs, that when it is come *exactly* to paſs, ye might *the more firmly* believe 7, *and truſt in my words*. Hereafter, *from want of time for it*, I will not talk *much more* with you *concerning theſe things*: For *Satan* the 8 Prince of this *degenerate* world 9 cometh *in full might, by his wicked inſtruments* [e], *to put an end to my life*, and *yet* hath nothing 10 *righteouſly blameable* in me, *which either one or other of them dare to charge*. But that the world may *ſee and* know that I *moſt eminently do* love the Father [f], 11 and *ſuffer* as *he* the Father gave me commandment, even ſo I do *moſt willingly acquieſce*. Ariſe, let us go hence *therefore, to meet them in a place* 12 *of much more privacy and ſuitableneſs for it every way*.

Sect. 403. J. xv. 1, &c. 1.

J. I am the true 2 *nouriſhing and refreſhing* vine, and my Father is the 3 Huſbandman, [g] *who planted, cares for, and cultivates it*. Every branch, *to appearance in me*, that beareth not fruit, he

6 See L. xxiv. 52.

7 See J. xiii. 19.; xvi. 14.; ii. 11.

8 See Eph. ii. 2.; v. 6. Such is he by divine permiſſion only, having no lawful right; comp. 2 Cor. iv. 4. &c.

9 See. L. xxii. 53.; J. xii. 31.

10 Comp. J. viii. 48.; Rev. xii. 10. Or, hath no ſin to ſtrengthen his power over me.

11 For *even as*.

12 See J. xviii. 1. 2. In his way thither, it is probable, the reſt of his farewell diſcourſe was delivered; ch. xv. xvi. Likewiſe, in ſome proper ſituation, his long interceſſory prayer; ch. xvii.

1 In the way paſſing different vineyards, or alluding to L. xxii. 18. &c. He thus elegantly and forcibly inſtructs them.

2 Comp. Jer. ii. 21.; J. vi. 51.; x. 8. 11.; Gen xlix. 11.; Num. xiii. 23.; Jud. ix. 12.; Pſ. cxxviii. 3.; J. vi. 32.; i. 9. How greatly was our Saviour delighted to inſiſt on the doctrine of good works? This begun J. xiv. 23.

3 Comp. 1 Pet. i. 20.; Acts ii. 36.; x. 42.; M. xxi. 33. 34.

he taketh *quite* away [b] *as uſeleſs and hurtful*; and every 4 branch that beareth fruit, he purgeth it *by* 5 *judicious pruning*, that it may bring forth more [c] *plenteous and generous* fruit. Now, *know for comfort, that* ye [d] *in the main* are *already ſomewhat* 6 clean, through the [e] word which I have ſpoken unto you. *Wherefore* abide in *the faith of* me, *for ſtill farther purgation*, and I *by divine grace* in you. As the branch *of a natural vine* cannot bear fruit of itſelf, except it abide in *cloſe union with* the vine, no more can ye, *for laſting benefit either to yourſelves or others*, except ye abide 7 *by faith and love* [g] in me. *Advert well then to this momentous truth, that* I am the *true ſpiritual* vine 8, and ye are the branches: He that abideth in *the faith of* me, and I *by my grace* in him, the ſame, *through progreſs of time*, bringeth forth much *holy* fruit; for 9 without me [h] ye can do nothing *that is genuine and acceptable*. If a man abideth not in me, *ſo as to become fruitful*, he, *in the end*, is *ſure to be* caſt forth *from the vineyard* as a *cumbrous and unprofitable* branch, and is 10 *completely* [i] withered; and men, *you all know*, gather them, and caſt them into [k] the fire, and they are burned. If ye abide in me *by a ſincere faith*, and my words, *to be frequently and devoutly reflected upon*, abide 11 in [l] you, ye ſhall 12 aſk, *in the honeſt and fervent affection of your ſouls to obedience* [m], what ye will, *for the ends of your office*, and it ſhall be done unto you. Herein, *likewiſe*, is my Father *eminently* 13 glorified, that ye [n] bear much *righteous* fruit; ſo ſhall ye be 14 my diſciples *indeed*.

SECT.

4 Or ſprig.

5 Such operation ſtrengthens the good wood that remains.

6 Comp. J. xiii. 10. Judas at this time was abſent, and no more to return; ſee Pſ. cxix. 9.

7 Comp. J. v. 19.; Gal. ii. 16.; J. v. 30.; viii. 28.

8 How expreſſive of intimate nearneſs and love? comp. J. xiv. 11. 20.

9 Or, ſevered from me; ſo Eph. ii. 12.

10 Or, ſhall be. Judas's melancholy end did furniſh a ſtrong caveat to the reſt of the apoſtles; comp. M. xiii. 41. 42.; Ezek. xv. 2. &c.

11 Comp. Pſ. i. 2.

12 See J. xiv. 13.

13 Comp. M. v. 16.

14 Comp. J. iv. 34.; vi. 29.; xvii. 3.; viii. 31.; xiii. 35.

Sect. 404. J. As the Father hath loved me *his true vine*, ſo have I loved you 1 *the branches*: [a] Continue 2 ye *therefore* ſtedfaſt in my love. If ye keep [b] my commandments *with diligence*, ye ſhall abide in *all the benefits of* my love; [c] even as I have kept my Father's commandments *inviolable*, and abide in *the moſt conſtant enjoyment of* his love. Theſe things *relative to fruitfulneſs in good works*, have I ſpoken unto you, that my joy *from thence* might remain in you, and that *thus* your [d] joy might be *both* full *and everlaſting*. This is my 3 *chief and great* commandment, [e] that ye *cordially* love one another, as I have *ever* loved you. Greater love hath no man, *either to demand or ſhew*, 4 than this, that a man *be ready to* [f] lay down his life *by running every poſſible hazard* for his friends. Ye are *as* my friends, *to be always tenderly cared for*, [g] if ye do 5, *in the moſt trying circumſtances*, whatſoever I command you. Henceforth I call you not ſervants *only*; for the ſervant *as ſuch* knoweth not what his Lord doth 6 *in ſecrecy* [h]: But I have *both* 7 called *and treated* you as friends; for all things *expedient for you* that I have heard *and received in charge* of my Father *to communicate*, I have *freely* [i] made 8 known unto you. Ye have not *firſt* choſen me *to be your intimate, and to learn from me*; but I have *ſo* 9 choſen you [k] *to eminently high office*, and ordained you, *with every needful qualification for it*, that you ſhould go and bring forth much *valuable and laſting* fruit *of knowledge, faith, and goodneſs, in yourſelves and others*, and that *the bleſſed effect of* your fruit ſhould 10 remain by

1 See J. v. 30.; vi. 57.

2 Or, be at pains to retain my favour.

3 See J. xiii. 34. The reſt are not denied, but comprehended under it; comp. 1 J. iii. 16.

4 See Job ii. 4.

5 See ver. 9.

6 Or, wills; J. x. 32. Chriſt was cautious in ſpeaking of himſelf as Meſſiah; ſee J. iv. 26. 32.; xvi. 12.

7 Comp. J. xiii. 16.; xv. 20.; L. xii. 4.

8 Such as his death, riſing again, aſcending to heaven, &c. See J. x. 16.; Eph. iii. 5. To edify and comfort them, nothing was wanting, like Acts xx. 27. In all which, however, he conſulted their abilities to underſtand and bear; J. xvi. 12.

9 Comp. M. x. 1.; L. vi. 13.; J. vi. 70.; xiii. 18. Magiſtrates are firſt choſen, then declared, and afterwards ordained.

10 Comp. Acts xiii. 47.; xx. 28.; Rom. iv. 17.; Heb. i. 2. &c.; ſee M. xvi. 15.; J. iv. 36.

by daily increaſe, even to the end of time; [1] *likewiſe,* that whatſoever ye ſhall aſk of the Father in my name 11, *to ſucceed your undertaking,* he may give it you.

SECT. 405. J. Theſe things *of high motive,* I command you *to act upon,* [a] that ye love one another. If, *in a way of ſuch duty,* the *infidel and wicked* [b] world hate *and perſecute* you, ye know, *and ſhould keep this in cloſe remembrance,* that in like manner it *moſt cauſeleſsly* hated 1 me [c] before it *ſo* hated you. If ye were 2 of *like opinion, temper, and conduct with* the world, *and taught agreeable to its deſires,* the *ſelfiſh prejudiced* world would love *you as* his own; but becauſe ye are not of the world *in ſentiment and behaviour,* but I have 3 choſen you, *as my peculiar flock* [d], out of the world, *to leſſen its numbers and to oppoſe its enormities,* therefore the world hateth you. Remember the word that I *formerly* ſaid unto you, the 4 ſervant is not greater than the Lord. If they have perſecuted me, they will alſo perſecute you; if they have kept my *doctrinal* ſaying, 5 they will keep yours, *which is given in truſt from me to publiſh* alſo. But all theſe *evil* things 6 will they do unto you for my name's ſake *which you profeſs* [e], becauſe they, *being blinded by prejudice, arrogance, and other ſinful habits,* know not him that ſent me. *And a dreadful account will they have to give of this at laſt; for,* if I had not come *with ſo much undeniable evidence,* and ſpoken unto them *both plainly and publicly* 7, they had not had [f] ſin *of ſo great fury againſt me to anſwer for;* but now they have no 8 cloak *whatever* for their *malicious* ſin. *Now,* he that hateth *and perſecuteth* me [g], hateth *in effect* my Father 9 alſo, *whom I am ſent by and reſemble.* If I had not done among

11 See J. xiv. 13.; M. xxi. 22.; 1 J. iii. 21. 22.; J. xiv. 26.

1 Or hated me your chief.
2 See J viii. 44.; 1 J. iii. 12.; iv. 4. 6.
3 See 2 Pet. ii. 20.; comp. 2 Mac. i. 25.
4 Proverbial, and capable of different applications; ſee J. xiii. 16.; M. x. 24.; 1 Pet. iv. 1.; ii. 21.; L. vi. 40.
5 The reaſons for both are quite the ſame; ſee Acts xiii. 46.
6 See M. x. 22.; J. xiv. 13.; xv. 16.; M. v. 11.; whence Acts v. 41.; 1 Pet. iv. 16.
7 See J. vii. 46.; ix. 41.
8 Or excuſe.
9 If, therefore, we both bear ſuch uſage at the hands of wicked men, why ſhould the very beſt of their fellow creatures complain?

among them the *manifold miraculous* works which none other man *before me ever* 10 did, they *of this nation, and to whom my personal ministry has been confined*, had no: had sin *of unbelief and cruelty to be charged against them;* but now 11 have they both seen what I have done *to authenticate an incomparable doctrine*, and hated [h] *nevertheless* both me and my Father. But this *their inexcusable perverseness* cometh to pass, that the 12 Word might be *eminently* fulfilled that is written in their 13 *ancient Scripture* Law, they hated me without a *reasonable* cause. But, *though thus cruelly opposed both in my own person and yours*, when, *in my absence*, the Comforter 14 is come, whom I will *shortly* send unto you from the Father, even the *glorious advocating* 15 Spirit of Truth which proceedeth from *the* 16 *house of* my Father, *and is to reside in my church*, he shall testify *what you have all both seen and heard* of me. And ye 17 also shall *then* bear *stedfast* witness, *by his various amazing gifts in you*, because 18 ye have been [i] *as intimate companions* with me from the beginning 19 *of my sacred office*.

Sect. 406. J. xvi. 1, &c.

J. These things *relative to your future trials*, have I spoken unto you, *[a] who earliest preach my gospel*, before hand, that ye should not be 1 offended [b], *so as to part with your good faith and conscience*. They *of high authority and proud in their popular knowledge*,

10 Moses himself unexcepted; see Deut. xviii. 21. 22.; Jer. xxviii. 8. 9.; J. v. 31.
11 Comp. M. xxv. 40. 45.; 1 Sam. x. 19.
12 Denoting the event, and not the cause, as in M. i. 22.
13 So J. x. 34.; Ps. xxxv. 19.; lxix. 4.; Is. liii. 3.; Dan. ix. 26.; Zech. xii. 10.
14 See J. xiv. 16.
15 Comp. Acts. x. 38.; ii. 31.
16 Comp. M. v. 35.
17 Or, also *becoming strong by this means*.
18 See Joel ii. 28. &c.; Acts ii. 16. &c.
19 See M. x. 20.

1 Or ensnared, so as to draw back from my cause.

ledge, ſhall put you 2 *by ſolemn excommunication* out of the *religious* ſynagogue *as people accurſed*; yea, *not content with this*, the time *ſhortly* cometh, that whoſoever, *in conſequence thereof*, killeth you, will think, *in his blind furious zeal*, he doth God good 3 *worſhipping* [c] ſervice. And *all* theſe *cruel* things will they do unto you [d], becauſe they have not known the *loving* Father; nor 4 *yet what faith they owe to* me *his Son*. But theſe things have I *plainly* told you, *before they happen*, that, when the time *of their accompliſhment* ſhall come [e], ye may remember, *ſo as thereby to be ſtrengthened in your faith*, that I told you of them. And theſe things I ſaid not *ſo directly* unto you at the beginning *of my public work*, becauſe [f] I was *then* with you *perſonally for conſoling defence*.

SECT. 407. J. But 1 now I go my way *for a while*, 2 to him that ſent me, and [a] none of you, *in the confuſion of your grief*, aſketh me, 3 whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath *ſo entirely* 4 filled your [b] heart *as to make you forget both duty and intereſt*. Nevertheleſs, *in another ſort, I ſhall be preſent with you, for* I tell you the *exact* [c] truth; it is [d] expedient for *ſignal profit unto* [e] you, that I go away *to receive from the Father a kingdom*: For, if I go 5 not *firſt* away *thither*, the [f] Comforter will not come unto you; but if I depart *hence*, I will *aſſuredly* 6 ſend him unto you. And, when he

2 See J ix. 22. A ſtrong expreſſion of Jewiſh hatred, though in itſelf not hurtful to them who were willing to be ſeparated. This led their moſt intimate neighbours to account of and treat them as devoid of all religious principle; comp. Acts xxiii. 14. 15.

3 Comp. Ex. xxxii. 29.; viii. 1. 8. 20. 25.; x. 7. 25. The reaſons urged for ſuch apoſtolical victims may be collected from Deut. xiii. 9.; xvii. 5. 6.; Zach. xiii. 3. Examples may be ſeen Acts viii 1.; xii. 2; xxiii. 14. Gr. An oblation or ſacrifice to God, as ſheep for the altar; Rom. viii. 36.

4 Comp. J. xv. 22.; Rom. x. 3. Becauſe they have no right apprehenſions, either of natural religion, or of Chriſtianity.

1 Or, And.

2 Brought in of new again, as in J. xiv. 3. 28. Perhaps by ſolemn pauſe he had given them an opportunity to aſk.

3 Comp. J. xiii. 36.; xiv. 5.

4 Figurative, like veſſels which can hold no more.

5 Comp. J. vii. 39.; xiv. 26.

6 See an account of that auguſt deſcent Acts ii. 1. &c.; comp. L. xxiv. 49.; Acts i. 4.; J. xv. 26.; Acts ii. 23.

he is come, he will, *in the judicious management of my cauſe*, 7 reprove the *unbelieving Jewiſh* world *plainly and boldly* of *heinous* 8 ſin, and *convince great numbers of them of my unſpotted* 8 righteouſneſs, and *oblige moſt of the reſt to tremble under dread* of *an approaching* 9 judgment. Of *heinous aggravated* ſin, 10 becauſe they believe not in me; of righteouſneſs *in perfection*, becauſe I go 11 to *obtain the reward thereof from* my Father, and ye ſee me no more *in this low embodied ſuffering ſtate*; of *approaching* judgment, becauſe, *in conſequence of theſe*, the 12 Prince of this [h] world is 13 judged *to ſhame and miſery, with all his malignant, crafty, and cruel inſtruments.*

SECT. 408. J. I have yet many things *more of infinite moment* to ſay unto you [a]; but ye cannot, *from next to unavoidable infirmity*, hear them now. Howbeit, when he the 1 *promiſed* Spirit of Truth is *actually* come, he will guide you 2, *as by the hand*, into *the* [b] *ſure way of* all *needful* truth: For he ſhall not ſpeak *unauthoriſed as* of himſelf; but, *as an upright Ambaſſador*, 3 whatſoever he ſhall hear *in ſolemn charge from the Father*, that 4 ſhall

7 Reproof, as importing cloſe argument and conviction, leads to all that follows; Jam. ii 9.; comp. J. viii. 9. 46.; Tit. i. 9.

8 Admirably oppoſed to ritual phariſaic righteouſneſs.

9 See J. v. 22.

10 So ſtyled by way of eminence; Deut. xviii. 18. Conſider well Acts ii. 37. 41. Incredulity in them was fearful perverſion, and hatred of the truth.

11 See Acts i. 9.; ii. 33.; comp. M. xxvii. 54.; L. xxiii. 48.; Rom. i. 4.

12 Comp. Col. ii. 15. 16.; Heb. ii. 14. 15.

13 Comp. J. xiv. 30.; xii. 31.; Pſ. cx. 1. &c.; Acts ii. 34.; Rom. x. 18.

1 Comp. ver. 7.; J. xiv. 17. Perſonal actions are often aſcribed to things, as in L. xxiii. 29.; M. vii. 15.; Eph. iv. 29.; Iſ. i. 2.; Mic. vi. 2.; Rom. iii. 19.; J. vii. 38.; 1 Cor xi. 14.; 1 J. ii. 27.

2 Singularly emphatic. Truth fitting their apoſtolical office in particular. Such general promiſes ſhould ever be reſtricted to the immediate ſubject matter of them; comp. Acts x. 34. Till then prevailing carnal apprehenſions of the Meſſiah's kingdom could not be rooted out.

3 See J. vii. 18.; xiv. 10.

4 Similar to J. v. 30.; viii. 28.

shall he *faithfully* speak *out*: And he will, *when occasion for it is,* 5 shew you things to come *upon the world, for a lasting testimony to it in all other ages.* He shall glorify me 6 *also, both by word and deed, throughout the whole earth*; for, *like an interpreter,* he shall receive of mine, and shall shew it *clearly* unto you. *And, wonder not that I should say so; for* all things 7 *belonging to your office, and the good of the church,* that the Father hath, are mine; therefore said I, that he shall take *as from a hidden treasure of mine,* and shall, *agreeably to requiring circumstances,* shew it *clearly* unto you.

SECT. 409. J. A little while *hence,* and ye shall not see me, *to converse with as now*; 1 and again a little while *after that,* and ye shall *familiarly* see me *even as now,* because, *when that work of compleating evidence is over,* I go 2 to *abide with* the Father. Then, *with astonishment,* said some of his disciples *in secret* among themselves, what is this *mysterious thing* that he saith unto us, 3 a little while and ye shall not see me; and again a little and ye shall see me; and *all* because I go to the Father? They said therefore, what is this that he saith, a little while? We cannot tell *so much as the probable import of* what he saith. Now Jesus knew 4 *by his divine spirit* that they were desirous to ask him, and, *graciously preventing both trouble* [a] *and shame,* said unto them, do ye *so* inquire among yourselves of that I said, a little

5 Comp. Acts xiii. 1.; Ep. iv. 11.; Acts xi. 28.; xxi. 11.; 2 Th. ii. 3. &c. The whole Book of Revelation answers to this promise; though, at that time, even private Christians did prophesy.

6 Comp. Acts ii. 41. 47.; iii. 6.; iv. 4.

7 To be restricted to the subject in hand; comp. 1 Cor. xv. 27. See J. xvi. 13. 14.

1 His death at present was so nigh as fifteen or sixteen hours; comp. J. xiii. 33. Between his burial and resurrection he would be hid; see J. xiv. 19.

2 Comp. ver. 22.; Acts i. 3. &c. Hereby gently intimating that no temporal reign was to be expected.

3 Former hints it seems had been lost upon them at the time, such as J. vii. 33.; viii. 21. 22.; xii. 33.; xiv. 2. 4. 12. 28.; M. xvi. 21. The puzzling words were, *a little while,* ver. 18. The thoughts of an earthly kingdom blinded them.

4 Comp. M. ii. 8.

tle while and ye ſhall not ſee me; and again a little while and ye ſhall ſee me? Verily verily [b] I ſay 5 unto you, that ye ſhall *ere long* weep and lament, *under extreme grief of heart, for my departure*; but the world *of your and my bitter enemies* ſhall rejoice 6 *as over a vanquiſhed enemy*, and ye ſhall be *the more* ſorrowful *to ſee them thus impiouſly glad* [c]; but *be not dejected, for* your ſorrow, *and that quickly*, ſhall be turned into *a moſt pure and exquiſite* joy. *Even as* a woman when ſhe is in travail hath ſorrow, *from fear and pain together*, becauſe her hour *of delivery* 7 *is nigh* come; but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh *ſo lately gone through*, for joy that a [d] man *by her means* is born into the world. And ye now, *in like manner*, therefore, have *ſevere* ſorrow *from what is faſt approaching*; but, *when your hopes are almoſt given up*, I will ſee you again, and your heart, *from my preſence*, [e] ſhall rejoice *to a great degree*, and your joy *henceforward* no 8 man taketh from you. And in that day *of my entire perſonal removal* ye ſhall *need to* aſk me 9 nothing.

SECT. 410. J. Verily verily I ſay unto you, *for this other time*, whatſoever ye ſhall aſk the Father in my 1 name, [a] he will give it you. Hitherto have ye aſked nothing in my name, *but ever had recourſe immediate to my perſon*; aſk *now as my diſciples* and you ſhall receive 2 *abundantly*, that your [b] joy *in all caſes, even the moſt difficult*, may be full. Theſe things have [c] I *formerly* ſpoken unto you in *the obſcurity of* 3 proverbs; the time *now* cometh *very nigh*, when 4 I ſhall no more ſpeak unto you *by degrees* in *ſimilar dark* proverbs, but I ſhall ſhow you plainly *concerning*

5 See ver. 7.; M. v. 18.; ix. 15.

6 See M. xxvii. 28. 39. 63.; compared with his reſurrection.

7 Comp. Pſ. xlviii. 6.; Eccluſ. xlviii. 21.; Iſ. xxi. 3.; Jer. iv. 31.; vi. 24.

8 Comp. J. xx. 20.; Acts v. 41.; Rom. v. 3. 18. A promiſe ever to be accompliſhed in the faithful; comp. 2 Cor. vi. 10.; 1 Cor. xv. 31. Their joy is ſolid, ſacred, and peculiar.

9 More ſhall be given than you either looked for, or could be bold to deſire.

1 See J. xiv. 13.; xv. 16.; comp. M. xviii. 19.; J. xiv. 18.

2 Thus Acts i. 24.; viii. 15. 17.; ix. 40. Truſting in my promiſes, and obſerving my commandments.

3 Or ſimilitudes. Enigmatically, or darkly. Still their behoved to be in them, from their very nature, a degree of obſcurity.

4 Viz. After the miſſion of the Holy Ghoſt.

cerning my kingdom, and what is proper for you to ask of the Father. At that day. 5 *having obtained the spirit*, ye shall ask in my name *more than ever*; and I say not unto you, that, *from any necessity there is for it*, I will *then suppliantly* pray the Father for you; for the Father himself *most tenderly* loveth you, *and is ready to give what is good*, [c] because ye have loved me *as his only begotten*, and have believed that I came out *as a* [d] *messenger of grace* from God. *Nor are you at all deceived in this matter*, for I came forth 6 *at his divine call* from the Father *in such high character, and to execute an office of all others* 7 *the most important*, and am come *likewise with every proper evidence of it* into the 8 world. Again, *my present work being over*, I *shall* leave the world, and go *back from it, by rising and descending* to *the right hand of* the 9 Father. His disciples, *taking courage from such a mild and distinct reply*, said unto him, lo, now speakest thou plainly *and intelligibly indeed*, and speakest no *doubtful* proverb. Now are we sure that thou *who didst penetrate into our very thoughts* knowest all things, and needest not that any man should *even* ask thee 10 *what is difficult to him at the* time, *and* by this we *do now more than ever* believe that thou camest forth from *that* God *who alone could confer a gift so amazing*. Jesus answered them, do ye now *at length stedfastly* believe? Behold, *notwithstanding*, the hour cometh, yea is now *next to* come, that ye shall be *like sheep* 11 scattered, every man to his own 12 *place of greatest supposed* security, and shall leave me 13 *to suffer* alone; and yet *herein lies my comfort*, I am not, *properly speaking*, alone, because the Father [f] is *graciously present* 14 with me. These *very consolatory* things I have spoken unto you *at large*, that, *trusting wholly in me and in the truth of my words*, ye might have peace [g] *of mind upon the whole, amidst the severest outward trials*. In the world, *I fairly warn you*, ye shall have *much and awful* tribulation;

5 Or time.
6 See J. iii. 17.
7 Comp. M. iv. 17.
8 See J. i. 9.; iii. 19.; vi. 14.; ix. 39.; xi. 27.; xii. 46. 47.
9 See M. v. 21.; vii. 31.; viii. 13.; J. xviii. 33.
10 Comp. J. ii. 11.
11 See M. xxvi. 31.
12 They would fear not only to keep company with Christ, but with one another.
13 Comp. M. xiv. 51. 54.; M. xxvi. 58.
14 Comp. Ps. xxiii. 4.; xlvi. 6.; Josh. i. 9.; 1 Sam. xvi. 18.; xviii. 14. 28. &c.; Acts vii. 9.

tion [h]; but be of good cheer *and ſhrink not, ſince* I, *for your direction and encouragement*, have overcome *the very worſt ſnares and terrors of* the world.

CHAP. XLIV.

SECT. 411. J. xvii. 1. &c.

J. THESE words *of conſolation* 1 ſpake Jeſus *after ſupper to his diſciples*, and *then* lift up [a] his eyes 2 to heaven, and ſaid 3 *with a diſtinct audible voice*, 4 Father, [b] the *appointed* hour is *juſt* come *for finiſhing thy will*, glorify *by ſome farther and yet more illuſtrious teſtimonials* thy 5 *beloved and obedient* Son, that thy Son alſo may *with ſucceſs* glorify 6 thee *in ſubſequent great acts of power and love*. As thou haſt given him, 7 *by ſolemn decree and promiſe*,

1 In this prayer, a late eminent writer obſerves, we perceive a great reſemblance to what was performed by the high prieſt of the Jews, at the great day of attonement, firſt for himſelf, and then for the prieſts, and after that for the people: Lev. xvi. 6. &c. So our Lord here prays firſt for himſelf, then for his apoſtles, and laſtly for the whole church, and Chriſtians of every ſucceeding age. It is equally tender and ſublime. A great model, likewiſe, of piety and humility.

2 The ſeat of peculiar divine reſidence and manifeſtation; ſee M. vi. 9.

3 Different from M. xxvi. 39.; comp. J. xviii. 1. Now his mind is glorioufly elevated, then it was deeply abaſed; comp. M. xiv. 19.; M. vii. 39.

4 His uſual affectionate and fiducial manner of addreſs; M. xi. 25.; xxvi. 39. 42.; J. xi. 41.; xii. 27.

5 J. xiii. 31. See what had formerly been done by prophecy; Deut. xviii. 18.; 2 Sam. vii. 13.; Iſ. vii. 14.; ix. 6. By voice from heaven; M. iii. 17.; J. xii. 28. By John Baptiſt; J. i. 29. By miracles; J. xi. 4. Thoſe in time of ſuffering and afterwards were ſtill greater; Heb. v. 7.; M. xxvii. 51. &c.

6 Comp. ver. 4.; L. ii. 14.; Ph. ii. 11.; Eph. i. 19. &c. Or, by turning many to righteouſneſs.

7 Comp. Iſ. liii. 10.; L. xxiv. 26.; Ph. ii. 9. &c.; 1 Pet. i. 11.; Acts ii. 36.; 2 Tim. i. 9.; J. v. 21. 27.

promiſe, power over all 8 fleſh, that he ſhould, *in the end*, give 9 eternal life to as 9 many as thou haſt, *by efficacious grace*, given him. And this *in ſum* is *the* 10 *ſure road to* life eternal, that they might *by faith* know thee, the only true 11 *underived* God, *in thy nature, works, and will*, [d] and Jeſus Chriſt whom thou haſt ſent *to declare theſe*. I have, *by faithfully publiſhing thy doctrine, and miraculouſly ſealing the ſame*, glorified 12 thee [e] on earth; I have now *next to* finiſhed the 13 *important* work which thou 14 gaveſt me to do. And now, *O holy and loving* Father, glorify thou me 15 *in heaven* with thine own ſelf, with the [f] glory which I had *there* 16 *laid up* 17 with thee [g] before the world was *made*.

SECT. 412. J. I have 1 *ſucceſsfully* manifeſted thy 2 name *of power, wiſdom and love* [a] unto the 3 men which thou [b] gaveſt me out of the world; [c] thine, *by integrity and love of truth*, they

8 Or men; ſee M. xxiv. 12.; Rom. iii. 20.; 1 Cor. i. 29.; Gal. ii. 16.; 1 Pet. i. 24. Both Jews and Gentiles; ſee M. xxviii. 18.; J. v. 27.; xiii. 3.; 1 Cor. xv. 27.; Eph. i. 22.; Heb. ii. 7.; Rev. vi 15.

9 Comp. J. vi. 39. 40.

10 Comp. J. iii. 19.; xii. 50.; 2 Pet. iii. 15.; Deut. xxx. 20.; xxxii. 47.; J. vi. 63. 68.; xii. 25.

11 Oppoſed to imperfection as well as falſehood; J. i. 17.; Gal. ii. 5.; Eph. i. 13. Put here as principal, for uniform obedience, ſo J. viii. 55.; 1 J. ii. 3. 4.; Jer. xxii. 16.; Tit. i. 16.; 1 Cor. viii. 4. 5. 6.

12 Comp. M ix. 8.; xv. 31.; M. ii. 12.; L. v. 26.; xviii. 43.

13 See ver. 11.; M. xxviii. 18.; J. xix. 30.; comp. 2 Tim. iv. 7. 8. Both by way of anticipation and triumph, in their glorious difficult ſervices as over; ſee J. xvi. 33.

14 See ver. 1.; J. xiv. 13.

15 Comp. Acts vii 56.; 1 Cor. xv. 23. &c. 45.

16 Or, in thy ſure promiſe, decree; ſo ver. 22. 24.; comp. 2 Tim. i. 9.; Eph. i. 4.; Col. iii. 1.; Heb. x. 34.; Rom. viii. 30.; 1 J. v. 11. &c.; Rom. viii. 24.; L. xx. 36.; 2 Cor. v. 1.; Ph. ii. 9.; L. xxiv. 46.

17 Not yet, as mediator, in himſelf; Rev. xiii. 8.

1 Comp. ver. 8. 26.

2 Explains verſe 4.; comp. Ex. vi. 3.; iii. 13. 14.

3 Comp. M. vii. 29.; xiii. 8. 23.

4 they were, and thou *effectually* 5 gaveſt them me, and they 6 kept *in memory, good affection, and behaviour,* [d] thy word. Now they have known *in ſome meaſure* 7 that all things 8 *of doctrine and miracles* whatſoever thou haſt given me, are of thee. For I have *fairly and often* given [e] unto them the 9 words *of truth* which thou gaveſt me; and they, *by a ſincere faith,* have 10 received them, and have known, *upon full evidence* 11 ſurely, that I, *as commiſſioned,* came out from thee, 12 *to declare thy name and will,* and they have believed, *in oppoſition to all their chief prieſts and rulers* that thou didſt ſend me. I pray [f] for *divine aids to* them *more eſpecially*; I pray not *now* [g] for the *unbelieving* world *as ſuch,* 13 but for them which thou haſt *graciouſly* given me *out of the world,* for *ſtill* they are thine. And *indeed* all mine [h] are 14 thine *by new and ſpecial ties,* and thine are mine; and I am glorified in 15 *the propagation of my goſpel by* them. And now I, *their immediate protector hitherto,* am no more *to continue* in the world; but theſe, *after my departure and death,* are *ſtill, under awful difficulties, to remain* in the world *to diſperſe my heavenly doctrine,* and I, *leaving them behind, do* come to 16 thee *alſo, for their all-ſufficient aid.* Holy [i] Father, keep, through thine own [k]

powerful

4 Or, by faith and ingenuous obedience.

5 Comp. J. viii. 47.; vii. 17.; x. 16.; iii. 21.; xviii. 37.; vi. 37. 44.

6 The apoſtles are here principally meant.

7 Comp. M. xvi. 16.; J. vi. 69.; iii. 2. Very different from thoſe in J. viii. 48.; x. 20.; M. xii. 24.

8 So J. vii. 16.; viii. 28.; xii. 49. 50.; xiv. 24.; v. 19. 30. 36.; Act. ii. 22.

9 Or inſtruction; J. i. 18.

10 See J. i. 11. 12.

11 Comp. L. xx. 21.; 1 Cor. v. 8.

12 Comp. J. iii. 13.; vi. 32. 38. 50. 51. 62. 58.; xvi. 27. 30.

13 Hitherto the number of unbelievers were by much the greateſt; and, whilſt they continued ſo, were neither capable nor worthy of what he prayed for. How could unbelievers be capable of ver. 11. 15. 17. 21.?

14 Comp. Heb. i. 3.; J. xvii. 2.; M. xxviii. 18.; Pſ. viii. 7.; Heb. ii. 8.; Eph. i. 22.; J. xvi. 15. Likewiſe as the original giver.

15 Comp. M. xvi. 16.; L. ix. 2.; M. iii. 14.; M. x. 8.

16 Comp. M. xxviii. 20.; M. xvi. 20.

powerful name, thoſe whom thou *thyſelf* haſt given me, that they may be one [l] *among themſelves* as we are 17 *in affectionate will, word, and deed.* While I was *familiarly* with them in the world, I *diligently* kept them, *by ſuitable leſſons and motives propoſed to their minds, and* in thy *ſacred* name; thoſe that thou gaveſt me I have kept *with ſucceſs anſwerable to my care,* and *hence* none of them is loſt *from my ſervice and their own chief good,* 18 but the [m] *miſerable* ſon 19 of perdition, that the 20 Scriptures might be fulfilled. And now come I *from hence* to thee *with unutterable pleaſure*; and theſe things I ſpeak *in ardours of concern while* in the world, that they *now preſent* might have my joy 21 *of conſolation, as when with them in perſon, nowiſe diminiſhed, but rather* fulfilled in themſelves. I have given them thy word, 22 *by explicit order to obey and teach to others*; and, *therefore,* the *evil* world hath, [n] *contrary to every obligation of gratitude, intereſt, and duty,* 23 hated them, becauſe they are not of *ſimilar temper and conduct with* the world, even as I *more perfectly* am not of the world. I pray not that thou ſhouldſt *ſoon after my departure* take [o] them out of the *oppoſing* world *likewiſe, till with diligence they have executed their high office*; but that, *whilſt they are allowed to remain behind me for uſefulneſs,* thou ſhouldſt keep them [p] from *ſinking under* the evil *of it.* They are not of the world *in the main,* [q] even as I *their Lord and Maſter* am not *at all* of the world. Sanctify 24 them *every day more* through *the deep impreſſion of* thy *divine* [r] truth *upon their minds,* thy word *ſpoken by me and faithfully communicated unto them* is truth. As thou haſt ſent me into the world

17 See Pſ. cxxxiii. 1. Likewiſe the great union among the firſt Chriſtian believers; Acts iv. 32.

18 Comp. M. xxvii. 5.; Acts i. xviii. The apoſtles all along to ver. 20. chiefly prayed for; comp. J. vi. 60. 66; xviii. 19.

19 Or abandoned *ſon,* and worthy of *perdition*; that is, to be deſtroyed, devoted to it; ſee 2 Th. ii. 3.; M. xxiii. 15.; 2 Sam. xii. 5.; Eccluſ. xvi. 10.; Eph. ii. 3.

20 Denoting the event, and not the cauſe; ſee Pſ. cix. 8.; Acts i. 10. In ſimilar guilt and miſeries, the Scriptures recording any of them are all fulfilled.

21 Or joy which is from me; ſee J. xv. 11. Such words are a perpetual ground of elevated thankfulneſs.

22 See ver. 6. 11.

23 See 2 Cor. iv. 8. &c.; Rom. viii. 36.

24 Or make them holy.

world *upon ſolemn and arduous office*, even ſo have I alſo 25 ſent them *with the ſame weighty truſt* into the world. And for their ſakes *too* I *ſolemnly* ſanctify 26 myſelf [s] *as an offering unto death*, that they alſo, *taught by my example*, might be *eminently* 27 ſanctified through the [t] truth, *thus awfully ſealed in blood.*

SECT. 413. J. Neither pray I for theſe *my immediate followers* alone, but for them alſo which, *in any time hereafter*, ſhall believe on me through their *communicated* word; that they all may be one 1 *in mind and heart*, as thou, Father, art in 2 me, *by thy wiſe powerful and authoritative ſpirit*, and I in thee *by dependence and love*, that they alſo may be one in 3 us; that the [u] world, *beholding this intimacy of mutual regards with admiration*, may believe that thou haſt ſent me *to eſtabliſh a religion ſo highly amiable and beneficial*. And the glory, *for their encouragement*, which thou *in ſure eternal purpoſe* gaveſt me, I have *alſo* given, 4 *by thy ſpecial authority, in ſolemn promiſe* unto them, that they may be 5 *all* one *in judgment, love, and endleſs felicity*, even as we are one. I *dwelling* in them *by divine operation*, and thou in me, that they may *thus* be made perfect in one, and that *thoſe of* the world *who are fitteſt to judge* may know, *from ſo excellent a ſpirit*, that thou haſt ſent me, and haſt loved them, *by the comunication thereof*, as thou

25 Comp. 2 Cor. v. 20.; Eph. vi. 20. Done in part; M. x. 1. &c.; M iii. 14. 15.; L. ix. 1. &c.; but afterwards more fully; M. xxviii. 19. &c.; M. xvi. 15.; J. xx. 21.; 1 Pet. iii. 19.

26 Or conſecrate, in alluſion to the method of ancient ſacrifices thus preſented; Heb. ix. 13.; Ex. xiii. 2.; Lev. xxii. 2.; Eccluſ. xxxv. 11.

27 Here there is an obvious change in the meaning of the word *ſanctified* from that laſt of ſanctity. Or, that they might be perfectly acquainted with, and ſet apart to preach my word, being thus moſt fully inſtructed in it.

1 Or in co-operation and affection; or in love and good works; ſee Acts iv. 32. &c.; Rom. xii. 4. 5.; 1 Cor. x. 17.; xii. 4. &c.; Eph. iv. 3. One faith, one love, one rule of life, one glory.

2 Comp. Col. ii. 9.; 1 Jo. iii. 24.

3 See J. xv. ii.; 1 Jo. i. 3.; J. x. 38.; xiii. 15.

4 Comp. J. xi. 40.; i. xiv.; M. x. i.; M. xvi. 17. 18. The ſpirit was given by way of earneſt and aid.

5 That the apoſtles might act in perfect accord, agreement, and mutual harmony, preaching uniformly one and the ſame doctrine.

thou haſt loved me 6. Father, [b] I will *ever claim* that they alſo, whom thou haſt *ſo effectually and graciouſly* given me, *for witneſſes of my low outward ſtate and ſufferings*, be with me *in* 7 *heaven*, where I am 8 *ſoon to abide*, that they may *each for themſelves there* behold *and partake of* my glory, [c] which *in ſure and eternal purpoſe* thou haſt given me [d], for thou lovedſt me *to that high honour* before the foundation of the world. O righteous Father, *whom nothing good can paſs unobſerved and unrewarded*, the *hitherto unbelieving* world hath not, *after all my labours, obediently* known thee [e], but I *in ſpite of them* [f] have *ſo* known thee, and theſe *my apoſtolical ſervants* 9 have *likewiſe* known, *from my words and works*, that thou haſt ſent me *to be their inſtructor and guide*. And I have *all along* declared unto them thy 10 name *as they were able to bear it*, and will declare it *to the end*, that the 11 *rich effects of that* love [g] wherewith thou haſt loved me, may be in them, and I, *the diſpenſer of theſe ineſtimable ſpiritual and heavenly gifts*, in them.

SECT. 414. *Chriſt's agony in the Garden;* M. xxvi. 36. &c.; M. xiv. 26. &c.; L. xxii. 39. &c.; J. xviii. 1.

J. When Jeſus had ſpoken theſe *ſtrengthening and ſolacing* words, L. he came out 1 *from the city*, 2 and went, as he was wont,

6 How pathetic is the repetition of this tender name, and what a pleaſing of his filial confidence?

7 Compare ſuch form of wiſhing with M. x. 35.; vi. 25.; M. xii. 38.; J. xii. 21.

8 Preſent, for the future; as in J. vii. 34.; xii. 26.; comp. M. xvi. 19.; L. xxiv. 51.; Acts i. 9.; vii. 11.; 1 Th. iv. 6.

9 Comp. xi. 25.; J. i. 18.; iii. 11. 13.

10 Hebraiſm, for divine perfections and paternity.

11 See 1 Jo. iv. 9.

1 He choſe to do this under clouds of night, to prevent commotions.

2 In ſolemn feaſt days, when the multitudes could not be lodged within the walls, the city gates were kept open.

wont, to the Mount of Olives, J. with his diſciples, over the brook 3 Cedron.

SECT. 415. M. *It was* unto a place *eaſtward* called 1 Gethſemane, J. where was a *retired* garden [a], into which he entered with his diſciples. (And Judas alſo which betrayed him knew the place, for Jeſus oft-times reſorted thither *to ſpend ſome part of the night in devotion* with his diſciples.) L. And when he was *arrived* at the place, he ſaid unto *the greater part of* them, 2 M. ſit ye *down* here *to obſerve what happens*, while I go [b] *as uſual* and pray *in* yonder *retirement*. L. Pray 3 *too with earneſtneſs* that ye enter [c] not into temptation *far above your preſent ſtrength*. M. And he taketh with him *from thence* Peter, 4 and [d] James, and John, and began to be *like one utterly forſaken*, ſore amazed, M. ſorrowful, and very heavy. Then ſaith he unto them, *as dear friends*, my ſoul is exceeding [e] ſorrowful, *in the dread proſpect of what I have to go through*, even unto *the bitterneſs of* death 5 *itſelf*; tarry ye here, and watch with me *cloſe, till our common enemies come*.

SECT. 416. L. And he was now withdrawn from them about a ſtone's caſt, and kneeled down, M. and fell M. on the ground *proſtrate* M. on his face, [a] M. and prayed, that if it were poſſible the hour *of ſuch extreme diſtreſs* might paſs from him, M. ſaying,

3 So called from the number of cedar trees; comp. 2 Sam. xv. 23.

1 A Hebrew name, importing the valley of fatneſs: It might belong to one of Chriſt's friends.

2 The weakneſs of the greater part might have been quite overcome.

3 This and watching are the chief things meant by L. xxii. 36.; comp. M. xxvi. 31.

4 Three ſpecial witneſſes to his deep abaſement, as they formerly had been to his glorious transfiguration; M. xvii. 1. &c.; ſee Deut. xvii. 6. A gradual preparation for worſe. He might have drawn a veil over the whole ſcene; but he was at an infinite diſtance from diſſimulation or diſguiſe.

5 Like what then happens from bodily pain and ſickneſs; comp. Pſ. cxvi. 3.

saying, M. Abba, 1 Father, [b] M. if it be 2 possible, let this *dreadful* cup *of suffering* pass from me; M. all things *I know* are possible unto thee *which are proper*, L. if thou be willing *then*, M. take away this cup *of terror* from me; L. nevertheless, [c] not my will but thine, *which is all-perfect*, be done.

SECT. 417. L. And when he rose up from *that devout submissive* prayer, and was come *back again* to his *three* disciples, he found them *all* sleeping for sorrow, M. and saith unto Peter, 1 *whose late professions had been so forward and confident*, L. why, M. Simon, sleepest thou *at such a time as this?* M. Could ye not watch with me *even* 2 one hour? L. rise, M. watch [a] *hereafter more attentively than ever*, and pray *most earnestly for special divine aids*, that ye enter not into temptation *above your present strength*; the spirit indeed is willing *to obey*, but *this other trial may convince you that* the flesh is weak [b] *as to that great matter.*

SECT. 418. M. And again, *having so gently admonished them*, he went away *to some little distance*, and prayed *as before*, and spake *in substance much* [a] the same 1 words. M. O my Father, if this cup *of severe suffering* may not, *in consistence with thy most wise ends*, pass away from me, except I drink it *completely out*, 2 thy *fit and necessary* will be done. And he came and found them asleep again, for, [c] *being late in the night, and their spirits exhausted by much perturbation*, 3 their eyes were *quite* heavy, M. 4 neither

1 Or, O my Father!

2 Or consistent with the designs of thy most wise love and predetermined purpose; see M. xx. 22. Some understood this of what he just now felt, and thereby explain Heb. v. 7. Others, of his instant ignominious death; to be explained by J. xii. 27. &c. See a curious essay upon this great subject, by T. More, a late tradesman of London. Likewise, a truly valuable sermon of Dr N. Lardner's, vol. II. upon Christ's last sufferings.

1 Designed also for the rest.

2 Whence some have collected that part of the prayer, and not the whole of it is given.

1 Or matter.

2 Or, I do hereby acquiesce thereto with my whole mind.

3 See L. xxii. 45.

4 neither wiſt they *well* what to anſwer him *for a conduct ſo unjuſtifiable.*

Sect. 419. M. And he left them, *after another ſoft rebuke,* and went away again *to ſome little diſtance,* and prayed the third time, ſaying *nearly, if not* the *preciſe* ſame [a] words. L. And *upon this laſt addreſs* there appeared an 1 angel *of God* unto him [b] from heaven, ſtrengthening 2 him *with ſuitable divine conſolations.* And being *ſtill* in an *extreme* agony of mind, he prayed [c] more earneſtly *than ever,* and, *though in the open air and cool of the night,* his ſweat 3 was as it were great drops of *thick and clotted* blood 4 falling down to the ground. Then cometh he *back* to his diſciples, M. the third time, and ſaith unto them, [d] *ſo far as concerns my intereſt, you may if you will,* 5 ſleep on now, and take your reſt. It is enough *that ſincere pious friendſhip hath done what was proper*; the hour is *juſt* come, behold, *and prepare for your own ſakes, by this laſt alarm,* the [e] *innocent* Son of Man is *already* betrayed into the hands of *malicious, cruel, and every way lawleſs* 6 ſinners. Riſe

4 Even this itſelf ſhould have humbled, and admoniſhed them to ſeek for aid.

1 Even the ſight of ſuch an heavenly meſſenger was ſtrengthening, and ſtill more converſe upon the glorious fruits of his patient endurance. He is not, however, miraculouſly freed from his ſuffering; comp. Rom viii. 26. 27. Though God had wiſe reaſons for not reſtraining thoſe who afflicted our Lord, yet he would not ſuffer them to be heightened above their natural courſe.

2 Or fortifying.

3 Perhaps this was even more grievous than death itſelf. It has been proved, that real bloody ſweats have attended ſome extraordinary agitations of mind.

4 Hence Heb. iv. 15. 16.

5 If you were to continue henceforth full awake, the time for affording me any conſolation is paſt. My compoſure and perfect reſignment to ſo cruel and ignominious a death is ſecured by other means; or, you may ſleep on ſtill, &c. Such continued reſolution was the moſt heroic that can be imagined. Even his exquiſite ſenſibility proves this. The ſight muſt have been wonderfully edifying.

6 The Roman heathen ſoldiers ſent with Jewiſh officers.

Riſe up, [r] let us go *and meet them*, lo, he that betrayeth me is at hand, *with his body of armed men.*

CHAP. XLIV.

SECT. 420. *Jeſus is apprehended, and led to Caiaphas;* M. xxvi. 47. &c.; M. xiv. 43. &c.; L. xxii. 47. &c.; J. xviii. 3. &c.

M. AND while he yet ſpake theſe *ſeaſonable and uſeful* words, lo, [a] Judas, one of the twelve *apoſtles* J. cometh thither, having received a 1 band of men, M. and with him a great multitude *of attendants* J. with [b] lanterns and torches, *by which he might be known in the night*, and weapons, and M. *armed in particular* with ſwords and 2 ſtaves, from the chief prieſts, 3 J. and phariſees, M. and ſcribes, M. and elders of the *Jewiſh* people. M. And he that *afterwards* betrayed him, had given them *who belonged to the band* a 4 token, ſaying, whomſoever [c] I ſhall *go before you and* kiſs, that ſame is he; take *faſt hold of him*, and, *that very inſtant*, 5 lead him away ſafely. And as ſoon as he was come *unto*

1 Company, or cohort.

2 Pikes and halberts. All to prevent the tumult of the people. Although they had purpoſed to defer this matter, yet having opportunity of the traitor, they changed their minds. Here is the ſupreme ſpiritual and temporal authority united againſt the cauſe of God.

3 That is, the Jewiſh high court, or Sanhedrim. The ſame as in Lev. iv. 5.

4 Or ſignal. In particular to the heathen part of them, the Roman ſoldiers; that the followers of Jeſus might be the more intimidated from attempting his reſcue. This the Jewiſh council artfully contrived.

5 Compare the other evangeliſts. He might now put them in mind of ſuch ſtrange eſcapes, as L. iv. 30.; J. viii. 59.; x. 39. Perhaps he had ſome hopes.

unto the garden, he L. went *in* before them, M. and forthwith came to Jeſus L. to kiſs him, M. and ſaid, *with an air of peculiarly decent reſpect and warm affection*, hail, Maſter, 6 and kiſſed [d] him. L. But Jeſus, *agreeable to his accuſtomed gentle manner*, ſaid unto him, M. friend, wherefore [e] art thou come 7 *with ſo evil a deſign?* L. Judas, betrayeſt thou *thus* the Son of Man with a *treacherous* kiſs?

SECT. 421. J. Jeſus, therefore, knowing [a] all *the dreadful* things that ſhould come upon him, went 1 *calmly* forth *towards his enemies*, and *with firmneſs* ſaid unto them, 2 whom ſeek ye *here?* They, *under great aſtoniſhment and confuſion at his intrepid air*, anſwered him, 3 Jeſus of Nazareth. Jeſus ſaith unto them, *with a viſible majeſty of look*, I am he [b] whom ye ſeek after. (And Judas alſo which betrayed him, *having now retired*, 4 ſtood with them.) As ſoon then as he ſaid unto them, I am he, they, *in an amaze of terror*, 5 went [c] backward, and fell *at once* to the ground. Then, *giving them time and liberty to ariſe*, aſked he them again, *in proof of his own fearleſſneſs and of their obſtinacy*, whom ſeek ye? And they ſaid *as before*, Jeſus of Nazareth. Jeſus anſwered, *with an undaunted freedom ſtill*, I have told you *already* that I am he, *and yet you have not had it in your power to lay*

6 This, after long abſence, or at taking farewell, was uſual among the Jews, and from them it was adopted by the primitive Chriſtians, and ſtyled the *holy kiſs*. Gr. Kiſſed him with ardour and affection.

7 A cutting queſtion. Think how deep into a baſe conſcience it muſt have penetrated. Even a very flint ſtone might have been ſoftened by this reproof. Strokes few and lively; comp. J. xiii. 18.

1 See J. xiii. 1.; M. xx. 18. 19.

2 He was not ignorant of their deſign, nor feared it, nor purpoſed to fly.

3 They ſay not *thee*, being probably ſtruck with his compoſed boldneſs.

4 Compare the other evangeliſts.

5 They could not ſtand before ſuch an appearance of modeſty, ſweetneſs, majeſty, and power. The reception of Judas, in particulr, could not miſs to affect them, and his continued ſerenity. The hired ſoldiers he does not rebuke; comp. 2 K. i. 10. 12. How obdurate, after this, muſt their wickedneſs have been?

lay hold of me. If, therefore, ye ſeek me, *and hope to ſucceed in your deſigns,* [d] let *firſt* 6 theſe *my dear diſciples* go their way unhurt. That the *late* ſaying 7 *of Chriſt* might be fulfilled which he ſpake, of them which thou, *O Father,* gaveſt me have I loſt 8 none.

SECT. 422. M. Then, *having provided for the ſafety of his friends,* came they *by permiſſion* and laid hands [a] on Jeſus, and took him. L. When they which were *cloſe* about him *till that time* ſaw what would follow *from this rude apprehenſion,* they ſaid, *under ſore diſpleaſure at their conduct,* unto him, Lord, [b] ſhall we ſmite *theſe violent men* with the ſword? J. Then, *without waiting an anſwer,* Simon Peter, M. one of them which were with Jeſus, *and ever more fervent than any of the reſt,* 2 ſtretched [c] out his hand, and drew his ſword, and *raſhly* [d] ſtruck a ſervant of the high prieſt's, J. and, *miſſing the full aimed blow at his head,* cut off *the lap from* his 3 right ear. The ſervant's name was 4 Malchus. L. And Jeſus, *yet more to evince that his ſurrender was not of neceſſity but choice,* anſwered and ſaid, ſuffer [e] ye thus far *before you have leave to bind me,* and he 5 *gently* touched his ear, [f] and *the ſame inſtant* healed him. J. Then ſaid Jeſus unto Peter, *by way of mild rebuke,* [g] put up thy ſword *again* into the ſheath, M. for all they 6 that *betake themſelves to* fight with the [h] ſword *in*

6 Under this condition he enlarges their liberty, and gives them power. Probably pointing to his apoſtles.

7 See J. xvii. 11. Hereby the event is ſignified, and not the cauſe.

8 Or permitted none to be loſt; comp. Ex. vii. 3.; x. 1.; xi. 10.; Rom. i. 24. 26.

1 A common piece of travelling dreſs in thoſe parts and times; ſee L. xxii. 38.

2 He might alſo recollect now his late great promiſes. To write thus, after Peter's death, needed no precaution.

3 Comp. L. xxii. 51. 50.

4 He might be a principal one.

5 Thus diſplayed he his great power, under deep humiliation. Likewiſe his continued wiſdom and love.

6 Alluſion to Gen. ix. 6.; Rom. xii. 19. Or, they were worthy thus to periſh. The ſword of the Romans, brought againſt the Jewiſh nation, did dreadfully verify the words of our bleſſed Lord. The band were leaſt offenſive, who ſerved only as inſtruments to their leaders.

in my cauſe, ſhall periſh with the ſword. Thinkeſt thou, *O man*, that I cannot now pray to my Father [j], *if it was not his determined counſel, and my own free choice likewiſe, that I ſhould ſuffer*, and he ſhall preſently, *upon my addreſſing ſuch a requeſt*, give me, *in place of thy feeble arm*, more than twelve 7 legions of angels *for my defence?* J. The cup *of death* which my Father hath given me [k], ſhall I not *without reluctance* drink it? M. But how then, *if turned away agreeable to your deſire*, ſhall the 8 Scripture be fulfilled [l], that thus it muſt be?

SECT. 423. M. In that ſame hour ſaid Jeſus to *thoſe of* the multitudes *who might and ought to have underſtood him*, L. *even* the [a] chief prieſts, and captains of the 1 temple *guard*, and elders which were come to him *from the Sanhedrim*, M. are ye *too* come out *in this armed manner with an ignorant mob*, as againſt a *very peſtive* thief, with ſwords and with ſtaves for to take me *into cuſtody?* I ſat daily with you teaching in the temple, *to appearance equally defenceleſs as now*, and ye laid, *through the over-ruling providence of God*, 2 no hold on me; L. but this is your *given* hour [h] *by Almighty God*, and *that of* the 3 power of darkneſs, *whom he hath ſeen fit to let looſe*. M. But 4 all this was done, *by a like divine permiſſion*, that the Scriptures 5 of the [c] prophets, *which cannot lie*, might be fulfilled *to the very utmoſt*.

SECT. 424. J. Then, *as he uttered theſe inſtructive words*, the band *of men*, and the *Roman* captain, and 1 officers of the Jews, took

7 Even one angel would have been ſufficient. A legion was a Roman regiment of ſoldiers, conſiſting of ten companies. Inſtead of twelve apoſtles. See for the power of angels, 2 K. xix. 35.; Dan. vii. 10. A perfect Roman legion conſiſted of 6000 men, a common one 4500.

8 See two remarkable propheſies, Iſ. liii. 7. &c.; Dan. ix. 26.; comp. L. xxiv. 25. 26.; Ph. ii. 9. 10.; J. xviii. 11. This, without doubt, was the fitteſt mean of every other to ſave mankind.

1 Comp. Acts xxi. 31. &c.

2 The ſacred writers make no encomiums, but write in the utmoſt ſimplicity of truth.

3 The devil and his miniſters, Rev. ix. 3.

4 Rather, *and all this, &c.*

5 See end of laſt ſection.

Comp. Num. xxxi. 14.

took Jesus *prisoner* and 2 bound him *without resistance, for* M. then all the *apostolical* disciples 3 *one after another* [a] forsook him, and fled *for their own safety.* M. And there followed him a certain young man, having a 4 linen cloth cast about his *next to* naked body, and the young men *of the band* 5 laid hold of him. And he [b] left the linen cloth *which he had hastily cast about his body in their hands,* and fled from them *in the utmost consternation* 6 naked.

SECT. 425. M. And they that had laid hold of Jesus, *after* 1 *their obtaining his leave to that effect,* J. led him 2 away *from the garden, fast bound as a malefactor,* [a] to Annas first, *who did earnestly wish and long to have such a power over him,* (for he was father-in-law to Caiaphas, which was the high priest that same year.) Now Caiaphas was he which gave, 3 *before this,* counsel to the Jews [b], that it was expedient that one man should die for *preservation of* the *whole* people.

SECT. 426. J. Now Annas had sent him bound unto Caiaphas the high priest, M. where M. all the chief priests and M. Scribes, and the elders were assembled.

SECT. 427. L. And they led him *into their council.*

SECT.

2 Comp. M. xiv. 44.

3 See M. xxvi. 31. Peter returned, M. xxvi. 58. and John, J. xviii. 15. It would have been more decent to wait a fair explicit dismission.

4 Uncertain who he was.

5 A clear proof that their design was also against Christ's associates.

6 Or without an upper garment.

1 See J. xviii. 15.

2 See J. xviii. 13. He was kept in custody here till the council had time to assemble; and in which, as appears from M. xxvi. 59. were also the chief priests; comp. L. iii. 2. His house might be nighest, and his authority great from age and experience. To find out some colour of justice for their procedure, required the utmost art. This, however, was over-ruled to the glory of him who suffered. Both witnesses and judges did, in effect, bear testimony to his innocence.

3 See J. xi. 50.

SECT. 428. M. But Peter, 1 *ſtill truſting to his own courage, did return, and ſoon* followed him [a] afar off 2 *at* firſt, J. and ſo did another 3 diſciple. That diſciple was *well* known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt. But Peter ſtood *for ſome time waiting* at the door without. Then went out *from the inner room* that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and *ſo* brought in Peter, M. even into the palace of the high prieſt; and *he* went in [b] and ſat *for ſafety* with the *council* ſervants at the fire, *as one of themſelves*, M. to ſee *what* the end *of this ſtrange affair might turn out to be*, M. and warmed himſelf *in the time of Jeſus's examination.*

SECT. 429. *Jeſus is queſtioned, and condemned*; M. xxvi. 59. &c.; M. xiv. 55. &c.; L. xxii. 66. &c.; J. xviii. 19. &c.

J. The high prieſt then, *to ſhew ſome appearance of juſtice*, aſked Jeſus of his 1 *daring to make* diſciples, and of his *pretended heavenly* doctrine, *the cauſe of ſo much public diſturbance.* Jeſus anſwered him, I ſpake openly to the world, *and not as a ſeducer* [a]; I ever taught in the ſynagogue and in the temple *without fear*, whither the Jews *of greateſt rank and literature from every corner of the land* always reſort; and in ſecret have I [b] ſaid nothing, *differentt from what they had free acceſs to.* Why aſkeſt thou me *for a teſtimony in my own cauſe?* Aſk *the great multitudes of* them which

1 Againſt which falſe ſtep, Jeſus had virtually warned, J. xviii. 8.

2 Comp. J. xviii. 15.

3 Some read, and ſo did that other diſciple. If not an apoſtle, yet a well known follower of Chriſt; J. xii. 42.

1 Or to lead multitudes after him. Here was an infamous attempt to make him his own accuſer. His chief deſign was, to entrap him in his words, and to gather out of them a criminal charge. The anſwer to this is in the language of prophetic authority, of conſcious innocence, and of juſt wonder that his judge made no regular appeal to the teſtimony of witneſſes. Now and throughout the whole after trial, he determines not to uſe the natural means of averting death.

which heard me what I have *invariably* ſaid unto them, *through the whole courſe of my miniſtry*; behold, [c] they *of all conditions in life* know *full well* what I ſaid, *and what my behaviour among them has been.* And when he had thus ſpoken *with confidence, that he had ſo ſucceeded among the more candid part of their own nation,* one of the officers, *willing to flatter his ſuperior, or to maintain his ſuppoſed dignity,* which ſtood by, *againſt both* [d] *law and equity,* ſtruck Jeſus with the palm 2 of his hand, ſaying, anſwereſt thou [e] the high prieſt *in* ſo *free a manner?* Jeſus *bravely and mildly* anſwered him, if, *in the courſe of my preaching, and now in particular,* I have ſpoken 3 evil, *in place of a wiſe defence,* bear witneſs of the 4 evil; [f] but if well, *at leaſt in that way,* why ſmiteſt thou me?

SECT. 430. M. Now the chief prieſts, 1 and the elders [a] *of the people,* and all the *other members of* council, *unable to convict him from his own mouth,* ſought falſe witneſſes againſt Jeſus, *to lay their teſtimony before the Roman governor, and thus with ſome colour of law,* 2 to put him [b] to death, but found none *to anſwer their purpoſe*; yea though many falſe witneſſes came *with ſuch an evil malicious deſign.* M. For many *of thoſe invited* bare falſe witneſs *as they could* againſt him, but their witneſs agreed not *ſo* together [c] *as to infer any thing like a capital puniſhment.* M. At laſt came 3 two falſe witneſſes, M. and 4 aroſe, *of deſign to ingratiate themſelves with their rulers,* and bare falſe witneſs againſt him, ſaying, we heard him ſay, M. I am [d] able to deſtroy the 5 temple of God, and to build it *up again* in three days: M. *yea, ſaid one*

2 Or a rod.
3 Or wickedly.
4 Or wickedneſs.

1 Or ſuch as were chief in dignity.
2 Herein they acted the baſe part of wicked accuſers, and not of religious Judges. It was a proof of innocence remarkable.
3 This number, in criminal caſes, was and is ſtill requiſite. The law was moſt juſtly ſevere againſt falſe witneſſes; Deut. xix. 15.; Pſ. xxxv. 11.
4 The cuſtom of witneſſes then; M. xii. 41.
5 Miſrepreſenting the words of J. ii. 19. as a vain boaſt of power; the ſure mark either of an impoſtor, or one who might in time be dangerous to civil government. Moreover, to denounce evil againſt the temple was deemed unlawful; ſee M. xiv. 58.

me of them, his words were, I will deſtroy this *ſacred* temple *of yours* that is made with *human* hands, and in three days *time* I will 6 build another [e] made without *any ſuch* hands *at all.* But neither ſo did their witneſs *exactly* agree together, for anſwering their *wicked cruel purpoſe.* And the high prieſt, *as though deeply affected,* ſtood up in the mids, and aſked Jeſus, ſaying, 7 anſwereſt thou nothing *for thyſelf, to ſuch a clear and heavy charge?* What *a terrible matter* is it which theſe *do now* witneſs againſt thee? But he, [f] *being certain of their determined purpoſe to make him guilty of death at all events,* 8 held his peace, and anſwered nothing.

SECT. 431. L. The elders of the 1 people, and the chief prieſts, and the ſcribes *likewiſe aſked,* ſaying, art thou the *expected* Chriſt? Tell us *at once, or elſe fairly give up that pretenſion.* And he ſaid unto them, if I tell you *in terms ever ſo explicit, I know* you will not believe [2]. And if I *would* alſo 2 aſk you *ſomewhat in order to a clear proof of my innocence,* you will not *ſincerely* anſwer me, nor *on any account whatever* let me go *from you ſafe.*

SECT. 432. M. Again the high prieſt, *ſtill deſirous to force out of him certain unguarded words,* aſked him, and ſaid unto him, M. I adjure 1 thee *then,* by the *tremendous name of the* living God, that

6 See Jer. xxvi. 8. &c.; Acts vi. 13. A glorious though ſilent teſtimony to the unexceptionable manner of our Lord's whole behaviour.

7 The purpoſe of thoſe interrogatories was, if poſſible, to draw ſomewhat from his own mouth, which they might yet better turn into a ground of capital accuſation.

8 Thereby verifying Iſ. liii. 7. The depoſitions againſt him hitherto, were quite unworthy of an anſwer; comp. Acts viii. 32.; Pſ. xxii. 12. 16.

1 If he confeſſed, they would on that account condemn him; if he denied, they would then expoſe his pretenſions.

2 Or aſk you ſuch queſtions as ſhould lead you to a full conviction of my Meſſiahſhip. Among both Jews and Greeks, probation was frequently made by proper queries. Their ſole intention was, to over-power by authority and ſtrength.

1 A ſolemn Jewiſh manner of putting people to oath; Joſh. vii. 10.; 1 K. xxii. 16.; 2 Ch. xviii. 15.; Lev. v. 1.; Ex. xxii. 11.; Pr. xxx. 9.; comp. Gen. xxiv. 3.; l. 5. 6. 25.; Joſh. ii. 12.; 1 Sam. xiv. 24. 27.; Cant. ii. 7.; M. v. 7.

[a] that thou tell us, *without either evaſion or delay*, M. art thou the Chriſt, 2 the Son of the *ever*-bleſſed? And Jeſus, *who could not any longer be innocently ſilent*, 3 ſaid to him, *with an undaunted boldneſs*, M. [b] thou ſayeſt *that which is the very truth*. L. Then, *to make ſurer ſtill of ſuch an important confeſſion*, ſaid they all *as it were*, art thou then the ſon of God moſt High? And he ſaid unto them, *it is juſt as* ye ſay 4. M. I am *the very perſon*; M. nevertheleſs, *mean and deſpiſed as my preſent outward appearance is*, I *now* ſay [c] unto *one and all of* you, hereafter ye ſhall ſee the *deſpiſed, rejected* Son 5 of Man ſitting on the 6 right hand of *divine* power, and coming *irreſiſtibly as* in the clouds of heaven, 7 *to eſtabliſh his religious and moral kingdom among men*. Then the high prieſt, *affecting an extreme air of grief and godly indignation*, 8 rent his [c] clothes, ſaying, he hath *at length* [f] ſpoken *the moſt direct* blaſphemy, what farther need have we of *more* witneſſes? Behold now ye have *each of you* heard *with your own ears* his *intolerable* blaſphemy. What think ye, *therefore, of the nature and demerit of his crime?* They anſwered 9 *in one general voice*, [g] and ſaid, he is guilty of *an offence which ought to be puniſhed by inſtant* death: L. what need we any farther witneſs *againſt him?* For we ourſelves have heard *the ſhocking ſpeech* out of his own mouth. M. And they all *who choſe to remain preſent*, condemned him to be 10 guilty of death.

SECT.

2 The ſame as Meſſiah; Pſ. ii. 7. See a large diſtinct proof in Dr Lardner's Sermons, vol. 2d. Likewiſe M. xiv. 33.; J. i. 50.; L. xxii. 67. 69.

3 Comp. M. xiv. 62.

4 See M. xxvi. 25.

5 See M. viii. 20. Notes

6 Exerciſing marks of ſpecial Greatneſs, as when he roſe from the dead, aſcended to his kingdom, and poured out upon his followers the gifts of the Holy Ghoſt; comp. Rom. i. 4; Eph. i. 19. &c.; Acts ii. 33. To the miraculous gift of the Spirit, people of all languages were both eye and ear witneſſes, together with the amazing quick and effectual progreſs of the goſpel, by this means.

7 See M. xxiv. 30. Notes. The exemplary vengeance of God againſt the Jewiſh people, may likewiſe be here intimated; comp. Dan. vii. 13. 14. In effect, he here cites his judges to appear at their own bar; comp. Rev. i. 7.; Pſ. ii. 12.

8 Comp. 2 K. xviii. 37.; xix. 1.; 1 Mac. xi. 70. Not allowable in common; Lev. xxi 10. Hence the hypocritical art is ſo much more conſpicuous.

9 They ſtill retained their old form of condemning, though hey durſt not execute their ſentence.

10 Comp. L. xxiii. 50. 51.

SECT. 433. *Chriſt is mocked and buffeted;* M. xxvi. 67. &c.; M. xiv. 65. &c.; L. xxiii. 63. &c.

M. Then, *ſentence being paſſed,* L. the men *who ſerved in the Jewiſh council, and* that held Jeſus bound, mocked him [a] *anew,* and *repeatedly* ſmote him; M. and ſome began *even* 1 to ſpit M. in his face *with contempt.* L. And, *to deride his prophetic character,* when they had blind-folded him, M. they 2 buffeted him *with their fiſts,* and others ſmote him with the *open* palms of their hands, ſaying, [b] thou *vile impoſing* Chriſt, 3 prophecy who is he that ſmote thee? L. And many other *like indignant* 4 things blaſphemouſly [c] ſpake they, *and did* againſt him.

CHAP. XLVI.

SECT. 434. *The Denials of Peter;* M. xxvi. 69.; M. xiv. 66. &c.; L. xxii. 55. &.; J. xviii. 18. &c.

M. NOW Peter [a] ſat without in the palace-*court during what had hitherto paſſed,* M. beneath *a large multitude of nigher on-lookers.* L. And when they had kindled a *ſtill greater* fire J. of coals, in the midſt of the hall, the ſervants and officers ſtood there, (for it was 1 cold) and they warmed themſelves; L. and

1 Literally fulfilling Iſ. l. 6. Now all his bodily ſenſes ſuffer; his ſight, his hearing, his ſmelling, his feeling, his taſte. A proper ſet of inſtruments for ſuch a council.

2 Accounted the moſt reproachful kind of beating, eſpecially when on the temples; comp. L. xxii. 64.; Iſ. liii. 3. &c.; M. v. 39.; M. xiv. 65.

3 Applied to things hid, as well as predicting what is future. So children mock at and divert one another.

4 Theſe things were more cruel than death. Or inſolent.

1 The coldneſs of the night is more generally ſenſible in hotter countries than others.

L. and *when they* were ſet down together, Peter ſat down again, *as has been ſaid*, among them J. and warmed himſelf.

SECT. 435. M. And M. there came one of the maids of the high prieſt, J. that had kept the door, M. and when ſhe ſaw Peter, 1 L. as he ſat by the fire M. warming himſelf, L. and earneſtly looked upon him *under viſible deep concern*, M. ſhe L. ſaid *to ſome that ſtood near*, this man alſo, *I am convinced*, was *a follower* 2 with him *who is now upon trial*. J. Then ſaith the damſel *yet more directly* to Peter, M. thou alſo waſt with Jeſus of 3 Galilee. J. Art not thou alſo one of this *obnoxious* man's diſciples? L. And he, *in the great terror of his mind, confidently* denied him, M. before them all, ſaying, L. woman, J. I am [a] not *indeed*, L. I *truly* know 4 him not; M. I *even* know not, neither underſtand *any thing as to* what thou ſayeſt, [b] *relative to ſuch a charge*. And, *thinking to be more ſafe*, he went out, *like one affronted*, into the porch *of the palace*, and the cock crew.

SECT. 436. M. And 1 when he was gone out into the porch, another maid ſaw him *much affected*, and, *even as the former*, 2 ſaid unto them that was there, this fellow alſo, *ſay what he will*, was *a follower* with Jeſus of Nazareth, M. this, *be ye aſſured of it*, is one of them, *who comes among us with no good deſign*. L. And after a little while, J. Simon Peter ſtood *again* and warmed himſelf. They *of the company, upon hearing theſe two challanges*, ſaid therefore unto him, art thou not alſo one of his diſciples *who gives ſuch public uneaſineſs?* L. Another, *juſt upon the back of this*, ſaw him *cloſe*, and ſaid, *for certain* thou art alſo of them *who diſturb us*. M. And he again, *heaping ſin upon ſin*, denied with an [a] oath, *to enforce his declaration*, J. and ſaid, L. man, I am not *of that ſort you ſpeak of*, M. I do not *ſo much as* [b] know the man, *nor care what becomes of him*.

SECT.

1 His poſtures varied often, from the uneaſineſs of his mind; ſee M. xiv. 54.

2 Comp. 2 K. vi. 16.; ix. 32.; Rom. viii. 31.

3 To diſtinguiſh from others of that name. Accounted likewiſe the moſt abject people among the Jews.

4 An uſual return to any thing abſurd; comp. J. xviii. 17.

1 Or as he was going out.

2 Both of them had in view to curry favour with the judges, witneſſes, and ſoldiers.

SECT. 437. L. And about the ſpace of one hour *after each of the above denials, when he thought all danger was over,* M. again M. came *up* unto him they that ſtood by, and ſaid to Peter, ſurely thou alſo art one of them *who give countenance to this impoſtor,* M. for thou art a 1 Galilean, M. and thy *very tone of* ſpeech betrayeth thee. L. Another J. one of the *domeſtic* ſervants of the high prieſt, (being his kinſman *too,* whoſe ear Peter cut off) L. confidently affirmed, ſaying, of a truth this fellow alſo was with him, for he is a Galilean. And J. ſaith *unto him beſides,* did not I *myſelf* ſee thee in the Garden with him, *whoſe fate thou well deſerveſt?* Peter then, *ſtruck with an abſolute panic,* denied again *more violently than ever,* and M. then began [a] he *not only to abjure and forſake Jeſus, but* to curſe, 2 *by dreadful forms of imprecation againſt himſelf,* and *thus hideouſly* to ſwear *away his Lord,* L. man, M. I know not this man of whom ye ſpeak *either more or leſs.* M. And immediately, L. while he yet ſpake *thoſe dreadful ſhocking words,* M. *for* the 3 ſecond time, the cock crew. L. And the *good* Lord turned *him about,* and looked *with mild reproof* upon [b] Peter. M. And Peter, *from both convicting circumſtances,* called to mind the 4 word that Jeſus *ſo lately* ſaid unto him, before the cock crow twice thou ſhalt deny me thrice. L. And Peter, *under deep* [c] *concern for his reiterated groſs crimes,* went out *of that unhappy place,* [d] and wept 5 bitterly.

SECT. 438. *Jeſus is led to Pilate;* M. xxvii. 1. &c.; M. xv. 1. &c.; L. xxii. 66. &c.

L. And as ſoon as it was day, M. the chief prieſts *retiring,* [a] took council M. with the elders M. of the people, M. and ſcribes, and the whole 1 council, againſt Jeſus, 2 *how to perſuade the Roman*

1 Comp. Jud. xii. 6.

2 Comp. Acts xxiii. 12. 14. How great muſt have been the diſorder of his mind, to lead to ſuch an aggravated lie?

3 Then verifying the words of Jeſus; M. xxvi. 33.

4 Reflected, or ruminated on the word. How glorious was the effect of this! Acts iv. 5. &c. And how muſt it have ſurpriſed the Jewiſh people?

5 He might cover his face at the time, as in 2 Sam. xv. 30.; Eſth. vi. 12.; Jer. xiv. 3. 4.

1 Or Sanhedrim; Comp. M. iii. 6.; M. xii. 14.

2 Or, to give his neceſſary ſanction for this purpoſe.

man governor to give his consent to put him to *a ſevere and ignominious* death.

Sect. 439. M. xxvii. 2.; M. xv. 1.; L. xxiii. 1.

L. And the whole multitude of them *whom, by this time, they had drawn over to partake of their wicked deed,* aroſe, M. and bound Jeſus *again more cloſe than ever,* M. and led him away *from thence,* and 1 delivered him *as a ſtate priſoner,* to Pontius Pilate, *who now was* the governour.

Sect. 440. *Judas deſpairs*; M. xxvii. 3. &c.

M. Then Judas which had betrayed him *into the hands of his enemies,* when he ſaw that, *after a mock trial,* he was *ſo unjuſtly* condemned, *and that now there was not any viſible method by which he might eſcape, ſince the ſentence of the Jewiſh council was generally confirmed by the ſupreme power,* he repented himſelf *exceedingly of his raſh and every way horrible deed,* and brought again the thirty pieces of ſilver *which had been given him* to the chief prieſts and elders, ſaying, *under horrors of diſtraction,* [a] *Ah and wo is me, for* I have ſinned *greatly* in that I have betrayed the innocent blood *of ſuch an eminent perſon to be ſhed by you.* And *with ſteady ſhameleſs neglect of his remorſe,* they ſaid, [b] what is that *judgment of thine* to us? See thou to that *part of thy conduct in the beſt manner thou mayeſt.* And he caſt down the pieces of ſilver in the *council-chamber adjoining to the* temple, and departed *under agonies of deep deſpair,* [c] *unto a hidden gloomy place on the edge of a precipice,* and went and hanged 1 himſelf. And the chief prieſts took

1 They would alſo deliver, along with the perſon of Jeſus, an account of their late proceedings againſt him; comp. J. xviii. 32. Now are they of judges become accuſers. Hereby alſo they might hope to remove the diſpleaſure of his death from off themſelves, and lay it on others.

1 The ſame Greek word ſignifies choaking with grief; ſee LXX. 2 Sam. xvii. 23.; Tob. iii. 12. This ſad deed was probably committed on ſome part of the temple wall; and to prevent in-

took *up* the ſilver pieces, and ſaid, *under emotions of painful doubts how to behave*, it is not lawful for us to [d] put them into the *ſacred* treaſury, *among other divine oblations*, becauſe it is the price of *that very* 2 blood *which we now purpoſe to have ſhed.* And they took council *afterwards*, and bought with them the *adjoining* 3 potters [e] field, to bury *poor Jewiſh* ſtrangers 4 in. Wherefore that field was called the 5 field of blood unto this day. (Then was *literally* fulfilled that which was ſpoken by 6 Jeremy [f] the prophet, ſaying, and they took the thirty pieces of ſilver, the price of him that was valued, whom 7 they of the children of Iſrael did value, and gave them for the potters field, as the Lord 8 appointed me.

SECT.

quiries by the multitude, as ſoon as diſcovered by the prieſts, they cut down the body, hanging over a precipice; whence did happen the other particulars in Acts i. 18. Both parts of the ſame horrible ſtory were true, and humanity wiſhes not to dwell upon them.

2 Of procuring him to be delivered into our hands, condemned, and executed. In effect, that would have been to offer to God the life of a man; comp. Pſ. vii. 15. 16.

3 What they had dug for earthern ware, and rendered quite uſeleſs for tillage, or indeed growth of any kind.

4 Heathen ſtrangers, it may be ſuppoſed, they took no ſort of concern about.

5 Comp. Acts i. 19. Or Haceldama. A notable providence, and very public appeal for the truth of the whole tranſaction.

6 At firſt, and from his mouth, ſay ſome; recorded by Zecharias, in whoſe writings it is now only to be found. The Syriac verſion keeps out the prophet's name altogether. Some early tranſcriber might write the one for the other; ſee Zech. xi. 12. and conſider note M. i. 22. The fact, and not the perſons, is chiefly to be regarded in this accommodation.

7 Or certain of them belonging to the children, &c.; comp. M. xxiii. 34. The price of a ſlave.

8 Directed me.

SECT. 441. *Jesus is delivered bound to pilate, and accused;* M. xxvii. 11. &c.; M. xv. 3. &c.; L. xxiii. 2. &c.; J. xviii. 28. &c.

J. Then led they Jesus, *as before said*, from Caiaphas, unto the [a] *governor's* hall of judgment; 1 and it was *yet very* early, 2 and they themselves went not into the judgment-hall *of an heathen*, lest they should [b] be *ceremonially* 3 defiled, but that they might *be at entire liberty to kill and* eat *what belonged to the solemn* passover *that evening*. Pilate then [c], *accommodating himself to their religious usages*, went out 4 unto them, and said, *from his tribunal*, what [d] accusation bring you against this man, *whom you have brought hither?* They *haughtily* 5 answered and said unto him, if he were not a *notorious* malefactor, we *of so great national trust* [e] would not have delivered him up unto thee *for an adequate punishment*. Then said Pilate unto them, take ye him *back from hence*, and judge him according to your own 6 *peculiar* law. The Jews therefore said unto him, *you certainly know that* it is not *now* lawful for us [f] to put any man, *even after a fair trial*, 7 to death. That the saying of Jesus 8 might be fulfilled, which he

1 Praetorium.

2 This shews their impatient haste. As the Sabbath was to begin that evening, they feared lest by some accident or another he should escape.

3 See M. vii. 4. Absurd and hypocritical; comp. Deut. xvi. 2.; 2 Chr. xxxv. 6. &c.

4 At present, he is more just and moderate than those of a far better profession.

5 Substituting their own authority and wisdom, in place of any special condescensions. Afterwards they were obliged to be more particular; L. xxiii. 2.

6 Such matters behoved to be doubtful ones, in the sense of a heathen; nor was he unwilling to shift trouble.

7 This power was taken away by the Romans, though not the inflicting of lesser punishments; see M. x. 17.; 2 Cor. xi. 24. 25.; comp. Gen. xlix. 10.; M. xxvii. 2. Such an acknowledgement behoved to be a great force upon their national pride. What we have in Acts vii. 59. was merely mobbish; like J. viii. 59.; x. 31.

8 Comp. M. xx. 18. 19.; xxvi. 45.; J. iii. 14.; xii. 32.; Lev. xxiv. 16.; M. xxvi. 65. 66.; M. xiv. 64.

he ſpake, ſignifying what *kind of* death he ſhould die. L. And they [8] began, *agreeable to what they had concerted*, to [9] accuſe him *with great violence*, ſaying, *as what might render him moſt obnoxious*, we found this *ſeditious* fellow perverting the *whole Jewiſh* nation, and, *in effect*, forbidding to give [10] tribute to Caeſar, ſaying, [h] that he himſelf is Chriſt, a *ſuperior* king.

SECT. 442. J. Then Pilate [1] entered into the judgment-hall again, and called Jeſus *aſide*. M. And Jeſus ſtood before the *Roman* governor, and the governor aſked *as to the chief criminal part of the Jewiſh charge*, ſaying, art thou indeed the *expected* king [2] of the Jews? J. Jeſus, *aware of the conſequence*, anſwered him, ſayeſt thou this thing of *what may have occurred to* [3] thyſelf, or did others, *to effectuate their own evil deſigns*, tell it thee of me? Pilate anſwered *to this immediately*, am I a Jew, *ſo as to be acquainted with their numerous peculiar traditions, writings, and laws? The people of* thine own nation, and the chief prieſts *themſelves*, have delivered thee unto me, *as a capital tranſgreſſor*; what haſt thou done [4] *againſt thy public, civil, or religious ordinances, to merit from them ſo high diſpleaſure?* Jeſus anſwered, [a] my kingdom is not of this [5] world, *like that of Rome, or any ſimilar to it, conſiſting of ſecular power and eminence*; if my kingdom were of this world, then, *with united ſkill and force*, would my *numerous*

9 Comp. 1 K. xviii. 17.

10 Examples of this there had been before, which ſhews their wicked art; Acts v. 36. &c. High treaſon againſt Cæſar, they doubted not but Pilate would readily hearken unto. The judgement-hall had an outer place opening into it.

1 Rather returned back; comp. J. xvi. 28. The more freely here in abſence of the accuſers, he might examine Jeſus about what they had ſaid.

2 See M. xxvii. 11. This itſelf, if anſwered in the affirmative, his enemies would repreſent as deſerving death.

3 For all the years of thy government, and notwithſtanding thy well known tenderneſs for the honour and dignity of Caeſar; haſt thou ever till now heard of any ſeditious principle or practice about me? See you ſuffer not yourſelf to be deceived.

4 It is plain, that the charge of ſedition Pilate did not regard; ſee M. xx. 19.

5 Comp. Rom. xiii. 1.; 1 Pet. ii. 13. &c. and obſerve how favourable Chriſtianity is to lawful government.

merous ſervants *ſeek to* fight, 6 that I ſhould not be delivered to the Jews; but now is my kingdom 7 *clearly* not from hence. Pilate therefore ſaid unto him, art thou *really* a king then, *as thy words do ſeem to ſet forth?* Jeſus anſwered, *it is juſt as* thou [b] ſayeſt, 8 that I am a king. To this end *verily* was I born, and for this cauſe came I, *under divine commiſſion*, 9 into the world, *not to extort obedience, but* that I ſhould bear witneſs [c] unto the *glorious cauſe of* 10 truth, *and ſo make good and quiet diſciples.* Every one [d] that is *a ſincere hearty lover* 11 of the truth, 12 heareth, *and cheerfully ſubjecteth himſelf to what is uttered by* my voice. Pilate, *willing to ſhift ſuch an airy* [e] *ſpeculation*, ſaith unto him *lightly*, what is *that* truth *you make ſo much ado with as to render yourſelf obnoxious?*

SECT. 443. J. And when he had ſaid this, he went out again *with haſte*, unto the Jews, and L. ſaid to the chief prieſts, and to the *aſſembled* people, I have *examined and* find no *ſuch* fault in this 1 man *as you ſo violently accuſe him of.* And they were *ſtill* the more [a] fierce, *preſſing, and vehement on that account*, ſaying, he ſtirreth up the *ignorant* people, teaching [b] *a new ſeditious and oppoſite doctrine to our national faith* throughout all Jewry, beginning from Galilee, *whence he iſſued forth*, to this *public and dangerous* 2 place. M. And when he was thus *inſolently* accuſed

6 But a very few days before almoſt all the populace were upon his ſide, and only did deſert him when diſappointed of a temporal kingdom; comp. J. vi. 14.

7 His cloſe attendants were few, weak, and unarmed; comp. M. iv. 12. Argument, patience, and ſuffering, he and they made uſe of.

8 See M. xxvi. 64. Whoſoever aſketh a queſtion with like number of words, the pronunciation only changed, affirmeth the ſame thing.

9 See J. iii. 17. 19.; ix. 39.; xi. 27.

10 This doctrine is made up of precepts and promiſes.

11 Comp. J. vii. 17.; viii. 47.; 1 Jo. iii. 9.

12 Comp. J. v. 24. &c.; xiii. 13. &c.; x. 27. &c.; viii. 55.; 1 Jo. iv. 6.

1 His condition and habit were of themſelves ſufficient to remove all fears of danger from him to the public; ſee Acts xviii. 15.; J. xix. 4. 6. Things that may well be diſputed on either ſide belong not to my tribunal.

2 His being delivered unto them by one of his own diſciples, would now be urged in particular.

accuſed of the [c] chief prieſts and elders, M. of many things [d]; M he anſwered nothing 3 *to ſuch paſſionate verbal aſperſions* [e]. M. And pilate aſked him again, ſaying, M. heareſt thou not how 4 many *grievous* things they witneſs againſt thee? But Jeſus, *leaving the judge to his own conſcience*, M. anſwered him never 5 a word, inſomuch that, *far from believing the worſe of him on account of his wiſe and noble ſilence*, [f] the governor marvelled greatly.

CHAP. XLVII.

SECT. 444. *Jeſus is mocked of Herod*; L. xxiii. 6. &c.

L. WHEN Pilate heard *them ſpeak* of Galilee, *where Jeſus had been brought up, and paſſed moſt of his life*, he *preſently* aſked whether the man *whom they had brought* were a Galilean? And as ſoon as he knew that he belonged unto *that part* of Herod's juriſdiction, he, *taking advantage of this to clear himſelf of ſo troubleſome an affair*, ſent him *away* to [a] Herod *Antipas*, *his proper judge for trial*, who himſelf was alſo *attending* at Jeruſalem 1 at that *paſchal* time. And when Herod ſaw Jeſus [b], he was exceeding glad, for he was *very* deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, *reſpecting his*

3 The heathen governor himſelf was not moved with what they ſaid, but ſaw in their behaviour the plaineſt marks of envy.

4 Such it may be, as impoſing upon the public, blaſphemy and the like.

5 It is no argument of guilt in criminal caſes, but always allowed, if they chooſe, to be ſilent, and refer themſelves to proof. Chriſt ſought not how to avert death, in the uſual way of defending himſelf.

1 He was a Jew, and long before this ſhould have made himſelf acquainted with the character and purpoſes of the Lord Jeſus. From what he had heard he ſeems to have had once a full perſuaſion of our Lord's ſupernatural power; comp. M. xiv. 2.

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his kingdom and power 2, and he hoped to have ſeen ſome *ſuch* miracle *as he underſtood from others had been* done by him. Then he queſtioned with him in many words, *relative both to his doctrine and works*, but *to what he knew proceeded from wrong motives* he [c] anſwered him nothing. And the chief prieſts and ſcribes, *following forth their malicious views*, ſtood *up in his preſence*, and vehemently accuſed him *of no leſs than treaſonable and ſeditious deſigns*.

SECT. 445. L. And Herod, *no ways ſeriouſly moved by ſuch vague accuſations*, with his men of war *who attended and guarded his perſon*, ſet him at nought, *unworthy of all honour*, and *contemptuouſly* mocked him; and, *to evince how much he was below the fear of any*, 1 arrayed him, [a] *like ſome wild arrogant fanatic*, in a gorgeous robe, and ſent him again to Pilate, *as quite undeſerving of any more examination*. And the ſame day [b] Pilate and Herod were made *correſponding* friends together, for before *this public mark of regard* they were [c] at enmity 2 between themſelves.

SECT. 446. *Jeſus is ſcourged by Pilate*; M. xxvii. 15. &c.; M. xv. 6. &c.; L. xxiii. 13. &c.; J. xviii. 39.

L. And Pilate, when he had called together the chief prieſts, and the rulers *of the council*, and *the reſt of* the people 1 *with them*, [a] ſaid unto them, ye have brought *and have accuſed* this man unto me, as one that perverteth the people *from the obedience and reſpect they owe to Caeſar*; and behold I have *carefully* examined

2 Comp. L. ix. 7. 9.

1 He was a wicked perſon, and of ſome groſs wit. A farther additional proof of Chriſt's innocence, and of Jewiſh falſehood; comp. L. xiii. 32. Think now of Acts iv. 27. 28.

2 Perhaps on account of L. xiii. 1. &c. He appeared at this tribunal with the majeſty of a judge, and not with the abjectneſs of a blaſphemer and mover of ſedition.

1 See M. xxvii. 20.

amined 2 him before you, *as well as in private*, and have found no fault in this man touching thoſe *enormous* things whereof ye accuſe him; no, nor yet *has* Herod 3 *been able to make any ſuch diſcovery, who is both of your own country and religion*; for I ſent 4 you to him, *for witneſſing his examination*, and lo, nothing worthy of *receiving ſentence of* death 5 is done unto him. I will therefore, *after his example, ſomewhat* chaſtiſe him 6 *for his wild chimerical pretences*, and *ſo* releaſe him *entirely*. For of neceſſity, *from cuſtom*, M the governour 7 muſt releaſe one 8 M. priſoner *or other* M. unto the people, and M. *that* whom*ſoever* they deſired.

SECT. 447. M. And the multitude crying aloud, began to deſire him to do as he had ever *before* done unto them. M. And they had then a notable *wicked* priſoner 1 called Barabbas. Therefore, when they *of the council* were gathered together, Pilate, *hoping to preſerve the life of Chriſt*, ſaid unto them, J. ye have a cuſtom, that, *upon your very ſolemn occaſions*, I ſhould releaſe unto you, *from priſon and puniſhment*, one, *and* at the *yearly* paſſover *in particular*: Whom will ye *therefore chuſe* that I releaſe unto you? 2 Barabbas, *ſo well known and ſo juſtly abhorred*, [a] or Jeſus which is called *by his followers* Chriſt? J. Will ye that I releaſe unto you the 3 *wiſhed for and long expected* King of the Jews, *whom we have here ſo finely ſet out in our eye?* M. (For he knew,

2 A law phraſe, as by queſtion and anſwer; ſee Acts iv. 9.; xxv. 26.; xxviii. 18.

3 Cruel and arbitrary as he was; ſee L. xxiii. 15.

4 Or remitted.

5 Comp. M. iii. 8.; Rom. viii. 18.

6 Comp. M. xxvii. 29. &c. This might be executed by ſcourging, and to extort confeſſion. It would be enough, he ſuppoſed, to ſoften Jewiſh rage.

7 The ſame cuſtom obtained among other nations on high feſtival days. It was alſo imitated afterwards by Chriſtian emperors.

8 In grateful remembrance of their being delivered from Egyptian bondage.

1 Comp. Acts iii. 14.

2 A compariſon ſtrangely humbling. Such an expedient as appeared to him could not fail to iſſue the matter properly. Acts of grace are generally popular things.

3 Spoken in ridicule.

knew, *from what had paſſed*, that the chief prieſts had delivered him [b] *up ſolely* for *to gratify a moſt ſpiteful cruel* envy, *and could not as yet conſent to favour them.*) M. When he was ſet down on the judgment-ſeat, *for ſome other buſineſs a little, thereby giving them time and leiſure to make their choice*, his wife ſent unto him *an importunate meſſage, by letter or ſome faithful hand*, [c] ſaying, 4 have thou nothing to do *I pray* with *condemning to death* that *moſt* juſt man; [d] for I have ſuffered many things *ſince the early morning of* this day, 5 in a *ſure ſupernatural* dream, becauſe of *what may unrighteouſly happen to* him, *and be afterwards ſeverely avenged.*

SECT. 448. M. But the chief prieſts and elders, *during that interval*, M. 1 moved the people, *by every poſſible conſideration*, M. that they ſhould [a] aſk *the immediate releaſement of* Barabbas, and deſtroy Jeſus. The governor *again* anſwered and ſaid unto them, whether of the twain, *now that ye have thought of it*, will ye that I releaſe unto you? L. And they cried out all at once [b], *in much noiſe and wrath*, ſaying, away with this *wicked peſt of a* 2 man, and releaſe unto us *even* Barabbas *himſelf.*

SECT. 449. J. Now Barabbas was 1 *well known of them all to be* a robber [a], M. which lay bound with them that had made *late dangerous* inſurrection L. *and* who M. in L. a certain *ſtage of this*

4 Even in unjuſt cauſes, female influence is frequently known to be more ſucceſsful.

5 Perhaps ſhe had revealed to her by what peculiar evils to the judge himſelf the Almighty would avenge his iniquous ſentence.

1 Excited or ſtirred up the multitude. Such was the influence that the phariſees had over the Jewiſh populace, that Joſephus ſays, whatever they ſaid, even againſt the emperor or high prieſt himſelf, was inſtantly credited by them; Ant. l. 13. c 10.

2 Thus ſpoke they who had heard his divine inſtructions, and ſeen or perhaps experienced his beneficial power; nor did even this vile indignity extort from the meek Jeſus a word of expoſtulation. At this time, robberies were daily increaſing; and, upon ſolemn occaſions, they gave a peculiar alarm to both country and town.

1 John's manner here is an example of moſt affecting ſimple ſublime; comp. Acts iii 14

this ſedition made in *midſt of* the city *itſelf* M. had comitted *horrible* murder.

SECT. 450. M. And Pilate, *ſtruck with aſtoniſhment at ſo unexempled a preference*, anſwered and ſaid again unto them, L. willing *ſtill* to releaſe Jeſus *if poſſible*, M. what will ye [a] then that I ſhall do unto *him whom certain of you do not ſcruple to ſtyle* the King of the Jews? M. *Even* Jeſus which is called, *by moſt of his followers*, the *very* Chriſt? And they cried out again *in mad haſte of rage*, L. [b] ſaying, 1 crucify him, [c] crucify him *forthwith*. And he, *yet hoping to divide them from ſuch an extreme wicked choice*, ſaid unto them the third time, 2 why, *ah why this ſo ſtrange and unanimous requiſition? Pray tell me* what 3 evil hath he done *to provoke it? To deſerve death, a death ſo cruel, a death ſo infamous?* I have, *after hearing you ſpeak againſt him to the utmoſt*, found no cauſe *at all* of death in him; I will therefore, *as already ſaid*, chaſtiſe him *with ſome leſſer puniſhment*, and *ſo* let him go *about his buſineſs, from which we have nothing to fear.*

SECT. 451. M. xxvii. 27. &c.; M. xv. 16. &c.; J. xix. 1. &c.

J. Then Pilate, [a] therefore, *in order that he might effectually appeaſe their ſeditious clamour*, took Jeſus and ſcourged him. M. And *afterwards* the ſoldiers M. of the governor *again* took Jeſus M. and led him away into the *common* hall, *juſt by the court*, called 1 pretorium, M. and gathered unto him the whole 2 band of ſoldiers. And they, *thinking to improve upon Herod's groſs wit*, ſtripped him *of what he had*, and, *by way of ſtronger ridicule*, put on

1 A puniſhment cruel, ſlanderous, and ſhameful, as if they had ſaid, let his name, in all time coming, be held in deteſtation; for the law had pronounced them curſed who were hung upon a tree. A trial more cruel than death.

2 Thus virtually refuſing their demand.

3 Or miſchief. Political, or popular madneſs, are apt to forget the danger of a precedent.

1 Being the place for the Roman praetor's court.

2 Company, or cohort; to render the inſult more complete.

on him a 3 ſcarlet *imperial* robe; and when, *to carry on their cruel deriſion*, they had plaited a 4 crown of *ſharp pointed* thorns, they put it [b] upon his head, and *along with that* a reed 5 *for ſceptre* [c] in his right hand. And, *in this humiliating form*, they 6 bowed the knee, *by way of homage*, before him, and *malicioufly* mocked him. M. And, *to a pitch of impiety*, *they* worſhipped him, *and* began to ſalute him, M. ſaying, [d] *all* hail *thou magnificent* King of the Jews. J. And, *to finiſh out a ſcene of horrid barbariſm*, they ſmote him *next* with their hands, M. and [e] on the head *itſelf* with a reed *which they had given him before that to hold*, and did *moſt contemptuouſly* [f] ſpit upon him.

SECT. 452. J. Pilate therefore, *that he might mitigate their fierceneſs by any means*, went forth again *to where the Jews were aſſembled*, and ſaith unto them, *juſt as Jeſus appeared*, behold I bring him forth to you, that ye *may ſee what he has gone through, and likewiſe* know *from me this other time*, that I find no fault in 1 him *like what ye ſo violently impute*. Then, *even while he ſpake*, came Jeſus forth wearing the crown of thorns, and the purple robe *alſo dyed in blood*. And Pilate ſaith unto them, [a] behold the *wretched* 2 man! *View him as he now ſtands and be ſatisfied!* When the chief prieſts, therefore, and *other attending* officers ſaw him, they, *ſetting an example to the implicit multitude*, cried out *eagerly*, ſaying, *as before*, 3 crucify [b] him, crucify him *forthwith*. Pilate, *ſhocked and confounded at ſo much obſtinacy in rage againſt an innocent perſon*, ſaith unto them *ſternly*, take ye him and crucify him

3 Stiled *purple* by Mark and John, being the common name to all mixed high colours. Partly following their own evil diſpoſitions, and partly provoked to it by the Jews.

4 Adding cruelty to ſcorn, as particularly appears from their afterwards ſtriking him upon the head. Pilate's hope ſtill was, that the enemies of Jeſus would relent.

5 Or cane, by way of mock ſceptre.

6 Simply, therefore, to bow the knee, is not to worſhip Chriſt. Here Jewiſh compaſſion is applied to, though after a very wanton manner.

1 Be content, therefore, with his preſent and paſt ſufferings. Hereby did Pilate manifeſtly and ſtrongly condemn his own after conduct.

2 Let compaſſion now operate. Is there any thing injurious to be ſuſpected from ſo mean an object?

3 See M. xxvii. 22.

him at your 4 own hazard; [c] for I find no fault in him *that deſerveth the croſs*. The Jews, *finding the charge of ſedition ineffectual*, anſwered him *to theſe ſuggeſted threats*, we [d] have a law 5 *given us of God*, and by our *ſure divine* law he ought to die, becauſe he *blaſphemouſly* made himſelf, *and in plain terms too, paſs among his numerous deluded followers* for the 6 Son of *that only true and living* God.

CHAP. XLVIII.

SECT. 453. *Jeſus is condemned;* M. xxvii. 23. &c.; M. xv. 15. &c.; L. xxiii. 25.; J. xix 8. &c.

J. WHEN Pilate therefore heard that ſaying, he, *under a pious impulſe from the very name*, was *ſtill* the more 1 afraid. And, *to obtain ſome ſuitable anſwer*, went again into the judgement-hall, and ſaith unto Jeſus, *tell me plainly* 2, whence art thou *ſprung?* But Jeſus [a], *having already done all that was proper*, gave 3 him no anſwer. Then *raſhly interpreting ſuch ſi-*

le n

4 I am a miniſter of law and juſtice, and not a revenger of other people's malice; yet had he not patience or ſpirit to do as he ought. He permits them to ſhed blood, if they would take the guilt of it upon themſelves.

5 Alluding to Deut. xviii. 20. &c. but ill applied; and Lev. xxiv. 16.

6 See for Chriſt's own ſenſe of that phraſe, J. x. 36.; comp. J. i. 42. 50.; M. xxvi. 63. Meſſiah was underſtood by all the Jews to be prophet ſupreme; ſee J. iv. 25.; Acts iii. 22.

1 He now recollects the wonderful things which had been ſaid of him. Demi-gods and heroes were commonly believed among the heathens; comp. M. xxvii. 54.

2 From what God or other being?

3 Exemplifying M. vii. 6.; comp. M. xxvi. 63. What good or equitable thing was to be expected from one who could ſcourge an innocent man, to gratify an enraged multitude? Pilate, in ſo ſhort a time, could not be made to underſtand the import of the He-

lence to proceed from contempt, ſaith Pilate unto him *with anger*, ſpeakeſt thou not 4 unto me? Knoweſt thou not that I have [b] power *at pleaſure* to crucify thee, and have power to releaſe thee *from ſuffering by theſe heavy accuſations of thine own exaſperated people?* Jeſus *calmly* anſwered, *be this the caſe with others as it may*, thou could'ſt have [c] no power at all againſt me, except it were given 5 thee *in permiſſion* from above; therefore 6 he that delivered me unto thee 7 hath the greater [d] ſin. And from thenceforth Pilate [e] *anxiouſly* ſought to releaſe him *from ſo unjuſt a perſecution*; but the Jews, *apprehenſive of what might happen*, cried *fiercely* out, ſaying, if thou *then* let this man go *off with his life*, thou art not Caeſar's friend [f], *and he ſhall be informed*; for whoſoever, *unpermitted by the mighty Roman emperor*, maketh himſelf *to be underſtood and honoured as* a King 8, ſpeaketh *treaſonably* againſt Caeſar *Tiberius*.

SECT. 454. J. When Pilate therefore heard that *laſt* ſaying, he 1, *under dread of the jealous emperor's high diſpleaſure*, [a] brought Jeſus forth *from the common hall*, and ſat down in the judgment ſeat *without it*, in a *circular and covered* place that is [b] called the 2 pavement, but in the 3 Hebrew, 4 Gabbatha. And it was the preparation-*day* of the paſſover 5 Sabbath, [c] and about the ſixth

common

brew term *Son of God*. Jeſus had already ſaid unto him as much as was proper, or Pilate could well enter into; J. xviii 38.

4 He may alſo be ſuppoſed to have had a ſtrong deſire after ſome intelligible reply.

5 Comp. L. xxii. 53.

6 Singular, for the plural.

7 The Jews, by comparing ancient propheſies with the life and doctrine of Jeſus, might and ſhould have known what Pilate could not. A tacit and mild inſinuation that he was guilty likewiſe, who ought to have defended, in place of jointly oppreſſing acknowledged innocence. A greater ſin than Pilate.

8 Comp. L. ii. 34. Contradicts, oppoſes him; moſt falſe; J. xviii. 36.

1 The contemporary hiſtorians repreſent Tiberius as ſuſpicious.

2 Compoſed of ſtones variouſly coloured, and artfully diſpoſed into certain figures. Pliny, l. 36. c. 15.

3 Then in uſe, with a mixture of Syriac.

4 Or the high place.

5 Comp. L. xxiii. 54.; M. xv. 42. At that time they happened on one day; J. xix. 31.; comp. Ex. xxxv. 3.; xvi. 23.

common 6 hour; and he ſaith to the Jews 7 *ſcoffingly*, behold [d] your *ſo much dreaded* king. M. But *on that account* they cried out *with* the more *indignation and diſdain*, J. away with him, [e] away with him, crucify him. Pilate ſaith unto them, *what*, ſhall I crucify your king? The chief prieſts anſwered, [f] we have no *ſupreme* king *whom we will ever acknowledge* but Caeſar 8 *Tiberius*: L. And their [g] voices prevailed *above all the reſt*. M. When Pilate ſaw that he could prevail nothing *with the Jews, to abate of their unjuſt rage*, but that rather a tumult was made *which threatened to be univerſal*, [h] he took *a* 9 *baſon of* water and waſhed his hands *in it* before the multitude, ſaying, *bear ye all witneſs*, that, *as theſe now are clean, ſo* I am [i] innocent of 10 *wilfully ſhedding* the blood of this juſt perſon; ſee ye 11 *how* to *anſwer for* it. Then anſwered all the people, and ſaid, *in an exceeding raſh and terrible imprecation, the vengeance, if any, that is due to* his 12 *ſhed* blood [k] be on us *his proſecutors*, and on [l] our 13 children *ever after this very hour*. M. And ſo Pilate, willing to content 14 the people, *whom delays ſerved only to irritate*, L. gave *a moſt direct*

6 See M. xxvii. 45.; M. xv. 25. One of the Jewiſh prayer hours began at nine of the morning, or their third common one; and comprehended between that and noon, or the ſixth.

7 Hoping ſtill to obtain his pardon from them.

8 A ſtill more diſtinguiſhed title; comp. 1 Sam. viii. 7.; Pſ. x. 16. In their Talmud, they ſay more wiſely, no king but God.

9 A common cuſtom of ſignifying freedom from guilt, not only among the Jews, but other people. He now dreaded ſedition, on account of what they held ſo ſacred as the honour of their law; J. xix. 7. A ſolemn action, and even more forcible than words. They were equivalent to a proteſtation in his favour; comp Deut. xxi. 6. &c.

10 The ſentence I am about to pronounce is not mine, but extorted; Pſ. xxvi. 6.

11 I hereby warn you of your guilt and danger. He was neither enthuſiaſt nor viſionary.

12 Or the puniſhment thereof; ſee Lev. xx. 9. 12. 16; Joſh. ii. 19.; 2 Sam. i. 16.; Hoſ. xii. 14. Dreadfully anſwered ſoon after and ſince.

13 Or poſterity.

14 His former adminiſtration had given them a great deal of diſguſt; and afterwards he loſt all that he now hoped for by ſo baſe a compliance. Like Felix, Acts xxiv. 27. he was depoſed from government, baniſhed into Gaul, and at laſt died by his own hands.

direct ſentence that it ſhould be *inſtantly* done as they *jointly* required. M. He, *in purſuance of this*, releaſed Barabbas unto them, L. that *very man who*, for ſedition and murder, was caſt into priſon, [m] *and* whom they deſired 15 *in ſcandalous preference*; M. and when he had *once more* ſcourged Jeſus, *after the manner of Rome*, he delivered him *up* L. to their *cruel* will J. to be 16 crucified.

SECT. 455. *Jeſus is led away to be crucified*; M. xxvii. 31. &c.; M. xv. 20. &c.; L. xxiii. 26. &c.; J. xix. 16. &c.

J. And they *inſtantly* took Jeſus, M. and after they had mocked him, *each in their own particular way, without* [a] *ſoftening in any degree the Jewiſh rage*, 1 they took the *mock ſcarlet* robe off from him, and, *that all might know who he was*, put his own raiment on him *again*, and led him away *from the court of judgment* to crucify him. J. And he *meekly* bearing *part of* his 2 croſs went forth, *under* [c] *its heavy preſſure*, into a place *without the city* called the place of a ſkull, 3 which is called in the Hebrew *language*, Golgotha. L. And as they led him away, M. and came out *of the city*, they laid hold upon M. one, *whom they knew or ſuſpected to be of the number of Chriſt's followers*, paſſing by, M. of Cyrene 4, Simon by name, the father of Alexander and Rufus 5,

15 One, by all laws of God and men, worthy of death; comp. Acts iii. 14.

16 Death upon a croſs, by the laws of Rome, was the puniſhment of ſedition.

1 What follows is a ſcene full of matter for the powers of eloquence, yet ſimply narrated; ſee J. xix. 5. &c. All the rules of juſtice which protect criminals from inſults of private perſons are violated with reſpect to Chriſt. This is raillery in its keenneſt extreme.

2 The Roman manner was to lay the tranſverſe piece of wood on the late ſcourged criminal. His enemies would not ſuffer any abatement of reproach; hence the criminal was called Furcifer.

3 Denominated from frequent executions there, and poſſibly ſcattered bones.

4 A city of Lybia, in Africa, full of Jews; Acts ii. 10.; vi. 9. Between Tripoli and Egypt, anciently ſo called.

ſus 5, M. him they [d] compelled, *whether he would or not*, to bear *that part of* his croſs 6 *which Jeſus till then had borne*; L. and on him they laid the croſs, that, *to haſten the execution*, he might bear it after Jeſus, *now conſiderably weakened.*

SECT. 456. L. And there followed him *on this ſad occaſion* a great company of people, and of women, *both from Galilee and elſewhere*, which alſo *affectionately* bewailed [a] and lamented him *who did now ſo innocently ſuffer*. But Jeſus turning unto them, ſaid, *Ah ye* 1 daughters of Jeruſalem, weep not *thus* for me, *whom ye know to be a willing ſufferer, to promote God's glory and the good of mankind*, but *rather* weep [b] for *what* yourſelves *muſt ſoon and grevioufly ſuffer*, and for your *young and helpleſs* children. For behold the days *of national calamity* are coming 2 *faſt*, in the which they ſhall *have reaſon to* ſay, *under the moſt exquiſite tortures of care and grief*, 3 bleſſed are the barren and the wombs that never bare *a child to be uneaſy for*, and the 4 paps which never gave *them* ſuck. Then ſhall they begin to ſay, *in agonies of deſpairing ſorrow*, [c] to the mountains, fall on us 5 *and end our horrors*; and to the hills, cover us *quite out of their reach*. For if they do theſe things in [d] *me* a green tree, 6 *and ſo unmeet for burning*, what ſhall be done in the *Jewiſh people, who are compleatly* dry 7 *to that tremendous effect?*

SECT.

5 Probably both alive when Mark wrote, at Rome, and well known. An indirect appeal to them.

6 Comp. M. xvi 24. It is likely, by this time, he ſhewed ſigns of faintiſhneſs, from want of ſleep, exerciſe of thought, under great and long oppreſſions, acute pains of buffeting and ſcourging, the loſs of blood, weight of the croſs, and heat of the ſun; ſee J. xix. 17.

1 Hebraiſm for women.

2 Juſt at hand.

3 Comp. M. xxiv. 19.

4 Or breaſts. As relations multiply, ſo do ſufferings in an evil day.

5 See Hoſ. x. 8.; Rev. vi 16.; If ii. 19. This and the laſt proverbial. Vaſt numbers literally hid themſelves in caverns of the earth; and one woman did eat her own dead child; Joſephus. A miraculous opening might ſave them, and nothing leſs.

6 Pſ. i. 2. 3. Proverbial too.

7 Comp. If. v. 24.; xxxiii. 11. xlvii. 14.; Obed. i. 18.; Mal. iv. 1.; 1 Pet. iv. 16. 17.; Ezek. xx. 47.; Pſ. i. 4. &c.; M. iii. 10. vii. 19; J. 15. vi.

SECT. 457. L. And, *on purpoſe to ſlander him to the utmoſt*, there were alſo two other *and moſt juſtly condemned* malefactors, [a] led with him 1 to be put to death. And when M. they were come to M. the place Golgotha, which is *to ſay*, being interpreted *from the Hebrew, agreable to a late obſerve*, the place of a ſkull, M. they *who pitied his diſtreſs* gave him *in offer a ſtupifying potion of* vinegar to [b] drink, mingled with 2 gall; and when he had taſted thereof, he would [c] not drink, *but would rather bear the worſt of his ſufferings by the united ſtrength of patience, fortitude, and faith.*

SECT. 458. M. And it was the third *prayer* 1 hour, *already intimated by ſound of trumpet*, and L. there they [a] crucified 2 him, *by nailing his hands and his feet to a wooden croſs.*

SECT. 459. M. And with him they [a] crucify *the* two 1 thieves *before taken notice of*, the one on his right hand, and the other on his left, J. and Jeſus in the [b] midſt, *as a mark of the greateſt indignity*. M. And *thus* the Scripture 2 was fulfilled which *Iſaias* ſaith, *with an amazing plainneſs*, and he was numbered with the tranſgreſſors. Then Jeſus, *in midſt of his anguiſh by*

1 As though he had been as deep in offence as they, and even partaker of their guilt. They were purpoſely kept to that feaſt when the multitudes were greateſt; M. xv. 28.; comp. Iſ. liii. 9.

2 Or myrrh; ſee M. xv. 23. applied to any thing bitter; ſee LXX.; Pr. v. 4.; Lam. iii. 5. Beſides ſtupifying the ſenſes, it might alſo conduce naturally to ſhorten life. Wine, among the ancients, was a common name for all fermented liquors; ſee Num. vi. 3. Even malice could not now inſinuate that he intended to render himſelf inſenſible to the terrors of death.

1 Comprehending all betwixt nine and twelve, or the ordinary ſixth hour; comp. M. xxvii. 45.

2 A Roman puniſhment for their very worſt malefactors and ſlaves, much in ſhape like the letter T.

1 Probably the companions of Barabbas; ſee J. xviii. 40. The hatred of the Jewiſh leaders was quite diabolical and implacable. They could not forgive his plain dealing boldneſs againſt their hypocriſies; comp. Iſ. liii. 9. This whole chapter is interpreted by the Chaldee paraphraſt of the Meſſiah; comp. L. xxii. 37.; Acts viii. 32. &c.

3 See note 1.

by bodily torture, ſaid, [c] Father, 3 forgive them, for they 4 know not what they do, *neither who he is, nor the extreme malignity of their crime.*

SECT. 460. J. And Pilate *cauſed to be* wrote a 1 title, M. and it was the ſuperſcription *ſetting forth what were the grounds* of his accuſation *and ſentence.* M. And they, *agreeable to order*, ſet up, *by means of a board*, J. on the croſs M. over his head, his accuſation, written *in the following* [a] *terms*, This is Jeſus J. of Nazareth, the *much expected and wiſhed for* King of the Jews. This title then read many of the Jews *who came up to the feaſt of the paſſover*; for the place where Jeſus was crucified was nigh to the *crowded* city, *upon this ſolemn occaſion*, and it was written, *for the ſake of common illiterate people*, in Hebrew, and Greek, *the moſt prevailing language of the eaſt at that time*, and Latin, *in honour of the Roman empire.* Then ſaid the chief prieſts of the Jews to Pilate, write not *as though we underſtood or believed him to be* the King of the Jews; but, that he *arrogantly* ſaid, I am King of the Jews. Pilate anſwered *in ſome warmth to the offence taken by them*, what I have *given orders to be* written, [b] I have [c] *determined ſhall remain juſt as it is* written.

SECT.

3 Let not thy vengeance inſtantly deſtroy them; ſuffer not their hearts to harden againſt all poſſibility of repentance; give them ſpace, and help them to conviction. He forgets his own anguiſh, in concern for their ſalvation.

4 With moſt of them, though not all, prejudice and negligence were more at bottom than any thing elſe; comp. Acts iii. 17.; 1 Cor. ii. 8. Yet criminal they ſurely were. Here he exhibits a delightful ſpecimen of his high prieſtly office; comp. Heb. v. 2. Neither was this prayer without its proper effect; for many afterwards did believe and repent; Acts ii. 37. &c.

1 Honourable for Chriſt, though in common uſed to notify offence; comp J xix. 19. Such inſcriptions were uſual among the Romans; and Pilate might intend a reflection by it upon the Jews rather than an inſult upon Jeſus. The title, however, in ſubſtance was true, and it might eaſily be read by foreigners as well as native Jews. Any trifling difference among the evangelical narratives might eaſily ariſe from the ſeveral languages in which the title was wrote. In meaning they moſt perfectly agree.

2 See the like force of a repetition; M. v. 37. Here only they ſuffered Pilate to have the higher hand.

SECT. 461. J Then the ſoldiers, when 1 they had [a] crucified *the nacked body of* Jeſus, *by nailing his hands and his feet to the croſs*, took his garments, *according to uſage*, and alſo his *inner* 2 coat, L. and they parted his raiment among thoſe who did nail him, J. and 3 made four parts *of the whole*, to every ſoldier a part, M. caſting lots upon them, what every man ſhould take. J Now the coat was without *any* ſeam, woven from the top throughout *all the other dimenſions of it*. They ſaid therefore among themſelves, let us not rent it *ſo as to become uſeleſs to either of us*, but caſt 4 lots for it *in whole*, whoſe it ſhall be; M. that it might, *though unknown to them*, be fulfilled, *in the ſtricteſt ſenſe of the words*, which was ſpoken by the 5 prophet *David*, they parted my garments among them, and upon my 6 veſture did they caſt [b] lots. Theſe things, therefore, the ſoldiers did, *while yet Jeſus hung alive upon the croſs*.

SECT. 462. M. And they that 1 paſſed by *where the croſs ſtood, yet inſatiate with former miſchiefs*, reviled him, [a] wagging 2 their heads *in contempt and ridicule*, and ſaying, thou that, 3 *by high ſwollen words*, deſtroyeſt the temple, and buildeſt it *up again* in three days, ſave thyſelf *from death*; if thou be the *beloved* Son of God *indeed*, come down from the [h] croſs *and prove the ſame openly*. L. And the people ſtood beholding, and *thus* derided him, likewiſe alſo the chief prieſts [c] *gave countenance to the cruel vulgar ſcurrility, and* mocking him, with the ſcribes and elders, *who had been his judges*, ſaid M. among themſelves, M. he *by a vain*

1 See Ex. xxviii. 42.

2 Or jacket.

3 Theſe were the whole ſtore of his goods upon earth.

4 Probably by the dice. They divided, and upon them all they caſt lots.

5 Pſ. xxii. 18. In their firſt application to himſelf, merely figurative.

6 Proverbial; to denote their becoming an entire prey to enemies.

1 Of this number were many of thoſe who but lately thought in an honourable way of him, and were much affected by his miracles.

2 Comp. Pſ. xxii. 8.; 1 K. xix. 21.; Iſ. xxxvii. 22. How ſoon did they forget the manifold and beneficial miracles which he had done? comp. Pſ. cix. 25.; Lam. ii. 15.

3 See M. xxvi. 61. 63.; L. xxiii. 35.

vain profeſſion 4 ſaved others, *but* himſelf *it is obvious* he cannot, *even from ſo infamous a puniſhment*, ſave. *After all that has happened*, L. if he be Chriſt the choſen of God, M. if he be the *promiſed* King 5 of Iſrael, L. let him ſave himſelf, M. let him now come [c] down from the 6 croſs, M. that we may ſee *a clear public declaration of his miraculous power*, [d] and *then* believe; M. and we will *verily after that* believe him *to be what he has hitherto pretended*; he truſted in [e] God *with great ſhew of boldneſs, and even an impious application of divine words*, let him deliver him now *from the torture and death to which he his adjudged*, if he will have him *be conſidered as an object of his delight*, for he ſaid, *in hearing of the whole court*, [f] I am the Son of God.

SECT. 463. L. And *yet was not all this enough neither, for* one of the malefactors which were hanged *juſt by Jeſus' ſide, to ingratiate himſelf with the rulers*, railed on him, ſaying, if thou be Chriſt, [a] ſave thyſelf and us *who ſuffer with thee.* But the other, *under great concern*, anſwering, rebuked him, ſaying, doſt not thou *more than they* fear God, *and ſeek to be conſoled by him*, ſeeing thou art in the ſame 1 *capital* condemnation? And we indeed [b] *moſt* juſtly, for we [c] receive the due reward of our *infamous* deeds; but this man 2 hath done nothing *at all* amiſs. And he *afterwards* ſaid unto Jeſus, Lord, remember me *in ſuch mercy as ſeemeth good unto a fulneſs of it ſo divine*, when thou [d] comeſt into *the place of* thy kingdom. And Jeſus, *with tender pitying love*, ſaid unto him, verily 3 I *now* ſay unto thee, 4 to-day ſhalt thou be *preſent and bleſſed* with me in [e] paradiſe.

SECT.

4. If they ſpoke in earneſt, their very deriſion ſerves to confirm our faith.

5 The ſame as their anointed Meſſiah; ſee M. xv. 32.

6 Therefore they expected of the Meſſiah that he ſhould work miracles. Thus they endeavoured to turn the minds of the common people quite away from him.

1 Compare for this uſe of the word M. xxiii. 14.; M. xii. 40.; L. xx. 47.; xxiv. 20.; Rom. xiii. 2.; 1 Cor. xi. 29.

2 He might have heard many things before, either while going on in his wickedneſs, or in the judgement-hall, of Chriſt; his doctrine and miracles. Poſſibly he might know of what had paſſed between Jeſus and Pilate; J. xviii. 36.

3 A mark of great moment and certainty.

4 Emphatic, as in Jer. i. 10. Spoken as from a throne.

SECT. 464. J. Now there ſtood *near* 1 by the [a] croſs of Jeſus his *much afflicted* mother, and his mother's ſiſter, Mary the 2 wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother *in the agonies of woe*, and the diſciple *John* ſtanding by, whom he 3 *peculiarly* loved, he, *firſt caſting his eye upon her*, ſaith unto his mother, 3 woman, [b] behold *one who ſhall henceforth care for you as if he were* thy *own dear* ſon. Then, *turning it to him*, ſaith he to the diſciple, behold *her whom thou art in all time coming to reſpect and care for as* thy *own affectionate* mother. And from that hour that diſciple, *with the mind and love of a true ſon*, took her unto his own 6 home, [c] *that ſhe might abide with him cloſe.*

SECT. 465. M. And when the ſixth hour 1 was come, L. the ſun was [a] *ſupernaturally* darkened, M. and there was darkneſs *ever till then unknown*, [b] over 2 all the land *of Judea* unto the ninth hour. And about the ninth hour, Jeſus cried with a loud [c] voice, *indicating as yet his natural ſtrength, and the extremity of*

1 Comp. M. xxvii. 55. A noble inſtance of fortitude and zeal; L. xxiii. 5.

2 Or daughter; ſee M. xxvii. 56.; xiii. 55.

3 Comp. J. xiii. 23.; xxi. 20. 24.

4 Simple, and yet reſpectful; conſider M. xii. 49. 50.

5 This precious depoſit, I commit to his approved affection. He is now to thee as in my ſtead, and will perform unto thee all the duties of a ſon.

6 Hence it is reaſonably ſuppoſed, that Joſeph had finiſhed his courſe. Even in the day of our Lord's abaſement, and before the triumph of his reſurrection.

1 The Jewiſh day, to point out the temple worſhip, was divided into the third, 6th, and 9th hours, whence theſe only are taken notice of in M. xx. 3. 5. The third began at our nine in the morning; at which time Pilate pronounced ſentence, and delivered Jeſus into the hands of the Jews. This is the reaſon of M. xv. 25. appointing the guards walking through Jeruſalem, would conſume moſt of the time till the ſixth hour, or our twelve o'clock. Then, or a little before it, the croſs was erected, and the darkneſs began; which continued to the ninth hour, or three in the afternoon. What was done in any of the above ſpaces, was ſaid to be done in the third, 6th, or ninth hours; and this laſt ended with our ſix in the evening; ſee Acts iii. 1.

2 Perhaps over moſt of the Roman empire, ſtiled land; L. ii. 1.

It was now full moon, and could be no eclipſe of the ſun.

of his pain, saying, 3 Eli, Eli, lama [d] Sabachthani? That is to say, *being interpreted*, my [e] God, my 4 God, why hast thou forsaken me? Some of them that stood there, when they heard that *inadvertently*, said this man calleth for Elias, *his forerunner*.

SECT. 466. L. And the soldier 1 *who surrounded the cross, moved by the example of their leaders*, mocked him, coming to him,

SECT. 467. And saying, if thou be, *as the title above the cross bears*, the [a] King of the Jews, *shew thy power quickly, and* save thy self *from hideous torment and death.*

SECT. 468. *Christ expires upon the cross;* M. xxvii. 48. &c.; M. xv. 36. &c.; L. xxiii. 45. &c.; J. xix. 28. &c.

J. After this, Jesus knowing that all *those grievous* things 1 *predicted by the ancient prophets*, were *now upon the eve of being perfectly* accomplished, that the Scripture might *yet farther* be fulfilled, 2 saith, [a] I thirst. Now there was *at hand* a vessel full of 3 vinegar, M. and straightway one of them ran and took a spunge, and filled it with vinegar *from thence*, J. and put *a leaf of* hyssop

4 M.

3 Mixture of Hebrew and Syriac. By this quotation from Ps. xxii. 1. he did most probably mean to refer the Jews to the whole of it, as remarkably descriptive of himself and his present situation.

4 Or, for how long a time? Let me now be dismissed from any more severe suffering. Give me thy good leave, O Father, to resign my spirit!

1 A gross kind of men, partly ignorant of the true religion, and partly despisers of the Jewish people.

1 Or belonging to his deep humiliation state.

2 Comp. Ps. lxix. 22.; M. xxvii. 34.; Ps. xxii. 15.

3 The Jews say, it was usual to have such a mixture at hand. The mean drink of the Roman soldiers.

4 M. round it on a reed *of that ſame plant*, M. and gave 5 him to drink *what for a while might keep him alive, and ſave him from fainting*, M. ſaying, *to ſuch as attempted to draw back his arm*, let alone, let us ſee whether Elias 6 will come, and take him *quickly* down. M. *Certain of* the reſt ſaid, *in like manner*, let be, *while he adminiſters this moſt needful recruit*, and then let us ſee whether [b] *indeed* Elias will come to ſave him *from torture*.

SECT. 469. J. When Jeſus therefore had received the vinegar, he ſaid, it is *now* finiſhed: M. And when he had cried again *to this purpoſe* with a loud voice, L. he *next calmly and affectionately* ſaid, Father, into thy hands [a] I commend my *departing* 1 ſpirit; and, *having ſaid thus*, J. he bowed his *ſacred* head, and, *by the power which he had over his own life*, gave up the 2 ghoſt.

SECT. 470. M. And behold, *in that very moment*, the vail 1 of the temple, *which parted the Holy of Holies from the Sanctuary*, [a] was rent in twain from the top to the bottom; and the earth *under them* did quake, and the rocks, *by this means* 2 rent; and *certain*

4 Which grows in Judea to a great length.

5 This poſſibly was done in great haſte, and from no bad intention.

6 Not fully acquainted with the country language, or hearing imperfectly what was ſaid, might lead to this; eſpecially conſidering Mal. iv. 5. 6.

1 Comp. Pſ. xxxi. 5.; 1 Pet. iv. 19.; J. x. 18. Very different from Acts vii. 59.

2 Or ſpirit; comp. Eccl. xii. 7.; Wiſd. iii. 1. The powers of nature in him were far from being exhauſted. About the ninth hour, when the paſchal lamb ſhould be ſlain. Here no panegyric is added, as is natural to other hiſtorians, who, though impartial, generally colour in proportion to the degree of the ſufferings and the worthineſs of the ſufferer. Such a majeſty and dignity in dying was never known before.

1 Or curtain. Made of curious and ſtrong materials; Ex. xxvi. 33. 35. LXX. Now was free acceſs; by the blood of Chriſt, laid open to all people; Heb. iv. 12.; ix. 8. 24. Hereby likewiſe was ſignified the abolition of the ritual Jewiſh diſpenſation, which depended on the ſeparation.

2 Still viſible, travellers ſay, and rent not along with but againſt the ſtrata.

tain of the graves 3 were opened, and many bodies of *late dead* ſaints which ſlept *in them* 4 aroſe, and came out of the graves after his reſurrection, and went *from where they had been buried* unto the holy 5 city *Jeruſalem*, [b] and appeared unto 6 *believers in Jeſus like themſelves.*

SECT. 471. M. And when the centurion *of the Roman band* which ſtood *right* over againſt him, ſaw that he ſo cried out, and, *contrary to the manner of every other*, gave up the ghoſt, *while as yet in great ſtrength*, M. and they *of the guard* that were with him watching *the crucifixion of* Jeſus, ſaw the earthquake, and thoſe *other awful* things 1 that were done, they feared greatly *leſt the anger of God ſhould fall upon them altogether*, and, *in moſt devout manner*, glorified 2 God, ſaying, [a] certainly this was a righteous man; M. truly, *after every thing ſo violently ſaid and done againſt him*, [b] this was the 3 Son of God. L. and all the *vaſt multitude of* people that came together to that *doleful* ſight, beholding the things which were done *throughout almoſt every part of nature*, ſmote 4 their breaſts, *in conviction of his innocence and their own* [c] *guilt*, and returned.

SECT. 472. L. And all his *familiar* acquaintance, M. and many women *of his own kindred* L. 1 ſtood M. there L. [e] afar off, M.

3 To prove Heb. ii. 14.

4 Comp. J. v. 25.; 1 Cor. xv. 20. They could eaſily be known. See a curious ſermon of Dr N. Lardner's upon this ſubject, vol. II.

5 In regard of divine worſhip; M. iv. 5.; J. iv. 23. &c.

6 Probable from Acts x. 41.

1 Viz. The ſupernatural darkneſs that came on in an inſtant; and Jeſus expiring, when he had prayed to the Father for that purpoſe, and ſo long before nature was exhauſted.

2 Acknowledged his power; L. v. 26.; Joſh. vii. 19.

3 The ſame he had confeſſed before Pontius Pilate and the high prieſt. If yet they were heathens, they might mean *a Son of God*, in the ſame manner as they uſed to ſpeak of Hercules, Bacchus, and ſome others like them.

4 Comp. Acts ii. 37.

1 Suitably to the baſhfulneſs and modeſty of their ſex, yet ſo as to ſatisfy their love and duty.

M. looking on *from beneath the croſs, with deep concern*, among whom was 2 Mary Magdalene, and Mary the mother 3 of James the leſs, and of Joſes; and Salome 4 the mother of Zebedee's children, *James and John*, who alſo, when he was in Galilee, followed him *very often*, and miniſtered unto him 5 of their ſubſtance, and many other *pious* women *beſides* which came up with him unto *the paſſover at* Jeruſalem, M. from Galilee ᵇ miniſtering *to the very laſt, by neceſſary ſervices* unto him.

SECT. 473. J. The Jews, therefore, becauſe it was the 1 preparation, that the bodies ſhould not 2 remain upon the croſs on the *night before* Sabbath-day, ᵃ (for that day was an high 3 day) beſought Pilate, 4 *by ſending proper meſſengers unto him*, that their legs might *receive his order to* be broken, *according to frequent Roman cuſtom*, and that, *their deaths thus haſtened*, they might *then* be taken away 5 *by the executioners*. Then, *with his permiſſion*, came the ſoldiers *who had nailed him to the croſs*, and brake the legs of the firſt, *who was yet alive*, and of the other *alſo* which was crucified with him. But when they *afterwards* came to Jeſus, and ſaw *by manifeſt ſigns* that he was dead already, they, *under ſome awe, and judging it to be ſuperfluous*, brake not his

2 See L. viii. 2.

3 Siſter of Chriſt's mother, daughter of Cleophas; ſee J. xix. 25.; M. xii. 46.

4 See M. xv. 40.

5 See L. viii. 3. Attended him.

1 See J. xix. 14. The firſt and laſt days of unleavened bread were the moſt holy and ſolemn; ſee Ex. xii. 16.; comp. L. vi. 1.

2 It was cuſtom with the Romans and ſome others to leave the bodies of great malefactors unburied, except on great feſtival days; ſee Deut. xxi. 23. Beſides, that the living might be defiled by touching the dead; their ſight and ſmell together was horrible; conſider Gal. iii. 13.

3 Or ſplendid day for divine ſervice, and requiring great preparation.

4 Judges were not allowed to be preſent at executions, leſt they ſhould be thought to take pleaſure in the torments and death of the miſerable.

5 The Jews had their freedom as to every thing, ſave that of capitally condemning.

his legs. But one of the *hardier* ſoldiers, 6 *to put his death beyond all doubt*, with a ſpear pierced his ſide, and forthwith [b] came there out *mixed* 7 blood and water. And he that ſaw it 8 *done* bare *this teſtimonial* record, and his record is *moſt undoubtedly* true; and he 9 knoweth, *from every poſſible evidence*, that he ſaith true, that ye *followers of his* might *the more firmly* believe *both his death and riſing again on the third day after*. For theſe *laſt mentioned* things were done *not caſually*, but that the Scripture ſhould be 10 *eminently* fulfilled, a 11 bone of him ſhall not be 12 broken. And again another Scripture 13 ſaith, they [c] ſhall look on him *for ſafety and happineſs* whom they have *cruelly* pierced.

A brief practical review of the life of Jeſus.

The hiſtory of Chriſt's life upon earth is one of the chief means of conducting his followers to holineſs. It is a complete pattern throughout, ſuch as doth moſt clearly expreſs the nature of duties, aſſure us of the poſſibility of them, urge us by a ſecret and lively incentive to imitation, reproach our deffects, and animate our zeal. The example of Jeſus is not only perfect, but perfectly accommodated to our preſent weak ſtate; ſee 1 Cor. xi. 2.; Heb.

6 It might otherwiſe have been repreſented as only a faint; certain of the guards might be on horſe-back. At any rate, the ſide was within ſpear-length; comp. J. xix. 34. This was now the fifth viſible wound upon the body; comp. J. xx. 27.

7 Betwixt the heart and pericardium there is a watery liquor, to make pulſation the more eaſy. More plentiful in old and dying people than others. Acuteneſs and length of pain might alſo increaſe the quantity, which as the body hung would flow forth moſt perceptibly; comp. 1 Jo. v. 6.

8 Comprehending every circumſtance relative to his ſufferings and death.

9 Underſtood by ſome of Jeſus himſelf.

10 Comp. Ex. xii. 46.; Pſ. xxxiv. 20.; Num. ix. 12.

11 Signifying perfect preſervation both outward and inward. There is a viſible harmony of deſign carried on under both Teſtaments.

12 A thing ſo ſhocking to look upon was not permitted to the holy perſon of Jeſus. More mutilating ſtill and diſagreeable to handle, than after ſimple crucifixion. Between the bones of the feet, though various, the nails might be directed.

13 Zech. xii. 10.; See Iſ. liii. v.

Heb. vii. 26. It brings down the infinite holineſs of the divine nature, to a level with our capacities; ſee Heb. i. 3.; 1 Tim. iii. 16. Moreover, he was in all things tempted like as we are. How bright and admirable a pattern was he in youth? See L. ii. 40. &c. Even then he inveſtigates truth, and diſplays both that and religion in all their natural charms. Though admired and applauded, he lives obſcure, abides with his mother and Joſeph, and is ſubject to them; he treats them with modeſt filial reſpect. He works from that time till near thirty years of age, with his own hands. When he enters upon public life, he is aſſaulted with every kind of violent and inſidious temptation. Under the ſharpeſt bodily wants, and other bodily neceſſities, he firmly truſts in God, and abhors the very thought of an unlawful mean. He deſpiſes the allurements of pomp and pleaſure. He penetrates the ſubtle engines of pride and diſcontent, and glorioufly overcomes them. In the practice of virtue he is altogether *great, good, and lovely!* He is virtue itſelf in the brightneſs of its ſplendor. Here ſhines ingenuous candor, amiable meekneſs, godlike beneficence, entire reſignation to the will of God, calmneſs in bearing ill uſage and reproach, fortitude invincible. Far from ſeeking applauſe, he avoids it, and ſilences the mouth of praiſe. He is tender to human frailties; ſee Iſ. xlii. 1. &c. He mingles with the worſt at times, to do them good, and is content to be reproached for it. In ſo divine a work as uſefulneſs, he was inceſſant. He waited not for occaſions, but ſought or met them. See, amongſt many other examples, to what a height he carried his compaſſion and benevolence, M. viii. 23. compared with M. iv. 35. The caſe he knew to be deplorable, and above all human relief. Even Gadarean ingratitude and incivility, he did not reſent. Reſt, refreſhment, and every thing perſonal, yielded to the eaſe of others. With patience and moderation, he ever met the moſt cauſeleſs contradiction. Surrounded with ſnares to deſtroy him, his prudence defeats the deſigns of them all. He gave no quarter to wilfull error and hypocritical vice. He wept at the very thought of miſeries, which unbelief and impenitence would not avoid. In midſt of agonizing pain from his enemies, he nobly and generouſly prays for them. In him verily was the true portraiture of every pious and moral excellence. By communicating cloſe with God, he could do and bear any thing. How ſerenely does he admoniſh the ſleeping diſciples? With what a decent compoſure does he addreſs the traitor Judas? His benevolence in reſtoring the ſervant's ear who came out againſt him, is great without a parallel.

He

He is unawed before a council, thirſting after his blood. He confeſſes and denies not what he knew would be the mean of his death. His compoſure and ſilence then, is more emphatic than all words; ſee Iſ. liii. 3. &c. Inſolence and cruelty combined, he wiſely ſcorns to rebuke; conſider well 1 Pet. ii. 20. &c. He complains not of an unjuſt ſentence, becauſe it only affected himſelf; though he both could and did upbraid, with becoming warmth, impoſing vice, for the benefit of others. He recriminates not even againſt reviling and barbarous ingratitude. The common people, becauſe they were deluded, he always ſpoke of with tenderneſs. His few generous ſympathizing friends, he turned in ſtill more generous ſympathy from his own caſe to that of themſelves and children. Every thing *great, good, and amiable*, concenters in the bleſſed Lord Jeſus. Though the croſs be a ſight too ſad and cruel to gaze upon, it is full of power, to invigorate weak virtue and ſanctify. His good will there even to the worſt of ſinners, is moſt affectionate. He pleads to the very laſt in their favours; reflect now on M. v. 45. &c. How comfortable to think that ſuch a Saviour looks down upon us? That he is our advocate and interceſſor? By beholding ſuch an example, we cannot err. A cordial and common imitation would put an end to all animoſities and differences among Chriſtians.

Dr Newcombe has given the following excellent recapitulation of our Lord's character, which moſt people will be pleaſed to read; part 2. ſect. 14. p. 443.

Upon the whole, when our Lord is conſidered as a teacher, we find him delivering the juſteſt and moſt ſublime truths with reſpect to the divine nature, the duties of mankind, and a future ſtate of exiſtence; agreeable in every particular to reaſon, and to the wiſeſt maxims of the wiſeſt philoſophers; without any mixture of that alloy which ſo often debaſed their moſt perfect productions, and excellently adapted to mankind in general, by ſuggeſting circumſtances and particular images, on the moſt awful and intereſting ſubjects. We find him filling, and as it were overpowering our minds with the grandeſt ideas of his own nature; repreſenting himſelf, as appointed by the Father to be our Inſtructor, our Redeemer, our Judge, and our King; and ſhewing, that he lived and died for the moſt benevolent and important purpoſes conceivable. He does not labour to ſupport the greateſt and moſt magnificent of all characters; but it is perfectly eaſy and natural to him. He makes no diſplay of the high and heavenly

heavenly truths which he utters, but ſpeaks of them with a graceful and wonderful ſimplicity and majeſty. Supernatural truths are as familiar to his mind, as the common affairs of life to other men.

He takes human nature as it came from the hands of the Creator, and does not, like the Stoicks, attempt to faſhion it anew, except as far as man had corrupted it. He revives the moral law, carries it to perfection, and enforces it by peculiar and animating motives: but he enjoins nothing new, beſides praying in his name, and obſerving two ſimple and ſignificant poſitive laws, which ſerve to promote the practice of the moral law. All his precepts, when rightly explained, are reaſonable in themſelves, and uſeful in their tendency; and their compaſs is very great, conſidering that he was an occaſional teacher, and not a ſyſtematic one.

If from the matter of his inſtructions, we paſs on to the manner in which they were delivered, we find our Lord uſually ſpeaking as an authoritative teacher; though ſometimes juſtly limiting his precepts, and ſometimes aſſigning the reaſons of them. He preſuppoſes the law of reaſon, and addreſſes men as rational creatures. From the greatneſs of his mind, and the greatneſs of his ſubjects, he is often ſublime; and the beauties interſperſed throughout his diſcourſes, are equally natural and ſtriking. He is remarkable for an eaſy and graceful manner of introducing the beſt leſſons from incidental objects and occaſions. The human heart is naked and open to him; and he addreſſes the thoughts of men, as others do the emotions of their countenance, or their bodily actions. Difficult ſituations and ſudden queſtions of the moſt artful and enſnaring kind, ſerve only to diſplay his ſuperior wiſdom, and to confound and aſtoniſh all his adverſaries. Inſtead of ſhewing his boundleſs knowledge upon every occaſion, he checks and reſtrains it, and prefers utility to the glare of oſtentation. He teaches directly and obliquely, plainly and covertly, as wiſdom points out occaſions. He knows the inmoſt character, every prejudice, and every feeling of his hearers; and accordingly uſes parables to conceal, or to enforce his leſſons; and he powerfully impreſſes them, by the ſignificant language of actions. He gives proof of his miſſion from above, by his knowledge of the heart, by a chain of propheſies, and by a variety of mighty works.

He ſets an example of the moſt perfect piety to God, and of the moſt extenſive benevolence, and moſt tender compaſſion to men. He does not merely exhibit a life of ſtrict juſtice, but overflowing benignity. His temperance has not the dark ſhades of

of auſterity; his meekneſs does not degenerate into apathy. His humility is ſignal, amidſt a ſplendor of qualities more than human. His fortitude is eminent and exemplary, in enduring the moſt formidable external evils, and the ſharpeſt actual ſufferings: his patience is invincible; his reſignation entire and abſolute. Truth and ſincerity ſhine throughout his whole conduct. Though of heavenly deſcent, he ſhews obedience and affection to his earthly parents. He approves, loves, and attaches himſelf to amiable qualities in the human race. He reſpects authority religious and civil; and he evidences his regard for his country, by promoting its eſſential good in a painful miniſtry dedicated to its ſervice, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by conſummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

Never was there a character at the ſame time ſo commanding and natural, ſo reſplendent and pleaſing, ſo amiable and venerable. There is a peculiar contraſt in it between an awful greatneſs, dignity, and majeſty, and the moſt conciliating lovelineſs, tenderneſs, and ſoftneſs. He now converſes with prophets, lawgivers, and angels; and the next inſtant, he meekly endures the dullneſs of his diſciples, and the blaſphemies and rage of the multitude. He now calls himſelf greater than Solomon, one who can command legions of angels, the giver of life to whomſoever he pleaſeth, the Son of God who ſhall ſit on his glorious throne to judge the world: at other times, we find him embracing young children, not lifting up his voice in the ſtreets, nor quenching the ſmoaking flax, calling his diſciples not ſervants, but friends and brethren, and comforting them with an exuberant parental affection.

Let us pauſe an inſtant, and fill our minds with the idea of one who knew all things heavenly and earthly, ſearched and laid open the inmoſt receſſes of the heart, rectified every prejudice, and removed every miſtake of a moral and religious kind; by a word exerciſed ſovereignty over all nature, penetrated the hidden events of futurity, gave promiſes of admiſſion into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, ſocial, benevolent, friendly, affectionate. Such a character is fairer than the morning-ſtar. Each ſeparate virtue is made ſtronger by oppoſition and contraſt; and the union of ſo many virtues forms a brightneſs, which fitly repreſents the glory of that God "who "inhabiteth light inacceſſible;" 1 Tim. vi. 16.

Such a character muſt have been a real one. There is ſomething ſo extraordinary, ſo perfect, and ſo god-like in it, that it could not have been thus ſupported throughout by the utmoſt ſtretch of human art; much leſs by men confeſſedly unlearned and obſcure; Acts iv. 13. Thus far our truly excellent Chriſtian Biſhop.

CHAP. XLIX.

SECT. 474. *The burial of Chriſt;* M. xxvii. 57. &c. M. xv. 42. &c.; L. xxiii. 50. &c.; J. xix. 38. &c.

J. AND after this, M. when the *firſt Jewiſh* even was *very near* come, (becauſe *we have ſaid* it was the 1 preparation, that is, the day *immediately* before the ſabbath) M. there came a rich man *of his own accord* L. named Joſeph 2 of Arimathea, a city of the Jews, M. an honourable counſellor, L. a *truly* good *benevolent* man and a juſt, (that had not conſented to the council and deed of them *who put Jeſus to death*) M. which alſo *earneſtly* waited for the kingdom of God *under his Chriſt.* And J. being *in heart* a diſciple [a] of Jeſus, (but *thus* ſecretly 4, for fear of the *leading* Jews) he went in boldly unto Pilate, and 5 craved *his leave to take down* the body [b] of Jeſus 6, *in order to give*

1 Friday before ſun ſet; comp. M. xxviii. 1. Betwixt the two evens was the paſchal lamb ſlain, and therefore little time left for burial.

2 Named likewiſe Numa, Aruma; Jud. ix. 41.; 2 K. xxiii. 36. A city of Samaria, and anciently Ramoth.

3 Not quite certain if he was one of the Sanhedrim.

4 Comp. J. ix. 22.

5 Though he had little to fear from Pilate, who, bad as he was, would willingly have relieved him; yet he had much to fear from the Jewiſh rulers.

6 The Roman manner was to allow malefactors to hang on the croſs, for ſome time after they were dead, by way of example; contrary to Deut. xxi. 23.; comp. J. xix. 31. To prevent hazard

give it a decent burial. And Pilate [c] marvelled if he were already dead, *from an execution ſo lingering to others,* and calling unto him the centurion *who ſtood by the croſs,* [d] he, *in order to be made certain,* aſked him whether he had been any while dead? And when he knew it *for certain* of the centurion, [e] he M. commanded the body *without any delay* to be delivered M. to Joſeph.

SECT. 475. M. And he *cauſing to be* bought *a large piece of* fine linen, J. came *with his ſervants* and took *down* the body of Jeſus *from the croſs.* And there came alſo *to his aſſiſtance* Nicodemus, (which 1 at the firſt *public manifeſtation of miraculous powers,* came to Jeſus by night) and brought *with him* a mixture of myrrh and aloes about an hundred pound weight. Then, *to prepare for a more reſpectable interment,* they took the body of Jeſus, and wound it M. in *folds of* a 2 clean linen [a] cloth, J. with the *requiſite* 3 ſpices, as the manner of the *richer* Jews is to *embalm and* bury. Now, in the place where he was crucified, there was a garden, and in the garden a 4 new ſepulchre, L. wherein never man before was laid. J. There M. Joſeph M. laid him M. in his own new tomb, which, *after the manner of that age and country,* he had *lately ordered to be* hewn out in the 5 *ſolid* rock; for the ſepulchre was nigh at hand, L. and that day *it has been obſerved* was the preparation, and the Sabbath drew *faſt* on. M. And he rolled *by proper workmen* a great ſtone to the 6 *only entry* door of the ſepulchre, and departed *home, till they might lawfully work again.* L. And the women [b] alſo which came with him from Galilee, M. Mary Magdalene, and Mary the mother of 7 Joſes, M. ſitting over againſt the ſepulchre, M. beheld *attentively*

of prophaning the Sabbath, the Jews began it an hour before ſunſet; and, from regard to the paſſover, they now doubled their concern.

1 See J. iii. 1. 2.

2 Much in the manner that children are ſoon after they are born.

3 Till upon finiſhing the paſſover, the whole could be more regularly executed.

4 Thoſe of the rich, were large enough to receive many dead bodies.

5 An old cuſtom; comp. Iſ. xxii. 16. There could be no entrance but the door.

6 Not eaſily removed.

7 Or Joſeph. Their view was, when the Sabbath was over, to come and anoint him; comp. Iſ. liii. 9.

attentively where he was laid. And they returned, and prepared ſpices and ointments *of their own*, and 8 reſted *from executing in compleat form the laſt proper office of their affection till* the 9 Sabbath day, according to the commandment, *ſhould be over*.

SECT. 476. M. Now the next 1 day, *agreeable to the Jewiſh method of reckoning*, that followed the day of the preparation *for the grand day of the paſſover week*, the chief prieſts and phariſees came 2 together, *as a private council* [a] unto Pilate, ſaying, Sir, we remember that that *notorious* [b] deceiver 3 ſaid, while he was yet alive, after 4 three days I will riſe again. Command therefore, that [c] the ſepulchre *where he lies* be made ſure until the third day 5 *is fully over*, leſt his diſciples come by night and ſteal *what now remains of* him away, and ſay unto the *eaſy credulous* people, he is riſen again from the dead; ſo that the laſt error 6 ſhall be *of* worſe *conſequence* than the firſt. Pilate ſaid unto them, ye have a 7 watch *of the Roman ſoldiers to guard the temple ſervice*, go your way *with a ſufficient number of them, and* make it as ſure as you can *poſſibly, to prevent impoſition*. So they went and made the

8 The Jewiſh ſtrictneſs as to this article was very great.

9 The ſeventh, or Saturday.

1 Viz. After ſix of the very night of that day in which Jeſus was crucified. Then did another begin, as ſoon as they underſtood that the burial was over. To have delayed longer would have been prepoſterous; as during the night, or indeed any conſiderable part of it the body might have been ſtolen.

2 The ſcribes and elders were not preſent. Now they would deem public buſineſs to be unlawful; and indeed the ſtrict Sabbatical reſt was here forgotten. It was a pretended holy cauſe, and their malignant paſſions were ſtill at work.

3 See M. xii. 39. 40.; xvi. 4.

4 A Hebraiſm, for on the third day; Gen. xl. 12. 20.; comp. Deut. xv. 1.; Jer. xxxiv. 14.; M. xxvii. 64.; M. viii. 31.; M. xvi. 21.; L. ix. 22. Within that time the promiſe was to be fulfilled; and the ſooner, God ſhewed himſelf the more gracious therein; comp. 2 Chr. x. 5.

5 Comp. Deut. xiv. 28.

6 A proverbial form of ſpeaking; to denote the laſt impoſition would be even more hazardous than the former; ſee L. xi. 26.; 2 Pet. ii. 20.

7 Upon great feſtival days, this guard was much increaſed. They might, without being liable to ſuſpicion, think to fruſtrate any more work of Joſeph and Nicodemus.

the ſepulchre ſure, ſealing [d] the ſtone 8 *with the Roman governor's own ſignet, to prevent fraud*, and ſetting a ſtrong watch *to prevent violence.*

CHAP. L.

SECT. 477. *The Reſurrection of Chriſt;* M. xxviii. 1. &c.; M. xvi. 1. &c.; L. xxiv. 1. &c.; J. xx. 1. &c.

M. AND when the Sabbath 1 was paſt, Mary 2 Magdalene, [a] and Mary the Mother of James *and Joſes, the daughter of Cleophas*, and Salome, had bought *for him whom before they ſo tenderly loved*, ſweet ſpices, that they, *as the laſt token of reſpect*, might come and anoint him *yet more compleatly*. And M. [b] the firſt *day* L. of the 3 week, very early in the morning, J. when 4 it was yet dark, L. they came unto the ſepulchre M. at the riſing of the ſun, L. bringing the ſpices which they had prepared. [M. And *while on the way*, they ſaid among [c] themſelves, who 5 ſhall roll

8 Comp. Dan. vi. 17. 18. They determined, no doubt, to ſhew Jeſus's body on the third day, and thereby to expoſe him as a moſt juſtly crucified impoſtor.

1 After ſix in the evening; comp. M. xxviii. 1.

2 See M. xxvii. 56. The chief in this matter, J. xx. 21. and probably moſt at her expence. They might be ignorant of ſealing and ſetting the watch. Probably ſo called from the place of her birth Magdala, a town on the lake of Galilee. She ſeems to have been a woman of diſtinction, and always of an unblemiſhed character; M. viii. 28.; M. v. 2.

3 Now our Lord's day. Great was the ardour of their piety. They found ſomething much better than they promiſed themſelves. Say ſome, when the ſheaf of firſt fruits was waved; Lev. xxiii. 11.; comp. 1 Cor. xv. 20.

4 They roſe when it was yet dark; and during the time they waited for one another, prepared the ſpices, paſſed through the city, and came to the ſepulchre, there was ſome good degree of light.

5 They might have expected, by agreement, certain of the apoſtles who were not yet come up.

roll us away the ſtone from the door of the ſepulchre? For it was very great, *and to appearance beyond their united powers to move.* M. And behold *ere they made out their journey* there 6 was a great earthquake, for the 7 angel of the Lord *had* deſcended from heaven, and *then* came and rolled back the ſtone from the door *where it had been placed and ſealed*, and ſat upon it, 8 *waiting the advent of the women, and to declare the reſurrection, which did now happen.* His countenance was [d] like *flaſhes of* 9 lightening, and his *long flowing upper* raiment white 10 as ſnow. And for fear of him the keepers *who had been ſtationed there by Pilate and the Jewiſh rulers*, did ſhake, and became [e] *unable to move out of their place* as *ſo many* dead men. And when 11 they [f] looked *again from the entry into the incloſure*, they ſaw *to their aſtoniſhment* that the ſtone was rolled *quite* away L. from the ſepulchre.

SECT. 478. J. Then ſhe 1 *of greateſt note in the female company* runneth, *with conſent of the reſt*, and cometh to Simon Peter *firſt*, and to the other diſciple *John*, 2 whom Jeſus *peculiarly* loved, and ſaith unto them, they have 3 taken away *for certain* the *body of our* Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, *under deep concern*, and came *with haſte* L. unto the ſepulchre.

6 This might happen in the courſe of their journey, and be afterwards told by the ſoldiers, though contrary to their engagement; M. xxviii. 15.; M. xvi. 4.

7 Some there may be for daily ſervice, and others great in ſtation and employment; comp. M. xviii. 10.; Rev. x. 1.; xviii. 1. xx. 1. Such an illuſtrious Janitor did high honour to our divine Saviour.

8 Another might be ſitting within the ſepulchre, or vault; ſee M. xvi. 5.; J. xx. 12.

9 Such awful ſigns and appearances could not fail of throwing the guards into great conſternation, and became the natural means of Jeſus's departure leiſurely and unmoleſted.

10 An emblem of purity and holineſs; ſee L. xxiv. 4. The upper robe, or flowing gown; comp. Rev. i. 13.; Num. xii. 10.; Lam. iv. 7. Here reflect on Dan. vii. 9.; Rev. iii. 4.; iv. 4.; vi. 11.; vii. 9. 13.; M. xvii. 2. Affected by Herod, Acts xii. 22. Hence eaſily known to be angels, and worthy of higheſt credit.

11 The women.

1 Mary Magdalene,

2 See J. xiii. 23.

3 She might ſuſpect ſuch a robbery, for the ſake of what was wound with and about him; conſider L. xxiv. 21. &c.

pulchre. J. So they ran both together, and the other diſciple, *being younger and ſwifter*, did outrun Peter, and came firſt to the ſepulchre. And he, *after making his way through the door of the incloſure*, 4 ſtooping down *to obſerve whether the body was there or not*, and *yet more anxiouſly* looking in, ſaw *very plain there was no dead corps there, but* the linen clothes *wherewith it had been wrapped* lying; yet, *from dread upon his mind* [a], went he not in. Then cometh Simon Peter *faſt* following him, L. and they *both* bowed down to the earth; J. and *after this Peter* [b] went boldly into the ſepulchre; and L. beheld the linen-clothes *even as John had done*, laid by themſelves, J. and the 5 napkin that was about his head, not lying with the linen-clothes, but *orderly* wrapped [c] together in a place by itſelf. Then, *his fear being much abated*, [d] went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed *the body to be gone*; for as yet they [e] knew not, *ſo as fully to apprehend* the *true* Scripture *meaning*, that he muſt riſe again from 7 the dead. Then the diſciples went away again unto their own 8 home, L. wondering *each* in himſelf at that which was come to paſs.

SECT. 479. M. And *the women* entering into the ſepulchre, *as the two apoſtles had done*, L. found not the body of the Lord Jeſus. And it came to paſs, *that*, as they were much perplexed thereabout, behold two [a] *angels in the form of young* 1 men 2 ſtood by them in *white* ſhining garments, M. they were 3 affrighted *from ſuch a ſudden and unuſual appearance*. J. But Mary, *full of love and ſtrong deſire*, ſtood without *the incloſure*, at the *door*

which

4 Comp. M. xxviii. 2.

5 Comp. J. xi. 44. Here was every proof of a leiſurely remove. The clothes now brought to him, in place of the grave ones, might be different from what he had been in uſe to wear, and for good reaſons.

6 Till then they might believe that Mary was miſtaken; or perhaps he now began to think of his Lord's riſing again, and to believe in part. John's hints are often ſhort and ſtriking.

7 Comp. M. xvi. 21.; L. xviii. 31. &c.

8 Or the place from whence they had ſet out; and where it may be, others of the apoſtles were.

1 Comp. Acts i. 10.; Gen. xviii. 2.; xix. 5.

2 Or appeared of a ſudden; ſee L. ii. 9.; Acts xii. 7.; xxiii. 11.

3 Modeſty likewiſe would add to the fright of their ſurpriſe.

which leads into the ſepulchre, weeping *her ſevere loſs*; [b] and, as ſhe wept, ſhe ſtooped down, and looked into the ſepulchre, *that ſhe alſo might obſerve how the dead clothes lay*; and ſeeth two angels *who appeared as men clothed in pleaſant* white *dreſs* ſitting, the one at the head, and the other at the feet *of that niche* where the body of Jeſus had lain. And they, 4 *with gladſome and friendly countenance*, ſay [c] unto her, woman 5, why weepeſt thou *ſo?* She ſaith *with great earneſtneſs* unto them, becauſe they have taken [d] away *the* 6 *body of* my Lord, and I know not where they have laid, *or how they may have uſed* him.

SECT. 480. J. And when ſhe had thus ſaid *to the benevolent heavenly Meſſenger*, ſhe, *upon ſome new* 1 *ſurpriſe* turned himſelf back *from the ſepulchre*, and ſaw Jeſus *himſelf* ſtanding *yet more diſtant from it a little*, and knew not 2 *of a ſudden* that it was Jeſus. (M. Now when Jeſus was riſen early, the firſt day of the week, he appeared *as follows*, firſt to Mary Magdalene out of 3 whom he had caſt ſeven devils.) J. Jeſus, *with a gentle voice*, ſaith unto her, 4 *hail* woman, why weepeſt thou *ſo diſtreſsfully?* Whom ſeekeſt thou *with ſo much earneſtneſs?* She, ſuppoſing him *from his habit* to be the 5 gardener, ſaith unto him *with a ſoft engaging ſimplicity*, Sir, if thou have born him *ſecretly* hence *for fear of the Jews* 6 *whoſe abſtracted remains I thus bitterly lament*, tell me *for goodneſs ſake* where thou haſt laid him; and, *that the body be no longer troubleſome to you* [b], I will *give orders to* take him away, *that he be not indecently handled.* Jeſus, *pleaſed with ſo great a mark of her affection*, ſaith unto her *in that tone of voice ſhe had long been familiar*

4 Or for comfort, mildly ſay, to be underſtood of one only.
5 Hebraiſm, for woman do not weep.
6 See ver. 2.

1 To this ſhe might be led either by the ſound of his walk, or by the look of the angels compoſed to veneration.
2 Comp. L. xxiv. 16. To have appeared all at once in his wonted form, might have been more than Mary could ſupport.
3 Comp. L. viii. 2.
4 See M. xxviii. 9. He ſpeaks as to one he knew nothing of.
5 Or keeper of the ground where the ſepulchre was.
6 She takes it for granted, from the ſtate of her own warm heart, that every one there muſt know who ſhe meant. One ſo cloſely connected with the place might have aſſiſted at the burial, or at leaſt was not likely to be ignorant of ſo recent a tranſaction.
7 Comp. M. x. 51.

miliar with, Mary. She [c] *then inſtantly* turned herſelf *from looking as ſhe could towards the ſepulchre* and *in a raviſhment of joy, mixed with terror*, ſaith unto him 7, Rabboni, which is to ſay, Maſter, 8 *falling down at his feet and embracing him.* Jeſus ſaith unto her, 9 touch me not *ſo eagerly as if I meant forthwith to depart again*; for I am not yet *in purpoſe of heart* aſcended to my Father, but, *as you will afterwards find ſufficiency of occaſions to evince your honeſt and affectionate regards,* [d] go *without delay* to my *diſheartened* [e] brethren 10, *and renew the orders given to them of going into Galilee*, and ſay unto them, *for their immediate conſolation, whom I did promiſe to meet there* 11, I aſcend *e'er long* unto my 12 Father [f] and your Father, and to my 13 God and your God.

SECT. 481. L. And as 1 they *to whom the angels had firſt appeared* were afraid, and *modeſtly* bowed down 2 their faces *a ſecond time* to the earth, they *who came from heaven* ſaid unto them *for conſolation, in mild and pleaſant terms*, M. fear not ye *in ſo good a deſign*, M. be 3 not *in the leaſt* [a] affrighted, ye ſeek *with commendable affection the body of* Jeſus of Nazareth, which was *lately* crucified; L. why ſeek ye the living among *repoſitories of* the dead? M. He is not here, *as you have already ſeen*; for, *being now in the morning of a third day*, he is riſen *to new life*, as he *often and clearly* ſaid

7 Comp. M. x. 51.

8 Comp. M xxviii. 9.

9 See for a like uſe of the word *touch*; L. vii. 38. 39.; 1 Cor. vii. 1. &c.; compared with Gen. xx. 6.; Prov. vi. 29.; comp. M. xxviii. 8. 9.

10 They had all deſerted him, and yet this he overlooks; comp. Pſ. xxii. 22. Words of pleaſing aſtoniſhment; comp. Col. iii. 1.; Ph. iii. 10. 11.

11 Preſent for the future. The confuſion of Mary's mind was not well adapted to any thing more particular. She might have ſome ſuſpicion of her own ſenſes; comp. L. xxiv. 22.; J. xx. 2. 9.; L. xxiv. 39.; J. xx. 24. This happened forty days after; in which ſpace he did greatly ſtrengthen their faith and comfort.

12 Moſt ſuitable to Acts xiii. 37.; Rom. i. 4.

13 Or benefactor; ſee L. xx. 37. 38. What greater than the right hand of God? ſee Rev. iii. 12.; M. xxvii. 46.; M. xv. 34.; Eph. i. 17.; Heb. i. 8. 9.; Mic. 5. 4.

1 The other women.

2 Comp. Ex. xix. 21.; Jud. xiii. 20.

3 Comp. L. xxiv. 5.; J. xx. 13.

ſaid *that he ſhould*; L. remember 4 *in particular*, how he [b] ſpake unto you when he was yet *miniſtering* in Galilee *among you*, ſaying, the Son of Man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again. M. Come ſee *yet more leiſurely, if you will*, the place *now void* where 5 the Lord *of both men and angels* lay, *with clear ſigns likewiſe of his reſurrection*; and, 6 *laying aſide all farther grief and weeping*, 7 go [c] quickly and tell his *ſtill weak ſtaggering apoſtolical* diſciples, M. [d] and Peter, M. that he is *thus* riſen from the dead; and behold, he goeth *very ſoon after this* 8 before you [e] into 9 Galilee, *where he has many choſen witneſſes*; there ſhall ye ſee him *alive whom ye now bewail*, as he ſaid unto you. M. Lo, 10 I *who ſtand in the preſence of God* have *faithfully* told you, *as himſelf likewiſe did*. L. And they *now diſtinctly* remembered his words.

SECT. 482. M. And *thereupon* they departed quickly from the ſepulchre, with *ſome degree of* fear *ſtill, and yet with* [a] great joy *upon the whole, from being counted worthy of ſuch high favour*, and did *ſpeedily* 1 run to bring his 2 *apoſtolical* diſciples word; M. for they trembled *at the viſion* and [b] were *much* amazed, neither ſaid they any thing to any man [c] *by the way*, for they were *almoſt deadly* afraid. M. And as they went *ſome little ſpace from the ſepulchre* to tell his diſciples, behold, Jeſus *himſelf* met them, *for increaſe of their faith, and to ſecure the credibility of their future narrative*,

4 Comp. M. xvi. 21.; J. xvi. 21.; xx. 19.

5 Or he is juſt about to be conſtituted ſuch; ſee Heb. i. 6.; 1 Pet. iii. 22.; Acts ii. 36.; 1 Cor. viii. 6.; Pſ. cx. i.; Phil. ii. 8. 9.

6 M. xvi. 10. In conformity no doubt to our Lord's command.

7 See M. xxviii. 9.; L. xxiv. 34.

8 See Acts x. 41.; 1 Cor. xv. 6.; M. xxvi. 32.; comp. Mic. ii. 13. Here they would be at a diſtance from malicious inveterate enemies, to converſe at large. He did even more than was promiſed to them; J. xx. 19. 26.; L. xxiv. 36. Here he was to be made known to them in a body.

9 Comp. J. xiv. 28.

10 After all, they were ſlow to believe; J. xx. 14. 15.; L. xxiv. 11.

1 Comp. M. xxviii. 7.

2 See L. ii. 4. 9. Being all together, it could be no illuſion of fancy, as in their haſte ſome did ſuſpect; ſee L. xxiv. 11.

narrative, [d] saying, *by way of encouragement*, all 3 hail. And they came, and *falling down upon their knees* held him by the *legs and* feet 4, and worshipped him [e] *respectfully*. Then said Jesus unto them, Be not *now* afraid *that I shall so soon leave you*; but go 5 and tell my *affectionate followers whom I love as* 6 brethren [f], that they go, *agreeable to former orders*, into Galilee, and there shall they *leisurely* see *and converse with* me.

SECT. 483. L. And they returned from the sepulchre, and told all these things *first* to the eleven *apostles*, and *then* to all the rest *of their pious friends as they could meet with them*. Mary Magdalene [a] *too* came, and, *as directed*, told *in like manner* the *apostolical* disciples, *who were now in hiding from fear of the Jews*, M. as they [b] mourned and wept *their late sad loss*, J. that she had seen him *before any other whom she believed to be* the Lord; and [c] that he had spoken these *truly gracious* things unto her. M. And they, when they had heard *from her* that he was *become* alive again, *by the testimony of an angel*, and had *also* been 1 seen of her, believed not *after all what was so desireable and infinitely momentous*. L. And Joanna *the wife of Chusa*, and Mary the mother of James, and other women that were *often* with them which *likewise* told these things to the disciples, *were most explicit*. And, *yet because the matter was so extraordinary and unlooked for*, their words seemed to *most of* them 2 as idle tales, [d] and they believed them not *as they should have done*.

CHAP.

3 Or peace be unto you.

4 Comp. M. ii. 2.; xxviii. 17. Likewise what happened but a few moments before; J. xx. 16. 17. They might dread his departure from them again, and jointly petition his continued presence.

5 Confirming thereby the testimony of the angels.

6 More largely explained, J. xx. 17.; Rom. viii. 29.; Heb. ii. 11. All of them probably respecting Ps. xxii. 22. 23.; M. xii. 46. 47.

1 L. xxiv. 22.

2 Or mere female dotage. Without suspecting their veracity, they might apprehend some sort of vision, different from a real human body; and the more on account of J. xx. 17.

CHAP. LI.

SECT. 484. M. BEHOLD, ſome *principal men* of the watch came into the city, and *ſoon as conſternation would ſuffer*, ſhewed unto the 1 chief prieſts all the things that were done, *relative to the earthquake, the heavenly viſion, the rolling away of the ſtone, and how the body was removed.* And when they were aſſembled *in Sanhedrim* with the elders, and had taken counſel together *upon ſo amazing an emergency*, they, *rather than ſubmit to truth*, gave *a* large *ſum of* money unto the ſoldiers, ſaying, ſay ye, *with proper firmneſs to the people*, his diſciples, *when long watch and fatigue quite overpowered us*, came by night, and ſtole *the body of* him away *which was* 2 *crucified*, while we [a] ſlept *faſt*, and if this *your acknowledged crime ſhould* come to *Pilate* the governor's ears, we will *fall upon ſufficient means to* perſuade 3 him *to be eaſy*, and *at any rate perfectly* ſecure you *from being capitally or otherwiſe puniſhed.* So they took the *corrupting bribe of* money, and did *ſay exactly* as 4 they were 5 taught *by their perverſe rulers both civil and eccleſiaſtical*, and this *their* [b] *abſurd* ſaying

1 Their power upon feaſt days was enlarged, yet ſo as to be anſwerable to the Roman governor. Thus did heathens become, in effect, the firſt preachers of Chriſt's reſurrection to his moſt inveterate Jewiſh enemies.

2 See the Roman ſoldiers, a judicious ſermon by Dr N. Lardner, vol. 2. The ſtrictneſs of the Roman diſcipline muſt have kept ſome of them awake; and how could they know what was done, when they were all faſt aſleep? Such a teſtimony was equal to his appearance before the Jewiſh Sanhedrim, if not ſtronger; ſee Acts x. 39.

3 Or will pacify him; comp. 1 J. iii. 19.

4 Or did circulate the miſerable inconſiſtent lie, even as, &c.

5 Both in Judea and elſewhere, having ſuch an account of the matter written and communicated by the great council. It is not improbable, that the infamous bargain very ſoon took air, and might be the means of converting many.

ſaying *relative to the ſtolen body*, 6 is commonly reported among the *unbelieving* Jews until this *fame* day.

Sect. 485. *Jeſus appears to two diſciples*; M. xvi. 12.; L. xxiv. 13. &c.

M. After that, L. two of them *who were diſciples*, went that [a] fame day *on which Chriſt aroſe* to a village called 1 Emmaus, which was from Jeruſalem about 2 threeſcore furlongs. And *in the way* they talked together [b] of all theſe *very wonderful* things which had happened *on the three preceeding days, and particularly what was ſaid to have happened on the laſt of them.* And it came to paſs, that while they *thus* communed together, and 3 reaſoned *with deep concern*, Jeſus himſelf drew near, and *for a while* [c] went *as in company* with them; but M. he, *to encourage their mutual freedom*, appeared in another form 4 *of clothing and walk than before*; L. their eyes [d] *too* were 5 *ſupernaturally* holden, that they ſhould not know him. And he ſaid unto them, *as one who had overheard, but not juſt diſtinctly, may I have leave to inquire* 6 what

6 Hence probable that Matthew wrote a conſiderable time after the event. As only ſome of the watch did go, others of them, before their return, might not improbably report the real matter of facts, which would lead multitudes from the city to viſit the ſepulchre, and ſo prepare them gradually for fuller evidences of the reſurrection. The true cauſe of this was every way proportionable to the effects. The angelic teſtimony from heaven did admirably balance the ignominious death of the croſs. The ſeveral, and at the time highly improbable, predictions of Jeſus were now accompliſhed in the cleareſt manner.

1 Where probably they might have a dwelling.

2 Each furlong about 125 paces. In whole about two hours journey. Before late in the evening they might eaſily return from thence to Jeruſalem. Afterwards called Nicopolis.

3 Now viewing the thing in one way, and ſoon after in another; comp. M. i. 27.

4 Comp. L. xxiv. 16.; J. xx. 15.; M. xvii. 2.; L. ix. 29.

5 Or this might happen from the cloſeneſs and earneſtneſs of converſation, with his difference of dreſs. Hence they had the more freedom and leiſure to diſcuſs their ſubject.

6 what manner of communications are these that ye have one to another, as ye *thus so closely* walk and are [e] sad? And the one of them whose name 7 was Cleophas, answering, said unto him, art thou only a 8 stranger in *the city* Jerusalem, and hast not known the *extraordinary* things [f] which are *so lately* come to pass there, in these *few* days? And he said unto them, what things *ought I to have understood so thoroughly?* And they said unto him, concerning Jesus of Nazareth, which was a *most undoubted* prophet, mighty, *above all that ever appeared upon earth till now*, both in 9 deed and word before God and all the *Jewish* 11 people, *among whom he publicly lived*, and how the chief priests and our rulers *wickedly* delivered him to be condemned *by Pontius Pilate* to death, and have, *in consequence of an extorted and unjust sentence, actually* crucified 12 him *between two notorious malefactors.* But *as for us his disciples* we *verily* trusted [g] that it had been he which should have 13 redeemed Israel *from temporal servitude, and every other distress*; and besides all this *clear ground of perplexity and sadness*, to day is the third day since these *most cruel* things were done, *and upon which a resurrection was looked for by some.* Yea, and *agreeable to this their hope*, certain women also of our *believing* company made [h] us *more* astonished *than before*, which were early at the sepulchre, and when they found not his body *there to embalm, as our manner is, with spices*, they *next* came, saying, that they had also seen a vision of angels, which said, that he was *become* alive *again.* And certain 15 of them *too* which were *intimate* with us, 16 went to the sepulchre, and found it *empty* even so as the women, *prior to their coming*, had said, but him *indeed* they

6 And as one coveting to learn. You seem both of you to be much affected; comp. 1 Sam. xxi. 13.; J. vi. v.

7 Probably most advanced in years. Thought by some, the same as in J. xix. 25.

8 Comp. Acts xiii. 17.; 1 Pet. i. 17.; Heb. xi. 9.

9 That is, miracles.

10 Or doctrine; see Acts ii. 22.

11 Even though enemies, they will not refuse the facts. Numbers of these at times did believe.

12 Comp. M. xx. 19.

13 That is, the Messiah; M. xvi. 16. They were still under the power of carnal apprehension; Acts i. 6.; comp. M. xx. 28.

14 Comp. M. xvi. 21.; xx. 19.

15 Comp J. xx. 3.

16 Viz. Peter and John.

17 To rise from the dead, after being crucified, was a thing so

they ſaw [i] not *alive*. Then, 17 *after a patient hearing*, [k] he ſaid unto them, *with ſome ſuitable* [l] *awakening warmth*, O ye *ſimple* fools, and ſlow of heart to *conſider and* believe all that the *inſpired* prophets have ſpoken *to each of the above particulars!* 18 Ought not Chriſt, *according to their various and diſtinct oracles*, to have ſuffered theſe *unjuſt cruel* things *at the hands of his enemies, which do now ſtumble you*, and *ſo, by riſing from the dead*, to enter into *full poſſeſſion* [m] *of* his glory? And, *after ſuch a ſuitable preparative*, beginning at *the books written* [n] *by* Moſes, and *proceeding through* all *thoſe of the ſucceeding* prophets, he expounded unto them in all the Scriptures the *chief* things *to be certainly accompliſhed* concerning 19 himſelf. And, *while thus employed*, they drew nigh unto the village, whither they went; and he, *the more to enkindle their affection*, made [o] *to appearance* as though he would have gone 20 further. But they, *uneaſy to part with ſuch a good and uſeful companion*, conſtrained him *by earneſt entreaties*, 21 ſaying, abide with us here, 22 *if you poſſibly can*, for it is towards evening, and the day [p] is *ſo* far ſpent *that you have it not in your power, even if you would, to proceed much farther*. And *accordingly* he went in to tarry with them *at the village*. And it came to paſs as he ſat at meat with them, he took *a* 23 *piece of* bread, [q] and bleſſed *Almighty God for* it *by thankſgiving*, 24 and brake, *as he had often been in uſe*, and gave to *each of* them *a portion*. And *immediately* their eyes 25 were opened, and they knew him *to be their maſter for certain*; and

ſtrange and unexpected, that they could not believe as they would wiſh. Any thing ſhort of ocular evidence would not ſatisfy them.

18 See 1 Pet. i. 21.

19 Hence their half-dead faith, no doubt, would be much revived.

20 To be a ſolid evidence to themſelves, likewiſe, how much they were affected, and to provoke farther inquiries.

21 Theſe they would ſupport by proper arguments, no doubt, beſides thoſe recorded; comp. Acts xvi. 15.; L. xiv. 23.; Gen. xix. 3. LXX.; xxxiii. 11.

22 The firſt even among the Jews began at the ninth hour, or three o'clock afternoon; and this itſelf was far ſpent. It was not long from ſun-ſet.

23 The uſual manner of the inviter, or head of a family, and not of the invited. His manner then would be of a piece with former inſtances.

24 Wine in like manner might be divided, though not mentioned; as in Gen. xviii. 5.; xxxi. 54.

25 Comp. ver. 16.; 2 K. vi. 17. 18.

and then he 26 vaniſhed [r] out of their ſight. And they ſaid one to another *in amazement*, did not our [s] heart burn *affectionately* within us while he talked *ſo diſtinctly and ſweetly* with us by the way, and while he opened to us the *meaning of the ſacred* Scriptures?

SECT. 486. L. And, *unable to repreſs their pious feelings*, they roſe up the ſame 1 hour, and [t] returned *with ſpeed* to Jeruſalem, and 2 found the 3 eleven *apoſtles* gathered together, and them *of like precious faith* that were with them *for worſhip, and mutually ſolacing converſe*, ſaying, in the fulneſs of their hearts *too*, the [b] Lord is riſen 4 indeed, and hath *himſelf* appeared to [c] Simon 5 *Peter*. And they *in tranſport likewiſe* told what things were [d] done in the way *that evening to Emmaus*, and how *in particular, after much delightful converſe*, he was *made perfectly* known of them in 6 breaking of bread.

SECT. 487. *Chriſt appears to the ten Apoſtles*; M. xvi. 14. &c; L. xxiv. 36. &c.; J. xx. 19. &c.

L. And as they thus ſpake *for mutual benefit, ſome ſmall ſpace* M. afterward, J. the *very* ſame day at evening, being the 1 firſt day

26 Or withdrew from them ſuddenly, when, by joy and ſurpriſe together, they could not lay hold of him. It is not certain, however, if he might not miraculouſly obſtruct their view; as in L. iv. 30.; J. viii. 59. At the time no more of his perſonal preſence was neceſſary, and they had ſufficient for returning unto Jeruſalem.

1 Or without delay.

2 In the ſuburbs of the city, it is probable as ſafeſt, and acceſſible, even after the gates were ſhut.

3 Styled the twelve, before what happened to Judas; ſee M. x. 1.; M. vi. 7.; L. ix. 1.; Acts i. 14. And this might be ſaid, though one of them was abſent; J. xx. 24.

4 Oppoſed to mere appearance; L. xxiv. 39.; 1 Tim. v. 5. They prevent the two diſciples in their narrative.

5 In their eſtimation more to be depended upon than women; omp. 1 Cor. xv. 5.

6 Or during the time of breaking.

1 Our Lord's day. This firſt and chief appearance hitherto is minutely deſcribed, both as to time and manner.

day of the week, [a] when the doors *of the room* [a] were *faſt* ſhut, where the diſciples were aſſembled for [c] fear of the Jews, M. *of a ſudden* appeared, *without being ſeen by any of them entering*, to the eleven J. Jeſus. and *miraculouſly* ſtood in the midſt L. of them, *to prevent every remain of doubt for the future*, J. and ſaith, *in a voice well known* unto them, *and agreeable to the common form of ſalutation*, peace 3 be unto you [d]. L. But, *with ſurpriſe in part* they were terrified, and *ſtill more* afrighted 4 *at the thoughts of their former weak faith, ſhould this be he*, and *ſome of them even yet, doubting both their own eyes and ears*, ſuppoſed that they had ſeen [e] a *wicked deceiving* 5 ſpirit. And he ſaid unto them, why are ye *ſo much* troubled *at my appearance*, and why do *ye ſuffer* thoughts *of that fooliſh nature to* ariſe *for any time* in your hearts? Behold my hands and my feet *as near as you can come to them*, that it is I my *very* ſelf; [f] handle me *if you will*, and ſee, *by the evidence of every bodily ſenſe you have*, for a *mere* ſpirit, 6 *as you all know*, hath not fleſh and bones as ye ſee me *at preſent* have. And when he had thus ſpoken, he ſhewed them his hands *in full ſtretch*, and his feet *by holding them out*, J. and *the mark itſelf in* his ſide; M. and *thus* [g] upbraided them with their *paſt* unbelief, and hardneſs of heart, *from want of ſerious reflexion*, becauſe they believed not *ſo many of* them 8 which had ſeen him after he was riſen. J. Then were the diſciples *exceeding* 9 glad, *upon the whole*, when they *now again* ſaw the *bleſſed* Lord. L. And while [h] they yet believed not, *as it were their own eyes*, for 10 joy, and wondered [i] *in ſuch ſtate of various agitation*, he ſaid unto them, *for ſatisfying their minds farther*, have 11 ye here any meat *left?* And they gave him *from what ſtill remained of their table refreſhment*, a [k] piece

2 Comp. Acts x. 12.

3 Comp. Jud. vi. 23.; L. x. 5.

4 Comp. M. xvi. 13.

5 Or apparition.

6 For wiſe and beneficent ends, however, they could aſſume viſible and tangible bodies; comp. Gen. xviii. 4. 5.; xix. 10. 16. Only to be underſtood of good angels who could not ſatisfy.

7 Comp. M. vi. 52.

8 The women, Peter, John, and the two diſciples.

9 Here begins the fulfilment of J. xvi. 22.

10 Comp. M. xvii. 20.

11 Comp. Acts x. 41. This is the moſt undubitable proof of one alive that he requires food, and uſes it.

piece of a 12 broiled fiſh, and of an honey-comb. And he took it, and, *to evince the undoubted reality of his perſon*, did eat before them. Then, *to ſtrengthen and conſole them yet more*, ſaid Jeſus to them again, peace [l] be unto you; as the Father hath ſent me *his anointed into the world, by a gift of the ſpirit without meaſure*, even [m] ſo ſend 13 I you *from this time forth to declare the ſame*. And when he had ſaid this, he, *by way of earneſt*, breathed on 14 them, and ſaith unto them, receive ye [n] *for preſent need* 15 the Holy Ghoſt; *by means whereof*, whoſe ſoever 16 ſins ye remit, they are [o] remitted unto them *by my Father and yours*; and whoſe ſoever ſins ye retain, *in order to future puniſhment*, they are retained.

The probable order of Chriſt's appearances on the firſt day.

The accounts of the Evangeliſts ſeem to differ from each other, mentioning only ſome circumſtances. Dr N. Lardner ſets the whole in a clear and ſimple light, by an expoſtulatory letter to Dr James M'Knight, entitled, *Obſervations, &c.* printed London 1764. The ſum of what he ſays and accurately proves, is, that early on the firſt day of the week the women went up to the ſepulchre. But when they came nigh and perceived that the ſtone was rolled away, which gave them ſatisfaction at firſt, they, upon a nearer approach and miſſing the body, were filled with the utmoſt ſurpriſe and concern. With conſent of the reſt, Mary Magdalene and ſome others of the women ran in all haſte to the apoſtles at Jeruſalem. Peter and John immediately came, and found things to be exactly as was reported to them, with every part of the grave-clothes lying in great order. It was not, however, ſafe or prudent for them to ſtay there. But Mary

12 It does not follow, that the Jews eat fiſh and honey together, but they offered our Lord the choice of the moſt delicate food they had.

13 The preſent time, for the neareſt future. This yet more plentifully; L. xxiv. 50. The gifts of eminent power and wiſdom from above.

14 Make yourſelves juſt as ſure of what is promiſed, in all its extent, as of what I now do.

15 Some underſtand this of a prayer; whereof Acts ii. 1. &c. was the accompliſhment. Or according to the meaſure of your preſent capacity.

16 Comp. M. xvi. 19.; 1 Chr. xvii. 27.

Mary Magdalene and thoſe other women who ran to Jeruſalem, and were now come back again to the ſepulchre, ſtaid behind. Soon after the diſciples were gone, there appeared to the women two angels; one of whom ſpake as in M. xxviii. from ver. 5.; ſee likewiſe J. xx. 12. At this time, it might be about 7, 8, or 9 in the morning. Moſt of the women now returned to report their teſtimony to the apoſtles. Mary Magdalene, full of affection, ſeems to have kept a little behind the reſt; and is honoured with a ſight of her Lord; J. xx. 18. He then appeaas to all the other women, in their way to the city. After their report, two of the apoſtolical company went to Emmaus, and had that remarkable interview narrated in L. xxiv. They arrive in Jeruſalem again, about five afternoon, or perhaps ſooner. Immediately after which, Jeſus alſo came and manifeſted himſelf with equal clearneſs to the eleven; though, before that, he may have graciouſly appeared to Peter.

SECT. 488. *Chriſt appears to all the eleven*; J. xx. 24. &c.

J. But Thomas one of the 1 twelve *apoſtles*, called *alſo in Greek* 2 Dydimus, [a] was 3 not with them *at that time* when Jeſus came. The other diſciples therefore ſaid, *in tranſport, as they met*, unto him, we have *moſt aſſuredly* ſeen the *riſen* Lord. But he ſaid unto them, *this matter is too important to admit of ſlight evidence, and therefore*, except I ſhall ſee in his hands *with great leiſure* the print of the nails, and put my *very* 4 finger into the print of the *ſame* nails, and thruſt my hand *likewiſe* into 5 *the larger one of* his ſide, I will not believe [b] *by any means leſs that he is riſen as you have ſaid*. And 6 after [c] eight days his *apoſtolical* diſciples *as before* were aſſembled within, and Thomas *now* with them. Then came Jeſus, the doors *of the houſe* being *faſt* ſhut *againſt*

1 Common number before this.

2 Or twin-brother.

3 Fear would not likely detain him, but ſome needful buſineſs. Or in haſte, he might deſpair of Jeſus's affairs.

4 Thus, it is poſſible, he never meant to do, as deeming the reſurrection quite incredible, and now without hope. Repetition denotes the temper of a poſitive man.

5 Or upon; comp. J. viii. 6.; L. xv. 22.

6 That is, next Lord's day.

againſt their enemies, and ſtood *miraculouſly* in the midſt, and ſaid, *according to cuſtom*, peace be unto you. Then, *by way of prevention*, ſaith he to Thomas *in particular*, reach hither thy 8 finger [d] *in the manner ſought for even to a fault*, and behold my hands *to be touched by thee at will*; and reach hither thy *own* hand *alſo*, and thruſt it, *if you pleaſe*, into my ſide [e], and be not *any longer* 9 faithleſs, [f] but *ſtedfaſtly* believing. And Thomas, *after he had done ſo*, anſwered *in full belief*, and ſaid *aloud* unto him *with tranſport*, my 10 Lord *indeed!* And [g] *O* my God, *what have I now to witneſs unto?* Jeſus ſaith unto him, Thomas, becauſe thou haſt 11 ſeen *and touched* me [h] thou haſt believed *at laſt*[1]; bleſſed *ſtill more* 12 are *all* they that have not ſeen, and yet have 13 believed.

SECT. 489. J. And many other ſigns truly *miraculous* did Jeſus, *both before and after his* 1 *reſurrection*, in the preſence of 2 his diſciples, which are not written 3 in this book. But theſe things, *as fully ſufficient*, are *with great plainneſs* written, that ye *who duly ponder them* might believe *in the firmeſt manner*, that Jeſus is the 4 Chriſt, the Son 5 of God, *and Saviour of the world*, and that *affectionately* believing, [a] ye might have 6 life *everlaſting* through his name 7 *of power, and on his account.*

CHAP.

7 Thus far the ſame means of faith were given as before.
8 Uſing almoſt the words of his own belief.
9 Comp. 1 Jo. i. 1. Adding ſomewhat to the ſharpneſs of reproof.
10 Comp. Acts x. 36.; Eph. i. 20. &c.
11 Comp. L. xviii. 28.
12 See laſt note.
13 Put for do, or ſhall believe; ſee Rev. i. 3.

1 The laſt here chiefly meant, as the former were more public. Like that of going in when the doors are ſhut, holding the eyes of his diſciples, ſpeaking to their thoughts, &c. Under this expreſſion may be alſo comprehended what were more natural; comp. J. xxi. 1. 14.
2 Theſe were choſen witneſſes. Another epilogue may be ſeen; J. xxi. 21.
3 More was unneceſſary, eſpecially after what the other evangeliſts had written.
4 Expected Meſſiah; ſee J. i. 42. 50.
5 Comp. Rom. i. 4.
6 Full bliſs.
7 See Acts iv. 12.

CHAP. LII.

SECT. 490. *Chriſt appears at the Sea of Galilee*; J. xxi. 1. &c.

J. AFTER theſe things Jeſus 1 ſhewed himſelf again, *for further confirmation* to the diſciples, at the ſea of Tiberias 2 *in Galilee, whither they had been directed to betake themſelves:* and on this wiſe ſhewed he himſelf. There 3 were together Simon Peter and Thomas called Didymus, and Nathanael 4 *who was an inhabitant* of Cana in *the province of* Galilee, and the ſons of Zebedee, and two other *of the ſeventy* diſciples 5. Simon Peter ſaith unto them, I go 6 *for ſome time* a [a] fiſhing. They ſay unto him, we alſo *will* go with thee. They went forth *from where they were met*, and entered into a 7 ſhip immediately, and that *whole* night they [b] caught nothing. But when the morning was now come, Jeſus ſtood 8 on the ſhore *in different dreſs from his ordinary one;* but, *owing to that and want of clear light*, the *apoſtolical* diſciples *themſelves* knew not that it was Jeſus. Then Jeſus, *as he drew nigh*, ſaith unto them, children, have ye caught any *thing proper to be a meal of* 9 meat? They [c] anſwered

1 So M. xvi. 14. An appearance full of grace and beauty; therefore preſerved by his intimate.

2 See M. xxviii. 7. 10.; M. xvi. 7.; comp. M. iv. 18.; L. v. 1.

3 Probably in Bethſaida.

4 Characterized J. i. 47.

5 See L. x. 1. If apoſtles, they probably would have been named.

6 His old trade.

7 Probably his own, and well provided with nets.

8 The beſt time for ſome kinds of fiſhing. Concealment was needful, to give a natural occaſion to the miracle; comp. L. xxiv. 16.

9 Any thing of the ſort, diſtinguiſhed from bread. Not from ignorance, but ſtill to make the occaſion more natural.

anſwered him, 10 No. He ſaid 11 unto them, caſt, *if you will*, the net on the right ſide [d] of the ſhip, and ye ſhall find *ſufficient to anſwer both your* [e] *preſent need and wiſh*. They caſt [f] therefore, *agreeable to direction*, and now they were not able 12 to draw it *up to the ſhip*, for the multitude [g] of fiſhes *ſupernaturally brought thither*. Therefore that diſciple 13 *John* whom Jeſus loved, *perceiving ſo great a miracle*, ſaith unto Peter, it is the Lord *for certain*. Now when Simon Peter heard *from him* that it was the Lord, *and being now quite of his opinion*, he *with tranſport* girt his fiſhers 14 coat unto him, (for he was naked 15 *to his veſt*), and did [h] *immediately* caſt himſelf into 16 *a ſhallow part of* the ſea. And the other diſciples came *as they were deſired* in a little ſhip (for they were not far from the land [i], but as it were two 17 hundred cubits) dragging the net *quite full* of fiſhes *after* them. As ſoon then as they were come to land, they ſaw a fire of coals there and 18 fiſh laid [k] thereon, and 19 bread *lying apart by itſelf*. Jeſus ſaith unto them, bring of the fiſh which ye have now caught *by way of additional help*. Simon Peter went up 20 *to the ſhip again*, and, *together with the reſt*, drew the net to land full of great fiſhes, *beſides leſſer ones*, [l] an hundred and fifty-three; and for all there were ſo many [m], yet was not the net broken. Jeſus ſaith unto [n] them, come, *after ſo long fatigue*, 21 and

10 Simple and direct, as not willing to trouble a ſtranger any more, with accounts of their unſucceſsfulneſs.

11 Prior to this he might have had more converſe.

12 This might be alſo a reaſonable kind ſupply for their families, beſides being emblematical of future ſucceſs.

13 See J. xiii. 23.; xix. 2.; comp. L. 5. 4. &c.

14 Plaid, or upper garment. A circumſtance well ſuited to a ſimple unrefined hiſtorian.

15 Comp. 1 Sam. xix. 24; Iſ. xx. 2.; Acts xix. 16.; 2 Sam. vi. 20.

16 In this way, his upper coat might eaſily be kept dry, and fit to appear in. Of wetneſs he was not afraid, being naturally and from cuſtom fervent; ſee M. xxvi. 33.

17 Three hundred feet, or 100 paces.

18 Comp. J. xvi 21.

19 Like as in the caſes of Elias and Habbakuk. He aſked not meot for himſelf. From thence they might ſee how eaſily he could provide for them afterwards, even when they were deſtitute of ordinary means.

20 He might be a kind of leader or principal in this work. The one wovld appaar to be by this means juſt as real as the other.

21 and dine *at your eaſe*. And none of the diſciples durſt *either doubt of his preſence, or directly* aſk him, who art thou? knowing, *even through the new kind of appearance he had aſſumed, from his face, voice, ſpeech, and miracles*, that it *certainly* was the Lord. Jeſus then cometh *to lie down upon the ground with them*, and, *thanking God, as was his common table-manner*, he taketh bread 22 *as their entertainer*, and giveth them °, and *ſome ſuitable proportion of* fiſh likewiſe. This is now the third time 23 that Jeſus ſhewed himſelf to *ſuch a number of* his diſciples, after that he was riſen from the dead.

Sect. 491. *Chriſt commends his ſheep to Peter*; J. xxi. 15. &c.

J. So when they had *plentifully* dined, 1 *and had more leiſure for cloſe inſtructive diſcourſe*, Jeſus ſaith to Simon 2 Peter *in particular*, Simon 3 ſon of Jonas, 4 loveſt thou me [a] more than theſe *others do?* He ſaith unto him, yea, Lord, 5 thou knoweſt that, *from the ſincerity of my ſoul*, I love thee. He ſaith, *if ſo* [b] feed my *young and tender* lambs. He, *for making a deeper impreſſion*, ſaith unto him again the ſecond time, [c] Simon ſon of Jonas, loveſt thou me *indeed?* He ſaith unto him, yea, Lord, thou knoweſt that I love thee *with true and warm regard*. He ſaith unto him, [d] feed *then*

21 Thus ſhould every thing appear real; comp. L. xxiv. 41. &c. Homer uſes the ſame Greek word for a morning meal.

22 Herein acting as their joint head; comp. M. xiv. 19.; M. vi. 41°; L. ix. 16.; xxiv. 30.; J. vi. 11.

23 Or day; comp. J. xx. 19. &c. xxiv. &c.

1 Or refreſhed themſelves.

2 Willing hereby, as it were, to reſtore him to his apoſtolical office, whence he had ſo lately fallen, and to enter him immediately upon it; comp. J. i. 43.; M. xvi. 16.

3 His name Peter, ſignifying rock, is here omitted, perhaps on account of his late inſtability.

4 Such love in appearance he had ſhewed, J. xxi. 7.; M. xxvi. 33. 35.

5 This was much more modeſt than formerly. He now prudently leaves the compariſon to Chriſt himſelf. For himſelf he makes anſwer, but he knew not fully the minds of others. How much was he humbled and improved by his fall?

then my 6 ſheep *which are moſt dear to me.* He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me, *and wilt thou ever abide by it?* Peter was grieved [e] *at ſuch an appearance of having his ſincerity doubted,* becauſe he ſaid unto him the third time, 7 loveſt thou me? And he ſaid unto him *with great earneſtneſs,* Lord, thou knoweſt all things, *even the moſt ſecret,* thou knoweſt, *therefore,* that I *affectionately* love thee. Jeſus ſaith unto him, feed my ſheep *hereafter, at all hazards, and every kind of expence.*

SECT. 492. *Chriſt foretells to Peter his martyrdom;* J. xxi. 18. &c.

J. Verily verily I ſay unto thee *now, who haſt ſo well declared thy love, and been taught the proper evidences of it,* when thou waſt young *and more able to ſuffer grievous things,* thou 1 girdedſt thyſelf *without any help of another,* and *alſo* walked *about in eaſe* whither thou wouldſt; but when thou ſhalt be old, *and born down with infirmities,* thou ſhalt ſtretch forth thy hands *by force,* and another ſhall gird thee *with chains inſtead of garments,* and carry thee whither thou 2 *naturally* wouldſt or not [a]. This *parabolically* ſpake he, ſignifying by what death 3 he ſhould glorify [b] God.

SECT. 493. J. And when he had ſpoken this, he, *riſing as to depart,* ſaith unto him, [a] follow *thou* me *hence.* Then Peter *aroſe and* turning about, ſeeth the diſciple whom Jeſus 1 loved following

6 Importing lambs before named; ſee M. x.; comp. L. x. 3.; Zech. xi. 4.

7 Our Lord wiſely balances the three-fold denial with a three-fold confeſſion.

1 Beautiful alluſion to ver. 7. Tied, or bound on your own garments.

2 Comp. Acts. ii. 11.; 5. 41.; M. xxvi. 41. Only the glorious cauſe would make him willing.

3 Likely that of crucifixion; comp. J. xiii. 36. Citizens of Rome were put to death otherwiſe; ſee Acts xxii. 28. Peter's death ſeems to have happened at Babylon; comp. 1 Pet. i. 1.; v. 13.

1 See J. xiii. 23.

following *likewiſe*, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him *come without an immediate call*, ſaith unto Jeſus, Lord, 2 what ſhall this man [b] do? *Should he likewiſe attend whether thou art going?* Jeſus ſaith unto him *that is no concern of thine, Peter*; if I will that he tarry 3 *in life* till I come 4 *afterwards, requiring his peculiar work and trial*, what is that to thee [c] *at preſent?* Follow thou me *as required, without any* [d] *farther delay.* Then, *from a miſtaken ſenſe of the words*, went this ſaying abroad among the brethren, *whoſe minds were full of his laſt great* [e] *coming*, that that diſciple 5 ſhould not die; yet Jeſus ſaid not unto him, he ſhall not die *at all*, but *only* if I *were to* will that he tarry till I [f] come, what is that to thee? This is the *very* diſciple which *now* 6 teſtifieth of theſe things, and wrote theſe things; and we know [g] that his teſtimony is *both* true 7 *and worthy of credit.*

To make the narrative of Chriſt's appearances and aſcenſion more complete, ſome few things are inſerted from Acts i. and from 1 Cor. xv. The former marked A. and the latter E.

SECT. 494. *A celebrated appearance of Chriſt on the Mountain of Galilee*; M. xxviii. 16. &c.; E. xv. 6.

M. Then, *after ſome little time*, 1 the eleven diſciples, *as above directed*, went away [a] into Galilee, *where moſt of them had their homes*,

2 Beginning to apprehend, it may be that one ſo juſtly dear hitherto would not of a ſudden be expoſed to any thing grievous. This, he might ſay, partly from curioſity, and partly from an undue degree of emulation.

3 So 1 Cor. xv. 6.; Ph. i. 24. 25.; literally, remain undiſturbed as in a garriſon.

4 Say ſome, till I come for the deſtruction of Jeruſalem; an event which John, and no other apoſtle, is thought to have ſurvived.

5 This ſaying was confirmed in many, by his living to ſo great an age; compare 1 Th. v. 1.; 2 Th. ii. 2.; 1 Cor. xv. 51.

6 He, the laſt of the apoſtles, hath ſet his hand to it.

7 See J. v. 31.; viii. 13. The clauſe might be added by the Epheſian church.

1 Compare J. xx. 26. By this time Judas had deſtroyed him-

homes, and followed their occupations, into a *certain* mountain 2 where Jesus had appointed them [b] *to meet together*, E. *and* was seen of above five hundred brethren, *who before that were believers in Christ*, 3 at once. M. And when they saw him, [c] they *more respectfully* 4 worshipped him *than ever, as to the greater part*; but some 5 *of the many who were then collected* [d] doubted *what this in the end might turn out to.*

Sect. 495. *Christ appears to his Apostles at Jerusalem, and delivers to them his last orders*; M. xxviii. 18. &c.; M. xvi. 16.; L. xxiv. 44. &c.; Acts i. 4. &c.; E. xv. 7.

E. After that he was seen of James, then of all the apostles. M. And Jesus came and spake unto them *in a body* 1 saying *in substance*, [a] all power is *now* given unto me *over angels* in heaven, and *over every thing* [b] in earth. Go ye therefore, *under my authority*, M. into all the *known* world, and preach the gospel to every *reasonable* 3 creature, M. and *so* 4 teach *as to make disciples throughout*

self. This appearance being very illustrious, is singled out by Matthew from several others.

2 Remote, and least liable to offend the civil power. It might be the same as in M. xvii. 1.

3 Think seriously of 1 Cor. xv. 5. &c. Such a number of long preserved witnesses was a truly wise and gracious dispensation.

4 See Acts i. 3.

5 Comp. L. xxiv. 39. Or some of the company had doubted at first.

1 His discourses now and formerly, it is probable, were much abridged.

2 Or, as my ambassadors, and under the influence of his power; see Acts i. 8.; Eph. ii. 14. &c.; Ps. lxxii. 8.

3 Gentiles as well as Jews.

4 Lead them to believe, receive, and profess the gospel; see M. xvi. 15.; comp. M. x. 5. Begun with Cornelius; Acts x. &c.

5 Or into; that is publicly initiating them in this form; comp. 1 Cor. i. 15. A rite adopted from the Jewish method of admitting proselyted heathens into their worship, and fitly emblematical of subsequent pure lives.

throughout all [c] nations, baptizing them 5 in the 6 name of the [d] Father, *as prime author of the goſpel*, and of the 7 Son, and of the Holy Ghoſt, teaching them *more particularly likewiſe, both by example and precept*, to obſerve all things [e] whatſoever I command you. M. He that *ſo* believeth *as to obey the goſpel*, and *in token thereof* is [f] baptized, ſhall be *eternally* ſaved; but he that *to the laſt* believeth not, *after ſuch kind offers made to him*, [g] ſhall be *miſerably* damned. And, *to prevent ſuch hideous guilt and wretchedneſs as much as may be*, theſe *miraculous* 8 ſigns ſhall follow them that *ſtedfaſtly* believe *and exerciſe their* [h] *faith*, in my 9 name ſhall they caſt out devils, they ſhall ſpeak 10 *readily* with new *and foreign* tongues *which they had never learned*, they ſhall take up *poiſonous* 11 ſerpents *with their naked hands*, and if they *be obliged to* drink any deadly thing 12 it ſhall not hurt them *neither*; they ſhall lay hands on the ſick 13 *with prayer*, and they ſhall *immediately* recover.

SECT. 496. A. And *when they became now believers by the teſtimony of all their different ſenſes*, being aſſembled together, L. he 1 ſaid unto them, theſe are *in ſum* the 2 words which I ſpake unto you, while I was yet *reſiding cloſe* with you, 3 *and which then you*

6 Among the Hebrews, taken for perſons or things themſelves; Acts viii. 16.; x. 48.; xix. 5.; Rom. vi. 3.; Gal. iii. 27. Baptizing into the name of Chriſt imports the whole; comp. 1 Cor. i. 13. 15.; x. 2.; Ex. xiv. 31.; Acts xix 3.; viii. 37. &c.

7 Revealed by the *Son*, explained and confirmed by the *Holy Ghoſt*, or more properly ſpirit; J. xvi. 12. &c.; xiv. 25. &c.; Eph. i. 17.; as to the *Son*; conſider Acts viii. 37. &c.

8 Comp. 1 Cor. xii. 8.; Joel ii. 28. The ſame ſort were not given to all; 1 Cor. xii. 4.

9 By a power derived from me; ſee Acts xix. 6.; 1 Cor. xii. 10.; xiv. 2. 4. 5.

10 Comp. Acts xxziii. 3. 7.

12 This ſecret way of taking off people God would eſpecially guard againſt.

13 This gift was very general; Jam. v. 4.; Acts xxviii. 8.

1 Here we have a kind of compend of all the different things which Chriſt ſpake to him in the courſe of 40 days; comp. Acts i. 3.

2 Or predictions.

3 Comp. M. xvi. 21.; xvii. 23.; xx. 19.; M. ix. 31.; x. 34.; L. ix. 44.; xviii. 33.; xxiv. 7.

you could not fully and exactly understand, that all things must *in the wise council of God*, be fulfilled [a] which were written in the 4 law of Moſes, and in the *books of the ſucceeding* prophets, and in the Pſalms, concerning me. Then, *to confirm yet farther their faith, and exemplify the mode of teaching*, [b] opened he their underſtanding, that they might underſtand [c] the Scriptures. And 5 ſaid unto them *more particularly*, thus it is written, and thus it behoved Chriſt to ſuffer *in the manner you have ſeen*, and to 6 riſe *again* from the dead the third day; and that 7 repentance, *ſuitably to both*, and remiſſion of ſins, *in order to eternal life*, 8 ſhould be preached in his 9 name 10 among all nations *of the earth* [d], beginning at Jeruſalem, 11 *the city of David*. And ye are *henceforth to be true and faithful* witneſſes of theſe *great* things. [e] And behold I *will* 12 ſend *what was* A. the promiſe of L. my Father upon you for *ſupport*, A. which ſaith he ye have heard of me: But tarry 14 ye [f] *with great quietneſs of mind* in the city of Jeruſalem, until ye be endowed with 15 power *of the Holy Ghoſt* from on high; A. for John truly baptized with 16 water, *as an emblem of remiſſion and future holineſs*, but ye ſhall, *in yet more perfect manner*, be [g] baptized with *a glorious effuſion of* the Holy Ghoſt, not many days hence.

SECT.

4 Or five books of Moſes, as here diſtinguiſhed.

5 See notes upon ver. 27.

6 See Acts ii. 25. xiii. 35.

7 Comprehending in it the whole of our duty; comp. Pſ. xxii. 23. 24.; Iſ. xlix. 6.; lxi. 1. &c.

8 Comp. L. iv. 18.; Jer. xxxi. 34.; Iſ. xlix. 1.; Mal. i. 11.; Pſ. ii. 8.; Dan. vii. 14.; Joel iii. v. &c.

9 By his order, and in his ſtead; 2 Cor. v. 20.; Euph. ii. 17.; 1 Pet. iii. 19.

10 See Iſ. lx. 9. 10.

11 See Pſ. cxxxii. 11.; Iſ. ix. 7.; ii. 3.; Pſ. ii. 6.; cx. 2.; Iſ. xxviii. 16.; xl. 9.; lx. 1. Even the murderers of Chriſt were not exempted from the offers of goſpel mercy, which would encourage the repentance of others. It was fit too, that facts ſo fundamental ſhould be publiſhed juſt when they did happen, and from whence the knowledge and belief of them would ſpread quickeſt.

12 Preſent for the future; ſee ver. 48.

13 See Acts i. 14.; Joel ii. 28.; Acts ii. 16.; Iſ. xliv. 3.; J. xv. 26.; xvi. 7.; Ezek. xxxvi. 26. 27.

14 Or ſit ye down.

15 Comp. L. i. 35.

16 Alluding to M. iii. 11.; M. i. 8.

17 That of Pentecoſt, which was juſt ten.

SECT. 497. A. When they 1 therefore *of the apoſtolical order* were come together, they aſked of him, ſaying, Lord, 2 wilt thou at this time 3 *of thy glorious power over death and the grave* reſtore [a] again, *according to* 4 *Scripture promiſe*, the kingdom *from its preſent ſtate of ſubjection*, to *the poſterity of* Iſrael 5 *alone?* And he ſaid unto [b] them, it is not for you to know the *preciſe* times, or the ſeaſons *for events of this nature*, which the Father [c] hath put into his own power. But, *let this ſuffice for anſwering all future circumſtances*, ye ſhall receive power, after that the Holy Ghoſt is come upon you *from on high, to enlighten and ſtrengthen*; and ye ſhall be *faithful unintimidated* witneſſes [d] unto me both in 6 Jeruſalem, and in all *the other cities of* Judea, and *now* in 7 Samaria *likewiſe*, and *from thence* unto the [e] uttermoſt parts of the earth *where any dwelling of man is*. M. And lo, I am [f] with you *in ſpirit* alway even unto the end of the 8 world, *though not perceivable with your bodily eyes*. Amen 9.

SECT. 468. *Chriſt aſcends to Heaven*; M. xvi. 19. &c.; L. xxiv. 50. &c.; A. i. 9. &c.

M. So then the Lord *Jeſus* L. led them out as far [a] as to *the* 1 *boundaries of* Bethany, M. and after he had ſpoken unto them *upon*

1 See ch. i. 4. 12.
2 Gr. if; as L. xxii. 49.
3 See M. xxviii. 18.
4 See Dan. ii. 7. 27. &c.; Am. ix. 11. 12.
5 A name which now belongs to all the faithful of whatever nation; comp. Acts x. 34. 35. 44. Still their notions continued to be earthly; as in L. xvii. 20.; xix. 11.
6 See Acts i. 4.
7 Comp. M. x. 5. 6. Among this people were many real Jews.
8 Or age, viz. the apoſtolical; comp. M. xvi. 17. 18.; 1 Jer. i. 8.; Jud. vi. 12.; Gen. xxvi. 3.; xxxix. 2. 3. 21. 23.; Lev. xxvi. 12.; Deut. xxiii. 14.; Pſ. xxxiv. 19.; xci. 15.; cxix. 151.; cxxxix. 3.; cxlv. 18.; Acts vii. 9.; 2 Cor. vi. 16.; comp. likewiſe M. xxiv. 31.; xviii. 20.; J. xiv. 6. 17. 21. 23.; M. i. 23.; J. viii. 29.; xvi. 32. Or to the conſummation of all things; comp. M. xxiv. 31. Or through all days.
9 So may it be indeed; Pſ. cxix. 49.

1 That part of it which lies at the foot of Mount Olivet, in which, before this, he had poured forth many prayers and tears.

upon the nature of his kingdom and promiſes, [b] L. he lift up his hands over them, and, *with great affection and ſolemnity*, 2 bleſſed them; and it came to paſs, while he bleſſed them, he was [c] *diſtinctly and gradually* parted from them; A. and while 3 they *eagerly* beheld, he was taken up *to the air*, and a *bright* cloud, 4 *ſerving in place of a chariot*, [d] received him out of their ſight. L And [e] *he was* carried up 5 *leiſurely from earth* into *the higheſt* heaven 6, and ſat *ſupreme* [f] *over all* on the right hand 7 of God. A. And while they looked ſtedfaſtly toward heaven, as he went up *thither*, behold, two men 8 *in appearance* [g] ſtood by them in white *ſhining* 9 apparel, which alſo ſaid [h] *in words of pleaſant tenderneſs*, ye 10 men of Galilee, why ſtand ye *any longer* gazing up unto heaven 11 *and wondering?* This ſame Jeſus which is *thus* taken up 12 *from being ſeen by you* into heaven [i], *for recompenſe of his late dolorous ſufferings and death*, ſhall *in the glories*

Here he would be better ſeen, and without any interruption; comp. J. xi. 18.; Acts i. 12.

2 Or prayed to God for them; comp. Lev. ix. 22. The manner uſed by Biſhops of the primitive church, when they began or ended their meetings for divine worſhip.

3 Without this, his aſcenſion could not be well or fully proved. The apoſtles and other diſciples; ſee L. xxiv. 50. They were now ſuch witneſſes as Eliſha was of Elias.

4 According to others, a cloud interpoſed, and hid him from their ſight. Yet clouds were ſufficiently high for that purpoſe, and as a vehicle, anſwers beſt to the idea of gazing and wondering, ver. 10. &c. A bright cloud at laſt might overpower the organs of viſion.

5 See L. ix. 51.; Acts i. 2.

6 Place of divine viſible reſidence; comp. 2 Cor. xii. 2.; Acts i. 11.; ii. 34.; Eph. vi. 9.; Col. iii. i.; 1 Th. i. 10.; Heb. viii. 1.; Eph. iv. 10. Or palace of his Father.

7 Comp. 1 Cor. xv. 25. 27.

8 See L. xxiv. 4.

9 So M. xxviii. 3.; M. xvi. 15.; J. xx. 14. Well ſuited to angels from heavenly light, and well becoming the triumph of Chriſt; Dan. xii. 6. Hence they certainly knew them to be angels.

10 The apoſtles were chiefly from thence, and there Jeſus did oftenеſt preach.

11 Comp. Dan. ix. 23.; M. xxiv. 30.; xxvi. 64.; M. xiv. 62.; L. xxi 27.

12 Comp. M. xvi. 19.

glories of his exaltation ſo come *for final judgment* in like *certain and viſible* manner 13 as ye have *now* ſeen him go into heaven.

SECT. 499. L. And, *falling proſtrate on the ground*, they reverently worſhipped him *as glorious in majeſty*, and returned to Jeruſalem with great joy [a] *in their Lord's exaltation, and what they might expect by it*; A. from *foot of* the mount called [b] Olivet, which is *diſtant* from Jeruſalem a *lawful* Sabbath day's 2 journey; and were 3 continually in the temple [c] praiſing 4 and bleſſing God *for an event ſo aſtoniſhingly grand and beneficial*. Amen 5. M. And 6 *ſome days after* they went forth 7 from Jeruſalem, and [d], *agreeable to their orders*, preached 8 every where *both to Jew and Gentile*; 9 the Lord *Chriſt ſuitably to his promiſe* working 10 *ſucceſsfully* with them, and confirming the word [e] *of the goſpel* with *miraculous* ſigns following.

SECT. 500. J. And there were alſo many other 1 *miraculous* things, *beſides what have been ſhortly ſpecified*, which Jeſus did; the which, *with their various circumſtances*, if they ſhould be written *at large* every one [a], I ſuppoſe that even 2 the world itſelf could not contain the books that ſhould be *thus* written.

God

13 Comp. M. xxv. 30.; J. xiv. 2. 3.; 1 Th. iv. 17.; 2 Th. i. 7. &c.

1 How different from Heb. v. 7.?
2 About 2000 cubits, or a mile and a half.
3 Or very often. Prayer hours in particular; Acts iii. 1.; comp. L. ii. 37.; J. xvlii. 20.
4 Common practice with all pious Jews.
5 This might be added by the churches, and was uſual, after reading the ſcriptures; 1 Cor. xiv. 16.
6 Comp. L. xxiv. 49.; Acts i. 4.
7 See Pſ. cx. 2.
8 See J. xvi. 13.; 1 Jo. ii. 20. 27.
9 Thus commonly ſtiled after his exaltation, in honour of his authority; ſee Acts ii. 36.; 1 Cor. viii. 6.
10 See 1 Cor. iii. 6.

1 May alſo comprehend the doctrine or things ſpoken.
2 A bold hyperbole, to ſignify ſome great number, or what is immeaſurable; like Num. xiii. 33.; Gen. xi. 4.; J. xii. 19.; M. xvii. 20.; xxiii. 25.; L. xi. 46.; J. vii. 38.; Acts xxiv. 5.; Rom. i. 8.; ſee likewiſe Gen. xiii. 16.; xxviii. 14. &c.

God only knows what ſhall be done, as to vol. 2d, which depends upon the reception this may meet with; but, having a chief view to his glory and the good of mankind, I ſubmit the whole to his unerring diſpoſal. Amen.

A compend of the goſpel morals may and ought to be often read from M. ch. v. vi. vii.

In which ſermon from the Mount, as it is is commonly called, there are almoſt as many precepts as words; yet both ſubjects and expreſſions being well choſen, they ever delight. It is ſhort enough to be got by heart, and of ſufficient length to furniſh one with continual thinking. It affords a compaſs, whereby one may eaſily ſteer into the port of excellence. People of weak minds, and determined evil tempers, will never be able to reliſh it, as long as it is eaſy, by dint of words and long-winded cant, to preach them out of their ſenſes. Maxims of virtue here are ſeaſonably taught, though numbers, there is reaſon to fear, will too late and unſeaſonably be convinced of this.

A

A Specimen of Catechiſing upon Chapter Firſt, Section Firſt.

SECT. I. *Queſtion*, Does it appear that any hiſtories of Chriſt's life, written in or about the days of St Luke, beſides his own, have reached our times?

Anſwer, Matthew and Mark might both have wrote before him.

Q. Does Luke always obſerve the preciſe *order* of time in his narrative?

A. Only as to the leading or moſt material facts.

Q. How had he his information?

A. From the apoſtles and others, who were eye-witneſſes and miniſters of the Word; and paricularly Paul, whom he attended cloſe.

Q. Were not the companions and fellow-labourers of the apoſtles likewiſe endowed with the Holy Ghoſt?

A. They were, as appears from Acts ii. 1. &c.

Q. How early does Luke begin his goſpel?

A. Even ſo far back as the conception and birth of Chriſt.

Q. To whom does he direct this his firſt treatiſe?

A. To an intimate and good friend, Theophilus, whoſe name imports a lover of God.

Q. Did he write any other part of the New Teſtament?

A. He wrote the book of the Acts or doings of the apoſtles, as it appears from ch. i. ver. 1. 2.

Q. For what end did he write?

A. To give fuller inſtruction, and, by this means, ſurer grounds of belief than could well be done by word of mouth, before baptiſm.

Q. How were thoſe people denominated whom the apoſtles and others did inſtruct before baptiſm?

A. Catechumens, or ſuch as need and are put under inſtruction.

SECT. II. *Q.* What doth St John allude to when he says, *in the beginning?*

A. Manifestly to Gen. i. 1. or Prov. viii. 17. &c.

Q. What is meant by the *word of God?*

A. That which maketh known the secrets of the divine mind.

Q. Did the Lord Jesus Christ do so in an eminent degree?

A. He did, and therefore had a most peculiar claim to that high title.

Q. Was any thing made without the *word* of God?

A. Nothing; Ps. xxxiii. 6.

Q. What was the chief of all his works?

A. Life.

Q. What kind of life is most to be valued?

A. That of knowledge or understanding, expressed by the phrase *light.*

Q. Wherefore doth St John make use of the phrase *light*, to express knowledge?

A. Because what *light natural* is to men's bodily eyes, that is the *light of knowledge* to men's minds.

Q. What is the most direct opposite to the *light of knowledge?*

A. The *darkness* of human error, or ignorance.

Q. Was this darkness great and universal before the days of Christ?

A. It was like that of the natural world in the beginning, Gen. i. 2. and required a new creation.

Q. Did the *word of God* so create the world anew?

A. He did, as may be clearly seen from 2 Cor. iv. 6. compared with Eph ii. 10. &c.

Q. Who was sent to prepare the way of this *divine word?*

A. John, a prophet of singular eminence.

Q. How did he bear witness *to the word*, or *true light?*

A. First, by assuring the Jewish people that such a person was to come; and next, by once and again pointing him out with his finger.

Q. Why is Christ styled *light?*

A. For the sake of his clear beneficial doctrine, and to fulfil the predictions of the ancient prophesies concerning him.

Q. And wherefore the *true light?*

A. As importing peculiar excellence, like that of the Sun to our lower world.

Q. Were the means made use of by Christ to enlighten, reform,

form, and create mankind to good works, every way sufficient?

A. Yes, when they were properly entertained.

Q. Were they so well entertained by the bulk of the Jewish nation?

A. No; *his own would not receive him.*

Q. What became of those who did?

A. He gave them power, or right, to *become sons* and heirs of Almighty God.

Q. And how is this *receiving of Christ* likewise expressed?

A. By *believing on his name*, or himself.

Q. Might not the Jewish people have been *born* to these high privileges, by the united *bloods* of circumcision and sacrifice?

A. No.

Q. Or by *fleshly* descent from Abraham and others?

A. No.

Q. Or by any *will* and power *of men* whatever?

A. No.

Q. How then?

A. Of God, by means of his gracious word and holy spirit.

Q. How did he whom you term *the word of God* appear, that he might be *received and believed on* by men?

A. In flesh, or as a true and proper man.

Q. In what condition of life?

A. In a low outward condition.

Q. Did he reside always in one place?

A. No; he *tabernacled*, or went about continually doing the duties of his office.

Q. What then was *glorious* as to his person and manner?

A. The wise discourses which he uttered, and the various beneficent miracles which he wrought, to confirm these.

Q. Did Almighty God, even the Father, thus inhabit the man Christ Jesus?

A. Yes, as before he dwelt in the Tabernacle, and afterwards in the temple, so was he much more perfectly united to this amazing person.

Q. How is he therefore styled by St John?

A. The *only begotten of the Father*, that is, chief and well-beloved.

Q. And what is he said to have *been full of?*

A. Grace and truth, or gracious truth.

Q. Can you furnish me with any examples of truths so gracious?

A.

A. Of this ſort certainly are, remiſſion of ſins to all who ſincerely repent, everlaſting life, freedom from the burdenſom ceremonial law of Moſes, the exerciſe of a lively charitable faith, the pouring out of the Holy Ghoſt, the uniting Jews and Gentiles into one Church.

Q. Was the witneſs of John Babtiſt to Jeſus a very public one?

A. It was.

Q. And ſolemn likewiſe, or earneſt?

A. It was as the voice of one crying.

Q. On what account was Jeſus to be preferred before John?

A. As more excellent by far in himſelf, and as his chief.

SECT. 3. *Q.* Did the *fullneſs* of Chriſt diffuſe itſelf for benefit to every one?

A. Only for their's who, by a ſincere, ſtedfaſt, and obedient faith, did receive him.

Q. How do you underſtand theſe words, *grace for grace?*

A. As expreſſive of favour rich and abundant, or like good things heaped up.

Q. Is then the revelation made by Chriſt Jeſus every way a perfect one?

A. It is the moſt complete that ever was.

Q. What ſay you of the *law of Moſes* under the Old Teſtament?

A. That was but a ſhadow or ſemblance of neceſſary benefits to the other.

Q. Was God himſelf ever ſeen by any human or bodily eye?

A. No; for he is a perfectly pure ſpirit.

Q. May he not, however, be ſeen or known by the eye of the mind?

A. Yes.

Q. Was he ever ſo well ſeen or known before, as after his *only-begotten Son* came to *declare him?*

A. No; he was till then in a great meaſure hid.

Q. How came Jeſus himſelf by all that knowledge?

A. He was in the *boſom of the Father.*

Q. How ſo?

A. His intimate and well-beloved.

SECT. 4. *Q.* What did the Jews underſtand by the word *roll?*

A. A very ſhort writing, like that of a liſt of names.

Q

Q. What ſignifies the word *generation* here?

A. The ſame thing with genealogy, pedigree, or people that one is ſprung from.

Q. Who was the chief forefather of our bleſſed Lord?

A. David, the ſecond king of the Jewiſh nation, and principal author of the book of Pſalms.

Q. And who was next to him?

A. Abraham, the head or Father of the faithful, to whom he was yet more early foretold than even unto David.

Q. Why then did you mention David firſt?

A. After the example of St Matthew, and in honour of royal office.

Q. Whence came St Matthew by the *book of generation*, or genealogy?

A. The Jews were very nice in keeping of them.

Q. Why ſo?

A. On account of the promiſes made to ſpecial tribes and families, and to prevent the transferring of land from one to another.

Q. From what tribe was Meſſiah to ſpring?

A. From that of Judah, agreeable to Gen. xlx. 10.

Q. Are not ſome women taken notice of it in his liſt, who were but of low condition, and not very reputable neither, as to their behaviour?

A. Yes, like Rachab and Ruth.

Q. For what reaſon?

A. To prevent the Jews from taking offence at the low condition of Mary, the mother of Chriſt; who, though poor, was of a truly excellent character.

Q. Why doth St Matthew divide his liſt or book into three fourteens?

A. It is moſt probable for the ſake of eaſe to memory.

Q. Were there none omitted?

A. In each ſome few of leſs eminence than the reſt, and yet eaſily recollected by their means.

Q. May not this be one reaſon why the liſt gigen by St Matthew and the other by St Luke do ſometimes differ?

A. Certainly; and for that reaſon, among others, the earlieſt unbelieving Jews did not object to either of them.

SECT. 5. Can you furniſh me with any other helps to reconcile the two, or account for ſuch differences?

A. Yes; as *firſt*, that different names, under the Old Teſtament, were often given to the ſame perſon. *Secondly*, That, by the law of Moſes, when one married brother died without children,

children, the next unmarried took her to wife, and their children were named as belonging to the firſt huſband. *Finally*, That whereas the one deduces our Lord's genealogy through Joſeph, his reputed or legal father; the other does this through Mary, his real mother. They were alſo near related, and both of the lineage of David.

Q. Why is Adam, by St Luke, termed the *Son of God*?

A. On account of his immediate creation, as alſo Chriſt was, though born of a woman; comp. L. i. 35.

Advice to Catechiſts.

They who chuſe to catechiſe throughout, as in the ſpecimen, ſhould remember to put their queſtions in the moſt eaſy and intelligible form of words, and not ſcruple to vary them often, till the ſenſe fully meets a young and anxious mind. Every ſymptom they feel of riſing diſpleaſure at mere weakneſs, ſhould be inſtantly repreſſed, both as unlawful, and tending to fruſtrate a neceſſary and good work. To teach children, by an example, how to be paſſionate, is perhaps worſe than to leave them under a certain degree of ignorance. *The ſervant of the Lord*, whether he acts as a parent, a miniſter, or teacher in ſchools, *muſt not ſtrive, but be gentle unto all, apt to teach, patient, in meekneſs inſtructing* the young and tender lambs of Chriſt. Even they who deliberately *oppoſe themſelves* are to be thus uſed; 2 Tim. ii. 24. 25. How much more they who, with candor and eaſe, offer to receive from ſuperiors their beſt ſpiritual aid? Fathers and mothers ought in particular to be gentle among them, even as a real *mother-nurſe cheriſheth her children, being affectionately deſirous of them*, and letting them ſee by every look and word how they *would impart unto them, not the goſpel of God only, but alſo their own ſouls, becauſe they are dear unto them.* Moreover, prior to catechiſing, one ſhould be fully maſter of the chapter, ſection, or any number of them, which at the time they would propoſe to operate upon. In the caſe of very young people, only a third or fourth of the queſtions may be propoſed, and in ſome future period

period they will more eaſily enlarge. The anſwers ſhould be taken in their own words, if it appears that they have a juſt meaning. The taſk, though arduous, is pleaſant, and will become more ſo by every new attempt that is made. When the text is underſtood, reflexions will occur of themſelves, and the ingenuous will ſnatch at farther aſſiſtance. Both old and young ſhould have their ſouls *lifted up to the Father of lights, from whom cometh every good and perfect gift;* and who, as he hath ſaid, will make it in their experience; Jam. i. 5.; *if any one lack wiſdom, and aſk it of him, he will give it them, who giveth to all liberally and upbraideth not.*

APPEN-

APPENDIX.

TESTIMONIES OF EARLY CHRISTIAN WRITERS.

PASSAGES in the life of Chriſt, either directly cited, or elſe alluded to by ſome of the earlieſt Chriſtian writers, with the year of our Lord, (marked A. D.) neareſt to which they wrote, and from whence may be inferred the credibility of the Goſpel Hiſtory.

N. B. It is their teſtimonies, and not their ſentiments, that I would be underſtood to adopt, though moſt of them are juſt, and many of them excellent.

The author who appears to me to have treated this important ſubject with the greateſt accuracy, is the late learned and truly venerable Dr Nathanael Lardner, in a work of no leſs than twelve volumes, beſides his ſupplement to that moſt valuable work, in three other Volumes Large Octavo.

M. ix. 13. St Barnabas (A. D. 71.) ſays here, that Chriſt choſe for his apoſtles, who were to preach his goſpel, men who were great ſinners, that he might ſhew that he *came not to call the righteous, but ſinners to repentance.*

M. xvi. 24.; xxii. 14. Thus paraphraſed, or alluded to by St Barnabas; they who will ſee me and obtain my kingdom,

must receive me with many afflictions and sufferings; comp. Acts xiv. 22. Let us therefore beware, adds he, lest it should happen to us, as it is written, there *are many called, but few chosen.*

M. vii. 21. &c. Let us, therefore, not only call him Lord, says St Clement, (A. D. 96.) for that will not save us; *not every one that sayeth unto me*, &c. Wherefore, if we should do such wicked things, the Lord hath said, though ye should be joined to me, even in my very bosom, and not keep my commandments, I would cast you off, and say unto you, *I know you not, whence you are, ye workers of iniquity*; comp. L. xiii. 27.

J. xviii. 22. Jerome, writing of St Clement, has this observation, that the apostolical man who governed the Church of Rome, writes to the Corinthians, the Sceptre of God, the Lord Jesus Christ, came not with arrogance of pride, though he could do all things, but in humility; insomuch that, when struck by the servant of the high Priest, he answered, *if I have spoken evil*, &c.

M. xiii. 5. Says Hermas, (A. D. 100.) As the mountain herbs dry away at the sight of the sun, so likewise the doubtful, as soon as they hear of persecutions, fearing inconveniences, return to their idols and again serve them, and are ashamed to bear the name of the Lord. Again, these are they who have faith, but have also the riches of the world. When, therefore, tribulation ariseth, because of their riches and traffick, they deny the Lord. Some are rich, others are taken up with many affairs, for the brambles are riches, the thorns are they who are entangled in much business and a diversity of affairs. These, therefore, shall with difficulty (or hardly) enter into the kingdom of God.

M. xiii. 31. The great tree, says Hermas, which covers the plains and the mountains of all the earth, is the law of God, published throughout all the world. This law is the Son of God preached in all the ends of the earth. The people that stand under its shadow, are those which have heard his preaching and believed; comp. M. iv. 30.; L. xiii. 19.

M. xviii. 3. &c. Whosoever, therefore, says Hermas, shall continue as little children, free from malice, shall be more honourable than all those I have yet spoken of; for all little children are honourable with the Lord, and esteemed the first of all. For this present world must be cut away from them, and the vanities of their riches; and then they will be fit for the kingdom of God. For they must enter into the kingdom of God,

because

becauſe God has bleſſed this innocent kind. I the angel of repentance pronounce you happy, whoſoever are innocent, like little children; becauſe your portion is good and honourable with the Lord.

L. xiii. 24. Ye that are more eminent, ſays Hermas, ſeek out the hungry, whilſt the tower is yet unfiniſhed, for when the tower ſhall be finiſhed, ye ſhall be willing to do good, and ſhall have no place.

J. vi. 55. Fleeing to the fleſh of Jeſus, ſays St Ignatius, (A. D. 107.) and the apoſtles, as the preſbytery of the Church.

L. viii. 15.; i. 3. Speaking of Polycarp's teachings, Ireneus ſays, (A. D. 178.) that he related the apoſtolical ſayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the *eye-witneſſes* of the word of life. All which, adds he, I then, through the mercy of God towards me, diligently heard and attended to, recording them not on paper but on my heart; and, through the grace of God, I continually renew the remembrance of them.

M. vi. 21. Says St Polycarp to the Philippians, (A. D. 108.) we are all debtors in point of ſin, and, therefore, ought not to be ſevere in judgement. But, if we pray the Lord to forgive, we ought alſo to forgive.

M. vi. 13. A fit thing to be ſupplicated by us, and thus it is introduced by St Polycarp.

M. i. 1. Papias (A. D. 116.) ſays, that Mark was the interpreter and follower of Peter, and the goſpel written by him was compoſed out of Peter's ſermons. Upon which Dr Lardner judiciouſly remarks, that better materials no man could have; nor could any man, not even an apoſtle himſelf, have better advantages for writing a goſpel, than frequent hearing of an apoſtle, and intimate converſation with him.

M. vii. 29. Says Juſtin Martyr, (A. D. 140.) his words were ſhort and conciſe, for he was no ſophiſt. But his word was the *power* of God.

M. vii. 13.; xi. 30. Trypho the Jew ſays to Juſtin, I am ſenſible that the precepts in your goſpel, as it is called, are ſo great and wonderful, that I think it impoſſible for any man to keep them, for I have been at the pains to read them. This is full proof that the goſpels were open to all, and were well known in the world.

J. i. 5. And *the word* or reaſon, ſays Tatian, (A. D. 172.) is the light of God. The ignorant ſoul is darkneſs.

J.

J. xviii. 36. The grandſons of Jude, ſays Euſebius, being interrogated by Domitian concerning *Chriſt's kingdom*, of what kind it was, and when and where it ſhould appear? They anſwered, that it was not *worldly* or terrene, but heavenly and angelical, and would be in the end of the world, when he, coming in glory, ſhould judge the quick and dead, and render to every man according to his works; comp. 2 Tim. iv. 1.

L. i. 2. &c. Ireneus (A. D. 178.) ſays, we have not received the knowledge of the way of our ſalvation by any others than thoſe by whom the goſpel has been brought to us. Which goſpel they firſt preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For, after that our Lord roſe from the dead, and they (the apoſtles) were endowed from above by the power of the Holy Ghoſt, coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the heavenly bleſſing of peace, having all of them, and every one alike the goſpel of God Matthew then, among the Jews, writ a goſpel in their own language; while Peter and Paul were preaching the goſpel at Rome, and founding a church there. And, after their exit, Mark alſo, the diſciple and interpreter of Peter, delivered unto us in writing, the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the goſpel preached by him (Paul). Afterwards John, the diſciple of the Lord, who alſo leaned upon his breaſt, he likewiſe publiſhed a goſpel, while he dwelt at Epheſus in Aſia. And all theſe have delivered unto us, that there is one God, the maker of heaven and earth, declared by the law and the prophets; and one Chriſt, the Son of God. And he who does not aſſent to them, deſpiſeth indeed thoſe who knew the mind of the Lord, but he deſpiſeth alſo Chriſt himſelf the Lord; and he deſpiſeth likewiſe the Father, and is ſelf-condemned, refuſing and oppoſing his own ſalvation, as all hereticks do; comp. Tit. iii. 10. &c.; Heb. ii. 3.

J. v. 39. Says Ireneus, theſe ſcriptures are open and clear, and may be read by all.

J. i. 1. Shewing, ſays Theophilus biſhop of Antioch, (A. D. 181.) that, at the firſt, God was alone, and in him was the word.

M. i. 1. Says Euſebius, (A. D. 315.) the luſtre of religion had ſo enlightened the minds of Peter's hearers at Rome, that, not content with a ſingle hearing, nor with an unwritten inſtruction

ſtruction in the divine doctrine; they, with many prayers, entreated Mark, the follower of Peter, whoſe goſpel we have, that he would leave them in writing a memorial of the doctrine which had been delivered to them by word of mouth. Nor did they deſiſt till they had prevailed with him. And thus they were the means of writing the goſpel which is called according to Mark. Upon which goſpel, Mr Jones very well obſerves, that, being the ſubſtance of St Peter's preaching, it is a monument of the humility and modeſty of the apoſtle; foraſmuch as there are ſeveral remarkable circumſtances, in favour of St Peter, taken notice of by the other ſacred hiſtorians, which are not ſo much as mentioned or hinted by Mark.

M. viii. 29. It is a conſolation to demons, ſays Tertullian, (A. D. 200.) in their deſperate condemned condition, to do miſchief, during the delay of puniſhment. A notion common among the Jews, and to Chriſtians, who by this time had learned ſeveral things of them.

M. xvi. 25. When Apollonius (A. D. 180.) was perſuaded to deny that he was a Chriſtian to ſave his life, he made this pious and reſolute anſwer, that he was not afraid of death, which he could not eſcape, though he ſhould diſobey the Emperors.

M. v. 3. Says the author of the Recognitions, (A. D. 194.) in the beginning of his preaching, as he was deſirous to invite and draw all men to ſalvation, and to perſuade them to patience under their labours and temptations, he declared the *poor bleſſed*; and promiſed, as a reward of their patient enduring poverty, that they ſhould obtain the *kingdom of heaven*. The ſame way he underſtands M. v. 6. of bodily hunger and thirſt, agreeable to L. vi. 21.; that, on either accounts, they might do no unjuſt action.

M. xiii. 1. &c. Becauſe it cannot be, ſays the ſame author, but that a huſbandman, who would ſow good ground, muſt loſe ſome ſeeds which fall in ſtony places, or in places trodden by men, or ſuch as are full of brambles and thorns, as our maſter has taught us; ſhewing hereby the different diſpoſition of every one's ſoul in particular.

M. xiii. 32. Says the Recognitions, if our Maſter confeſſed that he did not know *that day and hour* whoſe ſigns yet he foretold, that he might refer all to the Father; how can we think it beneath us to own that we are ignorant of ſome things?

J. iv. 24. Speaking of prayers, among the fragments of Ireneus, (A. D. 178.) it is obſerved, that theſe offerings (comp. Rev. v. 8.; Heb. xiii. 15. with Mal. i. 11.) are not according

to

to the law, the hand-writing of which the Lord having blotted out, (Col. ii. 14.) has taken it out of the way, but according to the ſpirit; for God *ought to be worſhipped in ſpirit and in truth.*

L. xii. 21. Says Minucius Felix, (A. D. 210.) how can he be thought poor, that is rich toward God?

M. vii. 1. Photius (A. D. 858.) has this fine and charitable thought, founded upon the freedom of ſome people's diſlikes, and cenſures of imperfections about the characters and writings of great men; It would be unjuſt to find fault with thoſe who have laid the foundations of any ſcience, that they have not brought it to perfection. We ought rather to think ourſelves obliged to them for their good endeavours, and leaving us ſuch helps for further improvements.

M. xxiv. 36. Photius, ſpeaking of Hippolitus, who fixed the end of this world to the year 500 after Chriſt, ſays, this is rather the mark of a warm fancy than of diſcretion, ſince Chriſt himſelf would not ſatisfy the diſciples about ſuch matters, though they deſired him.

L. xxii. 43. Tatian's Harmony, (A. D. 172.) calls this a bloody ſweat, and explains the angels comforting him, ſaying, it was an angelic voice from heaven which gave him ſtrength and courage.

M. xxvii. 33. The above author underſtands *bearing the croſs*, not of taking it off from Jeſus and laying it upon Simon to carry after him, but of his helping to bear it, as he expreſſes it; that is, probably, bearing the hinder part of the croſs after Jeſus, before which our bleſſed Lord had born it all himſelf; comp. M. xv. 21.; J. xix. 17.

M. xix. 12. When Origen was but young, in the twenty-firſt year of his age, (A. D. 205. 206.) he was guilty, though out of a good principle, of his well known raſh and indiſcreet action; for being obliged to teach women as well as men, and being deſirous to put himſelf out of the reach of ſcandal, and to deliver himſelf from temptation, he was induced to fulfill upon himſelf, in a literal ſenſe, this ſaying of our Saviour; and ſo the words had been underſtood by ſome others. But Origen afterwards was convinced of his error, and publicly confeſſed it in his writings, ſaying, beſides other things, but *we who once underſtood Chriſt according to the fleſh and according to the letter, now knowing him no more in that manner, approve not of that interpretation.*

M. v. 5. 9. But they who conſider, ſays Origen, oppoſing an objection of Celſus' againſt the goſpel, from the ſevere and mutual enmity of its profeſſors, the words of our Lord, *bleſſed*

are

are the meek, and bleſſed are the peaceable, will not hate even thoſe who corrupt the Chriſtian religion, nor give opprobrious names to thoſe who are in error; whilſt we labour, indeed all that lies in our power, to convert men.

L. iii. 1. Origen has a fine obſervation in his books againſt Celſus, that when God deſigned true religion ſhould obtain among the Gentiles, he had ſo ordered things by his providence, that they ſhould be under the one Emperor of the Romans, leſt, if there had been many kingdoms and nations, the apoſtles of Jeſus Chriſt ſhould have been obſtructed in fulfilling the command he gave them, M. xxviii. 18. &c. *go and teach*, &c. It would, ſays he, have been a great impediment to the ſpreading of the doctrine of Chriſt all over the world, if there had been many kingdoms. For, not to mention other things, theſe might have been at war with each other, and then men would have been obliged to be every where in arms, and fight for the defence of their country. By the good providence of God, he adds, the Chriſtian religion has ſo flouriſhed, and continually increaſed, that it is now preached freely without moleſtation, although there were a thouſand obſtacles to the ſpreading of the doctrine of Jeſus in the world. But, as it was the will of God, that the Gentiles ſhould have the benefit of it, all the counſels of men againſt the Chriſtians were defeated. And by how much the more the emperors and governors of provinces, and the people every where ſtrove to depreſs them, ſo much the more have they increaſed and prevailed exceedingly.

J. vi. 27. Says Origen, they who mind earthly things ſuffer a famine of the word of God. They hear not the commands of the law, they know not the reproofs of the prophets, they are ignorant of the conſolations of the apoſtles, they receive not the medicine of the goſpel; comp. Amos viii. ult. Every thing needs a ſuitable food for its nouriſhment. The true food of the rational nature is the word of God. If we hear careleſsly and take no pains, adds he, not only the Scriptures of the law and the prophets, but alſo of the apoſtles and goſpels, will, as to us, be covered with a thick vail.

L. i. 1. Says Origen, Luke's expreſſion *of taking in hand*, contains a tacit accuſation of thoſe who, without the gift of the ſpirit, took upon them to write goſpels; for Matthew and Mark, and John and Luke, *did not take in hand to write*, but, being full of the Holy Ghoſt, wrote goſpels.

M. xiii. 47.; v. 17. Says Origen, *the kingdom of heaven* is compared to a net of various texture, on account of the ſeveral parts

parts of the ancient and new ſcripture: The ſea into which the net is caſt is the whole world; and ſome men are taken by one part of the net, ſome by another. Some by the words of Iſaiah, Jeremiah, or Daniel; ſome by the law, others by the goſpels, others by the apoſtles. And this net was not completely finiſhed before the coming of our Saviour Jeſus Chriſt; for he was wanting to the texture of the law and the prophets, who ſaid, *think not*, &c. M. v. 17. The texture of the net was completed in the goſpels, and the words of Chriſt ſpoken by the apoſtles.

M. iv. 24. Origen ſays, that phyſicians endeavoured to account for thoſe caſes of poſſeſſion in a natural way, not allowing the agency of any impure ſpirit, but calling them bodily diſtempers.

M. xxii. 12. All are to be invited, ſays Origen, good and bad; but the bad are not to continue ſo; but changing their garments, and putting off the habit unſuitable to the *wedding ſolemnity*, they muſt put on *wedding garments*; *bowels of mercies*, &c. (Col. iii. 12.) for, adds he, theſe are *wedding garments*; (Rom. xiii. 14.; Gal. iii. 27.) St Auguſtine likewiſe underſtands the phraſe of a pious diſpoſition, and ſuitable behaviour. It muſt be ſomething, ſays he, not common to good and bad; that is, not baptiſm, nor the euchariſt, nor faith, nor prophecy, nor miracles, *but charity out of*, &c. So St Cyril of Alexandria.

J. xiii. 14. Origen argues, that the precept, *to waſh one another's feet*, ought not to be underſtood literally. He ſays, that it was formerly in uſe; but, in his time, it was practiſed by very few, and thoſe mean and ignorant people.

J. xiv. 28. When Celſus the Epicurean ridiculed the veneration which Chriſtians had for the Son of God, Origen, in his anſwer, ſays, grant that, in a vaſt multitude of believers, ſome, differing from the reſt, ſhould raſhly affirm our Saviour to be God over all; nevertheleſs, we do not hold any ſuch thing, believing, what he himſelf ſays, *that the Father*, &c.

M. xxiii. 27. Says St Gregory of Neocaeſarea, (A. D. 243.) the ſcribes and the phariſees of the Jewiſh people would never have received ſuch repeated *woes* from our Saviour, if it had not been for their hypocriſy; for our Lord's reproofs of their faults continually begin, and are prefaced in this manner, *woe*, &c.

M. xxv. 40. Says the above St Gregory, if we do any thing to our neighbour, out of ſincere and undiſſembled love, we ſhall hear from our Saviour, *in as much as*, &c.

J. i. 14. Says Lucian preſbyter of Antioch, (A. D. 290.) we alſo once truſted in gods of our own making, but Almighty God,

God, commiſerating the errors of mankind, ſent *his wiſdom* into the world, *clothed in fleſh*, to teach us the knowledge of God, who made the heavens and the earth, who is eternal and inviſible.

M. v. 10. ; x. 28. Even the author of the Manichean ſyſtem is repreſented as ſpeaking to Archelaus, in this honeſt, and reſolute, and truly Chriſtian manner: If you have a mind to perſecute me, I ſubmit. If you would inflict puniſhment upon me, I do not decline them. If you would kill me, I am not afraid. For we ought to *fear him alone who is able*, &c. (A. D. 300.)

L. i. 1. &c. Says St Auguſtin, (A. D. 395.) No writings ever had a better teſtimony afforded to them, than thoſe of the apoſtles and evangeliſts. Nor does it weaken the credit and authority of books received by the Church of Chriſt from the beginning, that ſome other writings have been, without ground, and falſely aſcribed to the apoſtles. For the like has happened to Hippocrates, Plato, Ariſtotle, Cicero, &c ; yet their genuine works remain, and are diſtinguiſhed. And, the ſame way, we know and diſtinguiſh our apoſtolical writings, by the teſtimony of contemporaries, and of thoſe who have lived in ſucceeding times. And ſhall not the teſtimony of the Churches be valid? So numerous, ſo harmonious, ſo eaſily traced down from the apoſtles themſelves. It was impoſſible to interpolate and corrupt books remarkably, that were read by all Chriſtians. The Manicheans attempted it, and were much expoſed.

M. xiii. 24. &c. Socrates the Eccleſiaſtical hiſtorian, (A. D. 408.) juſtly obſerves, "that it is no unuſual thing for cockle to grow up amongſt good grain." This our Lord foreſaw, and likewiſe forwarned the diſciples of, that they might not be too much ſurpriſed. M. xiii. 24. &c.; L. xvii. 1.; comp. 1 Cor. xi. 19.

L. ii. 2. Euſebe (A. D. 315.) quoting this paſſage, ſays, this was the firſt ſurvey or enrollment of Cyrenius, who governed Syria.

L. v. 10. Euſebe, in his oration in praiſe of the Emperor Conſtantine, ſays: Who ever delivered before-hand predictions of ſo many things, that were afterwards exactly accompliſhed in the event, as our Saviour did? To take men originally employed in fiſhing, mean and illiterate, and conſtitute them lawgivers and maſters of the univerſe of mankind; what and how mighty a work muſt this ſeem to you? To engage them by word and promiſe, and indeed make them fiſhers of men; and to confer

upon them ſo great virtue and power, as to compoſe writings, and publiſh books; and that theſe alſo ſhould obtain ſuch eſteem, as to be tranſlated into every language, both of Greeks and Babrarians, throughout the whole world, and be diligently ſtudied by all nations; and the things contained in them to be believed divine oracles: How evident a demonſtration is this of divinity?

M. xvi. 24.; J. vi. 67. Athanaſius, (A. D. 326.) declaiming againſt the Arians, ſays, our Lord himſelf does not uſe violence, but leaveth men to the freedom of their own choice; M. xvi. 24.; J. vi 67. Therefore this ſect, or hereſy, hath put on the devil compleat.

J. iv. 14. Says Athanaſius, with a ſpecial view to the inſpired apoſtolical writings, theſe are the fountains of ſalvation, that he who thirſts may be ſatisfied with the oracles contained in them. In theſe alone the doctrine of religion is taught. Let no man add to them, or take any thing from them.

J. v. 39. One and the ſame God, ſays Epiphanius, (A. D. 368.) is preached to us in the law, and the prophets, and the goſpels, and apoſtles, in the Old and New Teſtament. And again, to encourage *ſearch*, all things in the divine Scriptures are eaſy to thoſe who inquire with a pious mind.

J. xv. 1. The Severians and others condemned the uſe of wine. But, ſays Epiphanius, if the vine had been evil, our Lord would not have uſed that expreſſion, J. xv. 1. &c. Moreover, adds he, the Catholic Church is the plantation and vineyard of the Lord; and the Lord himſelf has again, in the goſpel, a parable of the vineyard.

J. xviii. 37. For this cauſe, Gregory Nazianzen, (A. D. 370.) calls Chriſt the firſt martyr.

J. xx. 27.; xix. 40.; xx. 5. &c. Gregory Nyſſen, (A. D. 371.) well obſerves, that Thomas's ſlowneſs to believe redounds to our advantage; we have thereby fuller aſſurance that Chriſt roſe with the ſame body that he had died. Again, ſays J. xix. 40. *took they the body*, &c. Which linen clothes were not taken away, but were ſeen lying by John and Peter; J. xx. 5. &c. But how ſhould thieves have had time to pull off the linen bandages, or wrappers, which, being ſpicy, would cling to the body and could not be pulled off but in ſome time, by perſons who had leiſure? Moreover, how ſhould thieves have leiſure and aſſurance to put the napkin that was *about his head*, &c. Here are no ſigns of horror, or hurry of thieves. Theſe are all ſigns, ſays one, of uncommon good ſenſe.

J.

J. v. 39. Says Ephraim the Syrian, (A. D. 370.) I eſteem no man more happy than him who diligently reads the ſcriptures delivered to us by the Spirit of God, and thinks how he may order his converſation by the precepts of it. The divine Scriptures are the keys of knowledge. They are a perfect rule. Nothing can be taken from it, or added to it, without great guilt. And all who hear or read, with attention and care, will attain to the true ſenſe of them.

J. xx. 28. Theodore biſhop of Mopſuſtia, (A. D. 394.) ſays, that when Thomas made that confeſſion to Chriſt, *my Lord*, &c. he did not call Chriſt *Lord and God*; but being aſtoniſhed at the great miracle of the reſurrection, and the full evidence of it which had been afforded to him, he praiſed God who had raiſed Chriſt from the dead.

J. v. 39. St Jerome, (A. D. 392.) ſays, that when the evangeliſts and apoſtles alledge paſſages of the Old Teſtament, they do not exactly follow the words, but the ſenſe often.

Auguſtin, (A. D. 395.) ſays, it is good to inſiſt upon the prophecies of the Old Teſtament, which the Jews our enemies receive, for they are diſperſed all over the earth, and they bear witneſs that the prophecies concerning Chriſt therein contained were not forged by us. It is moſt prudent to argue from theſe writings. None can ſuſpect that they were forged by Chriſtians, though they ſhould pretend that other predictions relating to the evangelical diſpenſation have been forged.

L. i. 3.; J. xx. 21. Auguſtin well obſerves, that though there are ſome differences in the accounts of the evangeliſts, they are not contrary to each other. Our Lord's acts were very numerous, and could not all be narrated. Some therefore are related by one, ſome by another, but all with complete harmony, agreeable to the truth. Thoſe things were done which were proper to be done then. So many were written as are proper to be read now. Again, ſo many miracles were recorded as were judged ſufficient to atteſt his authority to the world, J. xx. 21. He alſo ſays, that John excells or differs from the other evangeliſts, in that he inſiſts more upon our Lord's diſcourſes, than upon his miracles.

M. vi. 13. That is, ſays St Auguſtine, *the evil* of affliction. He likewiſe concludes the Lord's prayer with this petition, without the doxology.

L. i. 2. Says St Auguſtine, our canonical books of the Scripture, which are of the higheſt authority with us, have been ſettled with great care. They ought to be few, leſt their value

ſhould be diminiſhed. And yet they are ſo many, and writ by ſo many perſons, that their agreement is wonderful throughout.

M. xvi. 24. Chriſt, when on earth, ſays St Auguſtine, was not remarkable for worldly ſplendor and happineſs, becauſe he was to declare the doctrine of eternal life. Yea, therefore did he ſuffer all manner of evil, that his followers might the better underſtand what rewards they are to expect, and that their thoughts might be raiſed to heavenly things. Chriſt's whole life on earth, adds he, was an inſtitution of virtue. In what he ſuffered from his enemies, he gave us an example of patience, that, if it ſhould be required of us, we alſo might be willing to ſuffer for the truth of the goſpel.

J. xii. 24. &c. One deſign of Chriſt's death, ſays St Auguſtine, was to gain converts, and make martyrs. He bought us with his blood. He laid down the price of our redemption. Martyrs have returned what was laid out for them, that is, have given what was purchaſed, even their lives. That they might have a pattern of ſuffering, he ſuffered firſt. He went before them and ſhewed the way.

M. i. 1. Theſe things, ſays St Chryſoſtom, (A. D. 398.) Mark had from his maſter, for he was a diſciple of Peter. And what is very remarkable, though he was a diſciple of Peter, he relates his fall more particularly than any of the reſt. And, explaining M. xvii. 24. &c. he ſays, Mark who was a diſciple of Peter, omits this, becauſe it was honourable to that apoſtle. And perhaps his maſter forbad him to inſert ſuch things as tended to aggrandize him.

M. xxiv. 34. Chryſoſtom, ſpeaking of our Lord's predictions, concerning the deſtruction of Jeruſalem, and the calamities that befell the Jewiſh people, obſerves, that John and ſeveral others were then living, who heard Chriſt ſpeak theſe words. Again, John writes not of any of theſe things, leſt it ſhould be thought that he took advantage from the event; for he was ſtill living a good while after the deſtruction of Jeruſalem. But they who were dead before the deſtruction of Jeruſalem, and ſaw none of theſe things, record theſe predictions; which is a manifeſt proof of the certainty of Chriſt's foreknowledge.

L. xvi. 25. Says Chryſoſtom, Abraham forbears to give hard words to the rich man, calling him *Son*. A fine obſervation.

J. i. 9. Chriſt, ſays Chryſoſtom, is *the light of the world*, as he did all that lay in his power to enlighten it; that is, all he could, or all that was fit to be done.

J.

J. i. 47. Nathanael, he ſays, was not only ſincere, as our Lord ſaid, and the event ſhewed, but he was alſo learned. Therefore Philip referred him to Moſes and the prophets.

M. ix. 1. *His own*, &c. That is, according to Chryſoſtom, Capernaum. For our Lord was born at Bethlehem, educated at Nazareth, and dwelt at Capernaum.

J. iv. 6. Says Chryſoſtom, the Lord Jeſus diſdained luxury, and was an example of a frugal and laborious life, always walking on foot, and ſometimes till he was weary.

M. xxiii. 10. Not even an apoſtle, ſays St Chryſoſtom, ſent from God, who only declares what he receives from heaven. Chriſt, he adds, has ſaid this, to denote that the whole of our religion is derived from above, from the Lord himſelf, though men are employed as miniſters.

M. xxvi. 67.; x. 4. Obſerve, ſays he, and admire the veracity of the evangeliſts. Though theſe things were very reproachful, they have related them with all faithfulneſs, excluding nothing. So likewiſe M. x. 4. They did not decline to mention thoſe things which might appear to be diſhonourable to their Maſter and themſelves. When Matthew comes to the traitor, he does not write as an enemy, but as an hiſtorian. He does not ſay, that wicked and hateful wretch, but calls him from the place of his habitation.

J. v. 39 The Jews our enemies, ſays Chryſoſtom, are our librarians, they keep the Scriptures for us. The teſtimony of an enemy is always reckoned of great force. The prophecies of the Old Teſtament, of which we make ſo good uſe, are derived to us from thoſe who crucified the Lord Jeſus. No man, therefore, can ſay, that the books of the Old Teſtament have been forged by us. If the Jews had underſtood the prophecies recorded in their Scriptures, and could have apprehended the advantage we have from them, they might have been tempted to deſtroy them.

M. iii. 7. &c. A commentator upon Mark's goſpel, (A. D. 401.) obſerves, that the evangeliſts did not aim to aggrandize Chriſt, their Maſter, by writing prolixly every thing ſaid and done by him, but have omitted many of his words and works, and have uſed a conciſe and compendious manner of writing.

M. v. i. &c. The above writer ſays, that when the Demoniack anſwered his name was *Legion*, the word ſhould not be underſtood to denote any certain number, but a great multitude or many.

M.

M. x. 39. &c. He obſerves upon this paſſage, that Chriſt is the judge and the diſpenſer of all rewards. But the firſt places in his heavenly kingdom will not be diſpoſed of by affection and favour, but ſhall be given to the moſt virtuous.

M. vi. 7. Mark is the only evangeliſt, he obſerves, that ſpeaks of the diſciples *anointing with oil them that were ſick*; which method of healing is alſo mentioned Jam. v. 13. &.

M. v. 39. It was owing to modeſty, he ſays, that our Lord ſaid to Jairus's daughter, *ſhe is not dead, but ſleepeth*; though ſhe was really dead, and he intended to raiſe her up to life.

M. xxvi. 24. It was not, ſays Iſidore of Peluſium, (A. D. 412.) becauſe our Lord foreſaw the deſign of Judas, that he was guilty of treachery, but becauſe that wretch had conceived the deſign to betray him; he that knew the ſecret motions of his heart, ſpoke beforehand of future things as if they were preſent.

M. vii. 21. A cloke and a ſtaff, ſays Iſidore, do not make a philoſopher, but freedom of ſpeech and a ſuitable life. In like manner, habit and profeſſion do not make a Chriſtian, but life and converſation agreeable to right reaſon.

M. vii. 13. Says Eutherius biſhop of Thyana in Cappadocia, (A. D. 431.) who that is in his ſenſes would not wiſh to be of the few that *enter through the ſtrait gate* to ſalvation, than of the *many who go in the broad way* to deſtruction?

J. v. 39. Againſt thoſe who have the aſſurance to ſay, that inquiry is needleſs, if a man does only believe, and that it but ſerves to make things more obſcure and uncertain, he ſays, this is the reaſoning of men who diſtruſt the merits of their cauſe. By a contrary method, we convince our friends, confute our oppoſers, and ſatisfy ourſelves, that we do not propoſe falſe doctrine. *Search*, adds he, implies a diligent and attentive examination of things obſcure and difficult.

M. xi. 27. John Damaſcen (A. D. 730.) ſays, we cannot think or ſay any thing of God, beſide what is divinely taught and revealed to us by the divine oracles.

L. xxii. 44. Photius patriarch of Conſtantinople (A. D. 858.) ſays, that to *ſweat blood* was a proverbial expreſſion, concerning ſuch as were in great agony of mind. So likewiſe it is ſaid of ſuch as are in great grief, that they weep tears of blood. Nor does St Luke ſay that Chriſt did ſweat drops of blood, but that *his ſweat was as it were*, &c. to ſignify, that it was not a ſlight ſweat, and that our Lord's whole body was covered over with

with large and thick drops of ſweat iſſuing from it, and falling down to the ground.

J. xv. 8. Writing to Michael king of Bulgaria, he ſaith, it is one of the commands of Chriſt, our commou Lord, that we bring *forth fruits* of righteouſneſs, and not diſgrace our faith by our works. So likewiſe directs Paul, the great maſter of the Church, and Peter, and indeed the whole choir of the apoſtles. Again, ſome ſay, it is the main office of a prince to make a ſmall city or commonwealth great, but he ſhould eſteem it a greater thing to make it good.

M. i. 1. The faithful, ſays Æcumenius, (A. D. 950.) have called this, Mark and Luke's hiſtories of Chriſt's goſpels, as truly containing his doctrine.

L. xxiv. 18. Theophylact ſays, And was not one evangeliſt ſufficient? Yes. Nevertheleſs, for making the truth more manifeſt, four were permitted to write. For, when you ſee theſe four not conferring together, nor meeting in the ſame place, but ſeparate from each other, writing the ſame things as with one mouth; are you not led to admire the truth of the goſpel, and to ſay, that they ſpake by the Holy Ghoſt? Do not ſay to me they do not agree in every thing, for wherein do they differ? Does one ſay, that Chriſt was born, and another not? By no means, for they agree in the neceſſary and principal things. And if they do not differ in the principal things, why ſhould you wonder that they vary in leſſer matters? For that very reaſon they are the more credible, in that they do not agree in all things; for then it would have been thought that they had met and conſulted together. But now one has writ what another has omitted. And therefore they ſeem to differ in ſome things.

M. ii. 11. He ſays, when the child was born the virgin laid him in a ſtable, not finding any houſe to be in; but, afterwards thinks it likely they found room in a houſe. And there the magicians of the Eaſt found him.

M. v. 45. To love ſome men, ſays he, and thoſe of our friends, and hate others, is a mark of imperfection. He is perfect who loves all men.

L. xxi. 37. &c. Our Lord, he ſays, ſaid many excellent things to thoſe who came to him in the temple. And, from this and other places, we may conclude, therefore, that the evangeliſts have related a few only. For though the Lord preached almoſt three years, if a man ſhould ſay, that all which they have recorded might be ſpoken in the compaſs of one day, he

he would not ſpeak much beſide the truth. For certain, adds a judicious author, the evangelical writings, in which conciſeneſs and fullneſs are united, deſerve the higheſt commendations.

M. v. 10. &c. That I call perſecution, ſays Socrates the eccleſiaſtical hiſtorian, (A. D. 408. &c.) when any diſturbance is given to men that live peaceably and quietly. It was perſecution in Julian to prohibit Chriſtians to read the ancient Greek and Roman authors.

J. v. 39. Pamphilus pryſbeter of Caeſarea, (A. D. 294.) was eminent for an unfeigned zeal for the holy Scriptures, and for an unwearied application to whatever he undertook. He not only lent out copies of the ſacred Scriptures to be read, but cheerfully gave them to be kept; and that not only to men, but to women. So Euſebe. And of Valens deacon of Œlia, he ſays, that he was an old man, of grey hairs, venerable aſpect, and exceedingly well ſkilled in the divine Scriptures. They were ſo fixed in his memory, that there was no diſcernible difference between his reading and reciting them by heart, though it were whole pages together. This perſon ſuffered with Pamphilus. John, another martyr, who had loſt his ſight, was another inſtance. He had whole books of the divine Scriptures, not written in tables of ſtone, nor on parchments and papers, which are devoured by moths and time, but on the living tables of his heart, even his pure and enlightened mind. The primitive Chriſtians were ſo habituated to the language of Scripture, that it was not eaſy for them to avoid the uſe of it whenever they diſcourſed of things of a religious nature. This is very remarkable in Lactantius, (A. D. 306.) who, in his argument with Chriſtians, ſeems purpoſely to have reſtrained himſelf from quoting. Says Athanaſius biſhop of Alexandria, (A. D. 326.) after enumerating the canonical books of the Old and New Teſtament, they are fountains of ſalvation, that he who thirſts may be ſatisfied with the oracles contained in them. In theſe alone the doctrine of ſalvation is proclaimed. Let no man add to them, or take any thing from them.

From all the above teſtimonies, one may ſafely conclude, that they afford expreſs poſitive evidence that theſe books were written by thoſe whoſe names they bear. It is the concurrent teſtimony of writers in all countries of the then known world, of different ſentiments, and divers other reſpects. They were received from the beginning with the higheſt eſteem and love, publicly and ſolemnly read in the aſſemblies of Chriſtians, till our preſent time; early tranſlated into different languages; quoted by way of proof in all arguments of a religious nature; and

appealed

appealed to on both ſides, in every point of controverſy. Many commentaries have been written upon them, and their contents warmly recommended. All which affords full aſſurance of their genuineneſs and integrity.

If, then, they contain a true account of things, the Chriſtian religion is from God, and cannot but be embraced by ſerious and attentive men, who are willing to be determined by evidence. Even apocryphal books written in the names of apoſtles and their companions, all ſuppoſe the dignity of our Lord's perſon, and a power of working miracles, together with a high degree of authority, to have been conferred by him upon his immediate ſucceſſors. Theſe apocryphal books, however, and others, being ſlight and defective, preſently diſappeared after the publications of St Luke and his brethren. They might be honeſt, ſome of them, and uſeful for a time, but ſoon were laid aſide.

By the end of the firſt, or the beginning of the ſecond century, there were in the church many learned men, converts from the ſeveral ſects of philoſophy. Theſe read the Scriptures of the New Teſtament, the goſpels in particular, and did wiſely diſtinguiſh them from other books; and that though their philoſophical comments did often hurt the general cauſe. Comp. Col. ii. 8.

TESTIMONIES

OF

JEWISH AND HEATHEN WRITERS,

To perſons and facts made mention of in the Hiſtory of Chriſt, whence alſo their credibility may be inferred.

TO what has been collected in this way by Dr Lardner, the remains of primitive Chriſtianity with diſquiſitions by our amiable and learned countryman, whoſe name though modeſtly with-held from them, cannot be unknown or ſoon forgot, ſhould be often and attentively peruſed. The volumes are ſmall, but of great comprehenſion. A taſte for critical accuracy, and ſound judgment, but above all, deſire after juſt reaſons for the hope of Chriſtians, will follow the very honourable author with pure ſentiments of gratitude. If his other great truſts for the public will ſuffer him to proceed in ſuch pious exerciſes, the prayers of the faithful for a life ſo beneficial ſhould not be wanting.

Joſephus, ſo often mentioned in the following teſtimonies, was born at Jeruſalem in the firſt year of the reign of Caligula, Emperor of Rome, A. D. 37. In the beginning of the Jewiſh war he commanded in Galilee. Veſpaſian, then general under Nero, having conquered this country, Joſephus became his priſoner. When Veſpaſian was declared Emperor, Joſephus ſtaid with Titus, was preſent at the ſeige of Jeruſalem, and ſaw the ruin of his city and country. He afterwards ſettled at Rome, and obtained the freedom of the city from Veſpaſian. Some time after the deſtruction of Jeruſalem, he wrote his hiſtory of the

the Jewiſh war in ſeven books. After that, he wrote in twenty books the Jewiſh antiquities, from the creation of the world to the 12th of Nero, in which the war began. This work he finiſhed in the 56th year of his own age, in the 13th year of the reign of Domitian, A. D. 93. Beſides theſe, we have his life written by himſelf, and two books againſt Apion, an Egyptian author, who had calumniated the Jewiſh people. He wrote in the Greek language.

L. i. 5. Joſephus ſays of Herod, that he was in truth an Idumean, and came to be King of Judea by the ſenate of Rome, and recommendations of Mark Anthony; that from the time he was declared *king* he reigned 37 years, and that he died of a very painful and loathſome diſtemper, in ſo much that ſome pronounced it to be a judgment of God upon him for his many impieties.

M. ii. 21. 22. He informs us that Herod, uſually called The Great, by his laſt will and teſtament, appointed Archelaus his ſucceſſor in Judea, with the title of king, and aſſigned his other dominions to the reſt of his children. That this will, in the main parts of it, was ratified by Auguſtus Caeſar, then Emperor of Rome, and that Archelaus ſhould not have the title of king till he did ſomething to deſerve it, but that of Ethnarch. Yet he who gives the account of this limitation, calls him the *king who ſucceeded* Herod. And what in one place he calls a tetrarchy, in another he calls a kingdom. The reſt of Herod's family would not ſupport Archelaus's intereſt at Rome, ſo great was their averſion to him. Upon a complaint againſt him for his cruel tyranny, profered to Caeſar by the chief of the Jews and Samaritans, Auguſtus baniſhed him to Vienna in Gaul, and confiſcated his treaſury.

L. iii. 1. Joſephus ſays, that Philip the brother of Herod died in the 20th year of Tiberius, when he had governed Trachonitus, and Batanea, and Gaulanitis 37 years. And Herod, he adds, continued tetrarch of Galilee till he was removed by Caligula, the ſucceſſor of Tiberius.

M. xiv. 1. 13.; M. vi. 14. 29.; L. iii. 19. 20. This unlawful marriage is recorded in Joſephus at large, Ant. xviii. c. b. S. 1. The name of Herodias's daughter he tells us was Salome; and he ſays, that her ſecond marriage was in utter violation of the laws of her country. That Aretas king of Petraea made war upon him for the evil treatment of his daughter, which being complained of to Tiberius, Vitellius had orders from him to take Aretas priſoner if he could, but, if not, to bring him his head.

Of

Of Agrippina, the wife of Claudius and mother of Nero, he ſays, that ſhe ſent an officer to put her rival, Lollia Paulina, to death; and Dion Caſſius tells us, that when Lollia's head was brought to her, not knowing it at firſt, ſhe examined it with her own hands till ſhe perceived ſome particular feature by which that lady was diſtinguiſhed.

Joſephus likewiſe ſays, that Herodias, ſiſter of Agrippa, wife of Herod Tetrarch of Galilee and Petraea, envied her brother's power, when ſhe ſaw him in a more honourable ſtation than her huſband. That, afterwards, the Emperor baniſhed Herod to Lyons in Gaul, whither his wife alſo followed him. He concludes with this reflexion, ſuch puniſhments did God inflict on Herodias for envying her brother, and on Herod for following the vain counſels of a woman.

L. iii. 1. He expreſsly mentions too the tetrarchy of Lyſanias.

L. iii. 2. Though the Jews were now at full liberty to worſhip God according to the inſtitutions of Moſes, yet Joſephus aſſures us, that the Roman preſidents did, for ſome time, put in and turn out their high-prieſts at pleaſure Valerius Gratus, Pilate's predeceſſor, made ſeveral of them. The laſt he made was Caiaphas. Herod The Great and Archelaus had been in uſe before this likewiſe to conſtitute and remove at pleaſure.

L. iv. 28. 29.; J. viii. 59.; x. 31. 33. 39. Theſe popular violences, under the leading of chief Scribes and phariſees, may be reckoned an argument that they had not the power in their own hands of putting men to death, after a fair trial, and judging them to be guilty.

M. v. 31. 31; xix. 3. 10.; M. x. 2. 9. Joſephus ſays of himſelf, that he put away his ſecond wife, becauſe he did not like her manners. And Juſtin Martyr, about the middle of the ſecond century, ſays, that to his day their rabbies permitted them to have each man four or five wives. And that wherever they were, they converſed with as many women as they pleaſed, and that under the notion of marriage. Nor, it ſeems, did the Romans interrupt them in theſe practices.

J. viii. 1. &c. They wiſhed he would ſay, they ought to obey the law of Moſes, and ſo provoke the Romans, by inflicting death at their own hands. His deciſion, therefore, was moſt ſurpriſing and unlooked for, at the ſame time that it gives a terrible idea of the wickedneſs of the people then. Indeed they were a ſet of men whom it was in vain to argue with in a direct way; comp. Deut. xxii 23. 24. The deciſion he gave is a proof of

of the higheſt wiſdom, and had the effect to fill them for the preſent with confuſion.

J. xviii. 31. Joſephus ſays, the dominion of Archelaus being reduced to a province, Coponius, a perſon of the equeſtrian order among the Romans, is ſent thither, inveſted by Caeſar with the power of life and death.

As Philo follows to be mentioned often, it may be proper to notice, that he was a Jew of Alexandria in Egypt; that in the year of our Lord 39 or 40, he with others was ſent to Caligula the Emperor, in the name of the whole Jewiſh people, of whom he was the eldeſt and moſt experienced. Whence it is reaſonable to conclude, that he was born at or before the commencement of the Chriſtian aera. He was eminent for his wit and learning, as well as for his family. His only two remaining books are, his account of his embaſſy, and a complaint againſt Flaccus preſident of Egypt.

J. xix. 12. Philo tells us, that, in the complaints made to Pilate, they put him in mind, that it was not the will of Tiberius that any of their laws and cuſtoms ſhould be violated. And adds, that Pilate was afraid that if they ſhould ſend an embaſſy to Rome, they would diſcover to the Emperor the many crimes of his adminiſtration; his taking of bribes, his extortions, his murders of innocent and uncondemned perſons, and other cruelties. Here are the tokens of ſupreme civil power, but much abuſed.

J. xviii. 31. In all Joſephus's hiſtory of theſe times, when criminals abounded in Judea, and many were put to death by the Roman governors, we find not the mention of any one put to death by the Jewiſh council or magiſtracy, except thoſe which were ſtoned in a vacancy between the death of Feſtus, (which happened in the province) and the arrival of Albinus his ſucceſſor. For which, he adds, king Agrippa took away from Ananus the prieſthood, after he had enjoyed it three months. Yet, as ſoon as they reſolve upon war with the Romans, we meet with examples diſtinctly of their judging in capital cauſes.

Philo ſays, that Flaccus who had been governor was accuſed by his ſubjects, by men of whoſe lives he had lately been lord and maſter.

M. xxvi. 27. Joſephus has preſerved the decree which follows, concerning the Jews of Sardis. Lucius Antonius, ſon of Mark, proquaeſtor and propraetor, to the magiſtrates, ſenate, and people of Sardis, greeting; the Jews which are our citizens have ſhown me, that they always had an aſſembly of their own, according

according to the laws of their country, and a place of their own in which they decide affairs and differences which concern themſelves. Having deſired of me that it may be lawful for them ſo to do, I have decreed that this *right* be preſerved and permitted to them.

M. xxii. 21. &c. Says the learned Dr Lightfoot, Chriſt anſwers the treachery of the queſtion propounded upon the tribute-money, out of the very determination of the ſchools where this was taught; "whereſoever the money of any king is current, there the inhabitants acknowledge that king for their lord." Maimon. on Gezelah.

J. xviii. 3. 12. This *band* conſiſted of Roman ſoldiers; comp. M. xxvii. 27.; M. xv. 16.; Acts x. 1.; xxi. 31; xxvii. 1; M. xxvii. 64. 65. Antonia, ſays Joſephus, was at the angle of the weſtern and northern porticos of the outer temple, (or outer court of the temple). On that ſide where it joined to the porticos of the temple, there were ſtairs reaching to each portico, by which the guard deſcended, (for there was always lodged there a Roman legion) and poſting themſelves in their armour in ſeveral places of the porticos, they kept a watch on the people on the feaſt days, to prevent diſorders. For as the temple was a guard to the city, ſo was Antonia to the temple. Hiſtory of the Jewiſh war, B. 5. c. 5. S. 8. An example under Cumanus, who ſucceeded Felix, may be ſeen Ant. B. 20. c. 4. ſ. 3.

J. xviii. 12.; L. xxii. 52. This Captain might be a Jewiſh officer; comp. Act. iv. 1. And Joſephus, more than once, mentions ſuch a perſon. Thus, along with Ananias the high-prieſt, the Captain Ananus, ſays he, was bound, and ſent to Rome: Which laſt, in another part of his hiſtory, he ſpeaks of as the ſon of the high-prieſt. And again, Eleazar, a young man of a bold and reſolute diſpoſition, then Captain, perſuaded thoſe who performed the ſacred miniſtrations, not to receive the gift, or ſacrifice of any ſtranger, (or man of another nation). And this, adds he, was the foundation of the war with the Romans; for they rejected the ſacrifice of Caeſar for them. There might be an officer of this ſort, who preſided over each diviſion; ſee L. xxii. 52.

M. xxiii. 15. We chooſe not, ſays Joſephus, to imitate the inſtitutions of other people, but willingly embrace all that will follow ours; againſt Ap. b. 2. ſ. 36; comp. Act. ii. 10.; xiii. 43. He afterwards gives an example of this, in the caſes of Helene, the Queen of the Adiabenes, and her ſon Izates. And, ſpeaking of the Jews at Antioch, he ſays, they were continually bringing over a great many Greeks to their religion. They made

made them alſo, in ſome meaſure, a part of themſelves; comp. Act. xvi. 14.; xiii. 50. Moreover, in A. D. 66, he tells us, that, when the men of Damaſcus had formed a deſign to make away with all the Jews of that place, they concealed their deſign very carefully from their wives; becauſe all of them, except a very few, were devoted to the Jewiſh religion.

——————————— ac veluti te
Judaei cogemus in hanc concedere turbam.
HOR. l. 4. ſat. 4.

M. vii. 3. 4. The Phariſees, Joſephus ſays, were reckoned the moſt religious of any of the Jews, and to be the moſt exact and ſkilful in explaining the laws; compare, both for ſenſe and expreſſion, Act. xxvi. 5. He alſo ſays, that they have delivered to the people many inſtitutions as received from the fathers, which are not written in the laws of Moſes.

M. xxiii. 14. That the Sadducees were able to draw over to them the rich only, the people not following them; for the multitude was with the Phariſees. They had, ſays he, ſuch an influence upon the multitude, that if they gave out any thing againſt a king or a high prieſt, they were credited; comp. M. xxiii. 14.; M. xii. 38. 40.; L. xx. 46. 47. Speaking of Alexandra, the widow of Alexander Janneus, who had for ſome time the government of Judea, he ſays, that ſhe being a very religious woman, thought the Phariſees might be her very beſt counſellors; but they, abuſing her ſimplicity in this reſpect, though on other accounts ſhe was a woman of very good capacity, got the management of all things into their own hands, condemned or acquitted, puniſhed or rewarded men according to their own pleaſure. In a word, ſhe governed others, the Phariſees governed her.

M. xvi. 1.; xxii. 23. 34. Joſephus calls the Sadducees the ſect oppoſite to that of the Phariſees; comp. Act. xxiii. 6. 10. Of the Phariſees, he ſays, it is their belief, that there is an immortal power in ſouls; and that, under the earth, there are rewards and puniſhments for thoſe who in this life have practiſed virtue or vice; and that to theſe ſouls there is appointed an eternal priſon, but that to the former there is a power of reviving. Again, that the ſoul of the good only paſſes into another body; but the ſoul of the wicked is puniſhed with eternal puniſhment. On the other hand, he ſays, it is the opinion of the Sadducees, that ſouls periſh with the bodies; that they deny both the rewards and puniſhments of Hades; comp. M. xvi. 14.;

J.

J. ix. 2. Something like the Pythagorean tranſmigration. Theſe notions of a future ſtate were far from exact; 2 Tim. i. 10. The ſoul is immortal, ſays Joſephus himſelf, who was a Phariſee; and, being a portion of God, is houſed in bodies. That pure and holy ſouls having received an holy place in heaven, after the revolution of ages, they ſhall be again houſed in pure bodies. To theſe St Paul's figures; 2 Cor. v. 1. 2.; have a reſemblance.

M. ix. 14.; L. xviii. 12. The Phariſees, ſays Joſephus, practiſe great temperance, and never indulge themſelves in a luxurious way of life.

Jejunia Sabbatariorum; Mart. l. 4. epig. 4. Thus were they often ridiculed by the Romans. The Sadducees, ſays Joſephus, reject the Phariſaic traditions; ſaying, that thoſe things only are binding which are written. It is, adds he, a virtue with them to contradict their maſters of wiſdom, and wrangle with them about the ſcience they teach; comp. M. vii. 9. 13.; M. xxiii. 4.; L. xi. 46. In phraſe as well as ſenſe, there is a wonderful agreement between the Evangeliſts and Joſephus, as to Phariſaic inſtitutions, and their binding them upon the people.

M. ii 4.; vii. 29. Says Joſephus, whilſt Herod lay under theſe diſorders, (in his laſt ſickneſs), there happened a tumult among the people. There were in the city two Sophiſts, (or Rabbis), who were reckoned exceeding ſkilful in the laws of their country, and for that reaſon were highly honoured throughout the whole nation, Judas the ſon of Seſphoracus, and Matthias the ſon of Morgalus. Not a few of the young men frequented them, to hear them interpret the laws; and they had with them every day an army of the youth. In another place, he ſays, they were dear to the *people*, *becauſe* they taught the youth. Perhaps ſome of theſe lawyers and Scribes were chiefly employed in ſchools, and others uſually ſpoke in public in the ſynagogues.

M. xxii. 16.; M. iii. 6. Compare with theſe M. viii. 15.; xii. 13. From the time that prophecy ceaſed, new ſects were continually ariſing. They ſubſiſted but for a ſhort time, at leaſt under one name. Such as differed but little from one another, Joſephus might not think it proper to particularize. Perhaps theſe Herodians were never properly a ſect, but officers more devoted to Herod and the Emperor, than ſome other of the Jews.

J. xviii. 19. 20. This is one of the glories of our Saviour's character, as it is our very great happineſs, that what he ſaid and did was public. No wonder, then, that a Jewiſh ſect not very numerous, and who lived ſo retired as the Eſſenes, are not

mentioned

mentioned by the Evangeliſts. Theſe men would not come to him, and it would have been a diſparagement for him to have gone to them. Dr Prideaux obſerves, that almoſt all that is peculiar in this ſect is condemned by Chriſt and his apoſtles; their refuſing to ſacrifice, ſhunning cities, and rejecting marriage.

J. iv. 20.; v. 9. Joſephus ſays, that Mount Gerizim, (the ſame the woman here ſpeaks of), is by Samaritans eſteemed the moſt ſacred of all mountains. As Judea and Samaria were both under one government, namely that of the Romans, there was ſuch good order preſerved, that accommodations to travellers ſhould not be refuſed, upon their paying the full value of them. But they mutually ſcorned to aſk or receive favours. Our Lord did not think himſelf bound by the rules which they followed, as he was not moved by the paſſions which they poſſeſſed; comp. J. viii. 48. for language the moſt reproachful that furious reſentment could ſuggeſt. When Coponius governed in Judea, (A. D. 8 or 9), Joſephus tells us, that the prieſts having ſet open the gates of the temple at midnight, as was uſual, ſome Samaritans, ſoon after, who had come privately into Jeruſalem, entered in, and threw dead mens bones into the porticoes; for which reaſon, the prieſts ever after guarded the temple more ſtrictly; comp. L. ix. 51. &c. As this was the ſhorteſt way; ſo it was uſual for the Jews of Galilee to go this way up to the feaſts. Joſephus Ant. b. 20. ch. 5. ſ. 1. aſſures us that it was ſo; where he takes notice of murder upon one occaſion.

J. i. 19. 24.; L. iii. 15.; ii. 25; J. iv. 25. The Jews had now very general expectations of the Meſſiah; and their idea of him was that of a powerful temporal Prince; comp. L. ix. 46.: M. xx. 21.; J. xvi. 14. 15.; M. xxi. 8. 9.; J. xii. 13. Hence Joſephus mentions impoſtors, who gained many followers. In one place, he ſays, that which principally encouraged them to war, was an ambiguous oracle, found likewiſe in the Sacred Writings, that, about that time, ſome one from their country, ſhould obtain the empire of the world. This they underſtood to belong to themſelves. And many of the wiſe were miſtaken in their judgment of it. For the oracle intended Veſpaſian's government, who was proclaimed Emperor in Judea. Sueton, a Heathen hiſtorian, in his life of Veſpaſian, ſays, there had been for a long time, all over the eaſt, a notion firmly believed, that it was in the Fates, (in the decree or books of the Fates), that, at that time, ſome one which came out of Judea ſhould obtain the empire of the world. By the event, it appeared that prediction related to the Roman Emperor. The Jews, applying it to themſelves, went into a rebellion. What

Tacitus, another Heathen hiſtorian, ſays, is much to the ſame purpoſe. Having related many calamities of the Jews, and divers prodigies that preceded the deſtruction of Jeruſalem, he goes on: The generality had a ſtrong perſuaſion, that it was ſet down in the ancient writings of the prieſts, that at that very time the eaſt ſhould prevail; and that ſome who came out of Judea ſhould obtain the empire of the world. Which ambiguities foretold Veſpaſian and Titus. But the common people, according to the uſual influence of human paſſions, having once appropriated to themſelves this vaſt grandeur of the Fates, could not be brought to underſtand the true meaning by all their adverſities. Celſus, a Heathen phyſician, not long after the middle of the 2d century, arguing in the character of a Jew, ſays, How could we who had told all men, there would come one from God, who ſhould puniſh the wicked, deſpiſe him when he came? And, in another place, the prophets ſay, that he who is to come is great, and a Prince, and Lord of all the earth and of all the nations, and of armies.

J. xx. 30.; M. xii. 38.; xvi. 1.; J. vi. 30. 31. Compare with theſe Act. ii. 22.; 1 Cor. i. 22. The ſign wanted by the Jews muſt have been different from that which Chriſt had given them. Says Joſephus, and deceivers and impoſtors, under a pretence of divine inſpiration, aiming at innovations and changes, perſuaded the people into deſtruction, and drew *them into the* wilderneſs, where they aſſured them, God would ſhew them ſigns of liberty. This ſign of liberty was a temporal deliverance; and ſo he explains it, in Ant. b. 20. c. 7. ſ. 6.

J. iv. 25. 26. 29. 42. The Samaritans had, at this time, alſo expectations of the Meſſiah; nor, ſays Joſephus, were the Samaritans free from diſturbance. Then proceeds to the hiſtory of one, who contrived all he ſaid, ſo as might beſt pleaſe the people, who armed themſelves, and took poſt in a village called Tirathaba, intending to aſcend Mount Gerizim, and witneſs what he had to ſhew them. But a detachment from Pilate, at the firſt attack, ſlew ſome, diſperſed others, and took a good number of priſoners, the chief of whom Pilate put to death; comp. 2 Mac. ii. 4. 8.; J. vi. 14. 15. At the ſame time, they looked for new and great diſcoveries in religion; J. iv. 25. To avoid giving umbrage, our Lord forbad his cures to be publiſhed, did not early affirm himſelf to be the Chriſt, and abode not long in one place. Hence, too, their good opinion of John; M. iii. 7.; xxi. 26.; J. v. 35.; and their general diſguſt at Chriſt. The people ſtill hoped that he would appear a deliverer; whereas the Phariſees had more penetration, and knew that no worldly

worldly principles gratified him. Therefore, almoſt from firſt to laſt, and univerſally, they purſued him with ſecret, or open malice. Hence, too, many owned him for a time, and then forſook him. This, too, alſo accounts for the ſudden change in the people, at the concluſion of our Bleſſed Lord's miniſtry; yet, though often diſappointed, they were not diſheartened; ſee Act. v. 26. The Jewiſh rejection may now be accounted for; J. v. 43.

M. iii. 7.; xii. 39. Compare J. viii. 40. 44.; iii. 19.; v. 44.; M. xxiii. 5. The character given of the Jewiſh corruption, in theſe times, anſwers moſt exactly. He tells us of the Sicarii, (a ſet of villains who went with ſhort ſwords concealed under their robes), that they conſpired againſt all who were willing to ſubmit to the Romans. They treated them as public enemies. But all this, ſays he, was mere pretence, and given out with no other view than to cover their cruelty and avarice. That the time was fruitful of all kinds of wickedneſs; ſo that no evil whatever was left unpractiſed. It is impoſſible, he adds, for man to contrive any new wickedneſs which was not then committed. They ſtrove to exceed each other, in impiety toward God, and injuſtice toward their neighbour. And much more, to like purpoſe; Jewiſh War, b. 7. c. 8. ſ. 1. He has narrated inſtances fully ſufficient to confirm this. The avarice and cruelty of the chief prieſt, he moſt particularly laments; ſee Ant. b. 20. c. 7. ſ. 8.; comp. M. xxi. 13. Artful and impudent profeſſions of religion, for the worſt ends, he demonſtrates by ſad examples; ſee Jewiſh War, b. 5. c. 13. ſ. 6. In ſum, he adds, I cannot ſay without regret, yet I muſt declare it is my opinion, that, if the Romans had delayed to come againſt theſe wretches, the city (Jeruſalem) would have been ſwallowed up by an earthquake, or overwhelmed by a deluge, or elſe been conſumed by fire from heaven, as Sodom was: For it bore a generation of men more wicked than thoſe which had ſuffered ſuch calamities. To reckon up all their villanies, ſays he, is impoſſible; but, in a word, never did any city ſuffer ſo great calamities, nor was there ever, from the beginning of the world, a time more fruitful of wickedneſs than that was.

M. xxvi. 3. 57.; J. xviii. 13. Caiaphas was made high prieſt by Valerius Gratus, predeceſſor of Pontius Pilate; Joſ. Ant. b. 18. c. 2. ſ. 2.

L. iii. 1. 2. Tiberius died the 16th of March, A. D. 37. But Pilate had been removed from his government before the Paſſover, A. D. 37, when he had been there ten years; Joſeph. Conſequently before our Saviour's laſt ſufferings. Tacitus ſays of the

the Author of the Chriſtian religion, that he ſuffered death, while Tiberius reigned, by the Procurator Pontius Pilate; Ann. l. 15. c. 44.

M. xxvii. 19. It is evident from Tacitus, that, at the time of Auguſtus's death, Germannicus had his wife Agrippina with him in Germany, and Piſo, the Prefect of Syria, had his at the ſame time. Whence this cuſtom, though afterwards moved againſt in the ſenate of Rome, did then prevail.

L. xxiii. 7. As Herod was a Jew, there is all the reaſon in the world to believe, that he often went to Jeruſalem at the Jewiſh feaſts. Joſephus expreſsly mentions his being preſent at one of them, A. D. 37; Ant. b. 18. c. 6. ſ. 3.

M. xxvi. 63. 65. Compare with this 1. Mac. xi. 71. Says Maimonides, when witneſſes ſpeak out the blaſphemy which they heard, then all hearing the blaſphemy, are bound to rend their clothes. Upon a plunder of the ſacred treaſury by Florus, Joſephus ſays, that *the chief men and the* high prieſts, being filled with concern, rent their garments, &c. Then, ſome little time afterwards, might be ſeen the high prieſts themſelves *with aſhes on* their heads, and their breaſts naked, their garments being rent, even thoſe they wear in their ſacred functions; Jewiſh War, 15.

M. xxvi. 57.; M. xiv. 53. All who had ever bore the office of high prieſt were likewiſe ſo called, though ſtrictly there was but one among the Jews for a time. It is the uſual ſtile of Joſephus.

M. xxvii. 2.; M. xv. 1.; L. xxiii. 1.; J. xviii. 28. Though the Roman governour uſually reſided at Ceſarea, yet, at the time of the Jewiſh great feaſts, and eſpecially at the Paſſover, he was wont to be at Jeruſalem, to prevent or ſuppreſs diſturbances. This is often mentioned by Joſephus. In particular, ſpeaking of Quadratus, Preſident of Syria, he ſays, that, having finiſhed theſe affairs, he went up from Lydda to Jeruſalem; and finding the people celebrating the feaſt of unleavened bread very quietly, he returned to Antioch, the ſeat of the Preſidents of Syria. In all the chief towns, there was alſo a council for the adminiſtration of juſtice.

J. xix. 1. &c.; — 12. Compare with this M. xxvii. 18.; L. xxiii. 2.; J. xviii. 33. &c. What Pilate was afraid of was, that he ſhould at length be forced to yield, becauſe the matter was a religious one. And, in Joſephus, there are divers inſtances of Jewiſh zeal about this time, and of tumults and ſeditions, upon the leaſt affront offered to their religious inſtitutions; ſome of which tumults Pilate himſelf had been a witneſs unto. He therefore

therefore uſes his utmoſt endeavours to bring the Jews to temper, from firſt to laſt; comp. J. xix. 9. 12.; but all to no purpoſe; ſee L. xxiii. 23.; M. xxvii. 24. J. xix. 16. M. xv. 15. Pilate had had experience of their prodigious firmneſs and zeal, on occaſion of his placing the Roman enſigns in Jeruſalem, and attempting to bring water into the city with money taken out of the ſacred treaſury. For which ſee Ant. b. 18. c. 4. ſ. 1. They offered their necks to the ſword, being encompaſſed with his ſoldiers, and ſaid, they could die much more eaſily than dare to do any thing contrary to the wiſdom of their laws. Upon another ſimilar occaſion, narrated by Philo, they cry out, Don't you raiſe a ſedition yourſelf; don't you diſturb the peace by your illegal practices: It is not Tiberius's pleaſure that our laws ſhould be broken in upon. This put him out of all temper; yet he was over-ruled, from dread of a complaint to Rome of mal-adminiſtration: And, upon a humble letter of their chiefs to Tiberius, Pilate was ſeverely reprimanded by him for an attempt ſo audacious. This, alſo, may account for the threatening ſpeech in J. xix. 12. At all times the remonſtrances of a province were very much dreaded, eſpecially under Tiberius.

J. xviii. 29. 30. The original word denotes one guilty of the worſt of crimes, and, therefore, liable to the ſevereſt puniſhments. If he were not a *malefactor* of this ſort, we would have puniſhed him ourſelves, and would not have come to thee; and, if he were not really guilty, we would not have accuſed him.

J. xix. 19. 20. Sueton and Dion both mention examples of the like kind. In Calig. c. 34.; Domit. c. 10. Titus, in a meſſage he ſent to the Jews by Joſephus, ſays, Did you not erect pillars, with inſcriptions on them in the Greek and our language? *Let no one paſs beyond theſe bounds;* Jewiſh War, b. 6. c. 2. ſ. 4.

M. xxvi. 67. 68. Compare M. xxvii. 27. 31.; M. 14. 65.; xv. 16. 20.; L. xxiii. 11. Such tokens of contempt and ridicule were likewiſe in uſe at the time. Says Dion, Sejanus, the favourite of Tiberius, as he was carried from the Senate-houſe to priſon, *they ſtruck him on the head.* The Alexandrians, dreſſing up a madman, with a mock crown, ſceptre, and worſhip, thus inſulted Agrippa, being a Syrian, and to whom Caligula had given licence to wear a crown of gold, and to be called King; Philo, in Flacc.

M. xxvii. 26.; M. xv. 15. Ancient hiſtorians furniſh many examples of ſcourging perſons capitally condemned, before execution. Productique omnes, virgiſque caeſi, ac ſecuri percuſſi; Liv. l. 26. c. 15. Thus did their ſentences uſually run.

J. xix.

J. xix. 16. 17. Comp. L. xxiii. 26.; M. xv. 21. This was the conſtant practice among the Romans for criminals to carry their own croſs: Inſomuch that Plutarch makes uſe of it as an illuſtration of the miſery of vice, 'that every kind of wickedneſs produces its own particular torment, juſt as every malefactor, when he is brought forth to execution, carries his own croſs.'

J. xix. 17. 20. Comp. Heb. xiii. 12. This is conformable to the Jewiſh law, and to examples mentioned in the Old Teſtament, Num. xv. 35.; 1 K. xxi. 13. Among the Romans, too, this cuſtom was very common.

M. xxvii. 58. 60. Comp. M. xv. 45. 46.; L. xxiii. 50. 53. J. xix. 38. 40. Though burial, in theſe caſes, was not always allowed by the Romans, yet, unleſs criminals were very mean and infamous, it was not often refuſed. Cicero reckons it one of the horrid crimes of Varres's adminiſtration, that he would take money of parents for the burial of their children whom he had put to death. Both Sueton and Tacitus repreſent it as one of the uncommon cruelties of Tiberius, that he generally denied burial to thoſe who were put to death by his orders at Rome. Ulpian, in his duties of a Proconſul, ſays, the bodies of thoſe who are condemned to death are not to be denied to their relations. And Paulus ſays, that they are to be given to any that deſire them. Comp. Deut. xxi. 22. 23. Joſephus gives the contrary practice as one of the ſtrongeſt proofs of wickedneſs.

J. xix. 39. 40. Compare M. xvi. 1.; L. xxiii. 55. 56. The Jews were wont not only to embalm, or anoint the body, but to lay it alſo in a bed of ſpices; 2 Chr. xvi. 14. Joſephus, in the account of Herod's funeral proceſſion, ſays, the ſoldiery was followed with five hundred ſlaves and freed-men, bearing ſweet ſpices. To aſcribe to any perſon that which is done by his order or direction, is a well known common way of ſpeaking. Both Joſeph and Nicodemus were men of ſubſtance.

J. iv. 3. 45. Compare with this J. vii. 1. &c.—xi. 55. 56.—xii. 12. 13. 23.; Act. i. 1. &c. Speaking of the Paſſover, Joſephus ſays, that then they offer up more ſacrifices than at any other feaſt; and an innumerable multitude of perſons come up to worſhip God, not only out of Judea, but alſo from other parts. In another place he ſays, from all parts. At Lyda, he ſays, upon one occaſion, no men were found in it; for all had gone up to Jeruſalem to the feaſt of Tabernacles. At that time, the number of ſacrifices amounted to two hundred and fifty-ſix thouſand five hundred; and, counting ten men to each ſacrifice, their number, Joſephus adds, muſt have been two millions and ſeven hundred thouſand, and theſe all clean and pure. In computation,

tion, he is guilty of a ſmall error, as to numbers of men. The unclean, added to theſe, might have made neareſt to three million.

L. iv. 17.—20. Comp. Act. xv. 21.; M. xiii. 54.; M. i. 21. Act. xiv. 1. Joſephus ſays, that men might not have the pretence of ignorance for tranſgreſſion, he gave us the law, the moſt excellent of all inſtitutions. Nor did he appoint that it ſhould be heard once only, or twice, or often; but that, laying aſide all other works, we ſhould meet together once every week to hear it read, and gain a perfect underſtanding of it. Another narrative begins with theſe words, The next day being the 7th day, as the Jews were coming to the ſynagogue, &c. and, upon being inſulted, *taking the laws*, they withdrew from Ceſarea to Narbata. And Philo ſays, from that time (the days of Moſes) to this, the Jews are wont to inculcate the principles of their religion on the 7th days; ſetting apart that time to the ſtudy and contemplation of the things of nature; for the oratories which are in every city, what are they but ſchools of wiſdom, of fortitude, ſobriety, juſtice, and piety, and of every virtue.

L. iv. 28. 29.; J. viii. 59. Compare Act. xx. 3.; xxi. 27. 31.; xxiii. 10. 15.; xxv. 1. 3.; all inſtances of private zeal; from which, they made not any ſcruple at all of putting a man to death, without any the leaſt form of a legal proceſs. Philo lays it down as a principle, that it is highly proper all who have a zeal for virtue, ſhould have a right to puniſh with their own hands, without delay, thoſe who are guilty of forſaking the worſhip of the true God; not carrying them before a court of judicature, or the council, or any magiſtrate whatſoever, but to indulge the abhorrence of evil, the love of God their minds are filled with, in immediate puniſhment of theſe impious wretches; reckoning that they are, for that time, all things, ſenators, judges, praetors, ſergeants, accuſers, witneſſes, the laws, the people; that nothing hindering, they may without fear eſpouſe the cauſe of piety. This he illuſtrates from the example of Phineas, Num. xxv. 7. Joſephus ſpeaks concerning this point as follows: Moſes adjured them to keep his laws; and that, if any one of their kindred, or any city, ſhould attempt to alter or diſſolve the form of government they were under, they ſhould both jointly and ſingly (or publicly and privately,) take vengeance of them. And, if they were not able to take puniſhment of them, they ſhould however make it appear, that ſuch things ſhould not have been done. This muſt have occaſioned many extravagant attempts, when zeal ran ſo very high as at this time; nor would Joſephus give a more offenſive view of his people than was needful, to

Greeks

Greeks and Romans. Upon ſuch a principle, Joſephus narrates a conſpiracy againſt Herod; Ant. b. 15. c. 8. ſ. 1. 4.; wherein the conſpirators were diſcovered, and boaſted of their deſign as laudable and pious.

M. xxii. 17. Compare M. xii. 14.; L. xx. 21. 22. Theſe afford full evidence how uneaſy the Jews were from being reduced to a Roman province. To ſeem otherwiſe was highly unpopular. Hence a publican appears to have been a very odious and ignominious character, uſually reckoned with harlots and ſinners; L. xix. 7. Under Judas Gaulanites, the people, diſpleaſed with their taxes, were excited to rebel; Joſeph. Ant. b. 18. c. 1. ſ. 1.; and ſo laid the foundation for all their following evils. Joazor loſt the high prieſthood, by perſuading the people to ſubmit to the enrolment by Cyrenius.

L. iii. 12.; M. xxi. 31. 32. Many Jews, notwithſtanding, were employed in collecting the tribute; ſee M. xxi. 31. 32.; of whom ſome might be very honeſt and wealthy; L. v. 29.; M. ix. 10.; M. ii. 4.; L. xix. 8. Joſephus ſpeaks of John the publican, as giving eight talents of ſilver to prevent a building injurious to a ſynagogue near Ceſarea. What made the Jewiſh collectors odious, might be a relief to the Romans. Joſephus ſays, the Roman knights were great farmers, and collectors of the Roman tribute.

J. ii. 14. 15. This action implied a claim of ſome particular authority. Comp. ver. 18. 20. Herod the Great, Joſephus informs us, made a propoſal to the Jews for rebuilding the Temple. In eight or nine years time he finiſhed what he propoſed; but the people of the Jews were ever after that continually adorning and improving it. The 46 years may be reckoned from Herod's propoſal. Speaking of the arrival of Geſſius Florus, A. D. 65, Joſephus ſays, at that time was the Temple finiſhed. The Jewiſh fund, he alſo hints, was their ſacred treaſury. No doubt zeal made them liberal contributors.

L. ii. 1. 5. May be thus tranſlated: *And it came to paſs in thoſe days, that there went forth a decree from Ceſar Auguſtus, that all the land ſhould be taxed.* Comprehending Galilee and Iturea. The moſt early Chriſtian writers never ſay any thing of a general cenſus, but of Judea only: And for that they appeal to the Emperor, ſenate, and the world in general. No wonder, therefore, that ancient hiſtorians ſhould be ſilent, as the ſurvey of ſingle provinces were often omitted. It appears never to have been conteſted by ancient adverſaries of the Chriſtian religion. Julian ſpeaks of it as univerſally known. He was, ſays he, an enrolled ſubject of Caeſar, whom you follow, with his father and mother,

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in the time of Cyrenius; Apud Cyril. l. 6. In the margin of our Bibles we have the word enrolled, which does not always import a tax, or laying one upon people, but an account of themſelves and their eſtates. Comp. Act. v. 37. Joſephus ſpeaks of the public records of tribes and families being yet kept; and that he gave the account of his own from thence. Princes who received their crowns from the Emperor, were often obliged to raiſe both money and ſoldiers. In ratifying Herod's will, Caeſar decreed that Idumea, Judea, and Samaria, ſhould be eaſed of a fourth part of their tribute; Joſeph. Ant b. 17. c. 13. ſ. 4. In the Jewiſh War, b. 2. c. 16. he ſpeaks of the Jews as the hereditary ſubjects of the Romans, out of Agrippa's mouth. Joſephus ſpeaks of an oath taken by the Jews to be faithful to Caeſar, and the intereſts of the King, which was refuſed by a number above 6000. This may have happened much about the time of the enrolment; and for certain was in the days of Herod, (Ant. b. 17. c. 2. ſ. 6.) ſomething leſs than two years before his death. M. ii. 4. 5.—16. &c. They probably were the ſame. They were moſtly of the Phariſaic ſect who refuſed, and bred great diſturbances, by predictions relative to a new King; which enlightens greatly M. ii. 4. 5.; alſo L. ii. 25. 38. Herod, in particular, was filled with rage, and put to death the moſt guilty of the Phariſees, and Bagoas the eunuch, and one Carus, the moſt beautiful young man about the court, and the great inſtrument in the King's unlawful pleaſures. He likewiſe ſlew every one in his own family which adhered to thoſe things which were ſaid by the Phariſees. How eaſily capable, then, may ſuch a jealous monſter of cruelty have been, as in M. ii. 16. &c.

L. ii. 2. Againſt this there ſeems to lie an objection, that Cyrenius was not governour of Syria till nine, or ten, perhaps twelve years after our Saviour was born. Some think the moſt genuine ſenſe of the original to be, that this firſt taxing (or enrolment) was made when Cyrenius was governour of Syria; and upon this ſenſe the objection is founded. Joſephus ſays, that Cyrenius was ſent governour into Syria, when Archelaus was removed from his government of Judea; and he reigned between nine or ten years after Herod. Not probable, however, that Luke, ſo conſiſtent every where elſe, could here miſtake. There was another enrolment or taxation after this, taken notice of Act. 5. 37. every way anſwerable to Cyrenius's time, and mentioned by Joſephus. Some give this ſenſe; and this taxing was firſt made, before that made, &c.; or, *made before Cyrenius was governour of Syria.* But a more probable one is, this was the firſt aſſeſſment, or ſurvey, of Cyrenius governour of Syria. And the

following are parallel conſtructions; M. xxii. 38.; M. xii. 30.; Num. ii. 32. *Was* is a common meaning of the verb ἐγένετο. By this title, when St Luke wrote, Cyrenius was well known. Greek authors delight in the uſe of Greek particles. See Dr Lardner more at large.

M. ii. 16. Joſephus is underſtood to be quite ſilent as to this cruel ſlaughter; and that is made uſe of as an objection. But, ſays Dr Dodridge, it is to be conſidered that Bethlehem was a ſmall place; and, therefore, in a reign of ſo much cruelty, the ſlaughter of its infants might not be taken very much notice of. Joſephus was not old enough to remember it himſelf; and, if he did not find it in the Memoirs of Nicolas of Damaſcus, (that flattering hiſtorian, of whom we know he made great uſe in compiling the life of Herod), he might be unwilling to introduce it, even if he were particularly acquainted with it, leſt the occaſion might have led him to mention what generally at leaſt he is willing to decline, I mean Chriſtian affairs. Again, ſays Dr Lardner, the moſt exact and diligent hiſtorians have omitted many events that happened within the compaſs of the times of which they undertook to write. As great cruelties have been committed by many eaſtern princes; nor was there any man more likely than Herod to give the orders mentioned by Matthew. He perſuaded Anthony, by a large ſum of money, to put his rival Antigonus to death. Ariſtobulus, brother of his wife Mariamne, was murdered by his directions at 18 years of age; only becauſe the people of Jeruſalem had ſhown ſome affection for his perſon. In the ſeventh year of his reign, he put to death Hyrcanus, grand-father of Mariamne, then 80 years of age, and who had ſaved Herod's life, and who ever was of a mild peaceable diſpoſition. His beautiful and virtuous Mariamne had a public execution; and her mother Alexandra was put to death ſoon after. Alexander and Ariſtobulus, his two ſons by Mariamne, were ſtrangled in priſon by his order, upon groundleſs ſuſpicions, when they were married and had children. His very bad ſon Antipater may have deſerved what he met with. In his laſt ſickneſs, and a little before he died, he called a meeting of the chief men of the nation at Jericho, ſhut them all up in the Circus, and ſaid to Salome his ſiſter, and her huſband Alexas, my life is now but ſhort, the Jews will be greatly pleaſed with my death; as ſoon, therefore, as my breath is out, and before my death can be known, do you let in the ſoldiers upon them and kill them. All Judea, and every family, will then, though unwillingly, mourn at my death. Nay, Joſephus ſays, that, with tears in his eyes, he conjured them by their love to him, and their fidelity to God,

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not to fail of doing him this honour; and they promiſed they would not fail; Jewiſh War, b. 1. c. 33. ſ. 6.; Ant. 17. c. 6. ſ. 5. This unexecuted wicked deſign, takes off all objection againſt the truth of murdering the Innocents. Almoſt all the executions inſtanced were ſacrifices to his ſtate jealouſy and love of empire. Joſephus gives an account of a terrible execution made in Herod's court, and at Jeruſalem, about this very time, which might be more ſuitable to his political hiſtory, though not to St Matthew's. Thus, writers of candour and good ſenſe ever act. Comp. Tacit. An. l. 6. c. 7. Indeed, none of the Evangeliſts have endeavoured to brand the memory of Herod. Where cruel tranſactions have been frequent, it looks like ſpite and ill-will to be very particular. The affairs of many dependent Princes, in the Roman empire, have been loſt in the crowd. Tacitus's ſhort account of Herod is a remarkable inſtance of this; ſee l. 5. c. 9. Strabo's is not much longer. Dio Caſſius's next to wanting. Herod puts to death every member of the Jewiſh great council, in Hyrcanus's time, except Hillel and Shimai; yet Joſephus mentions this very ſlightly. Agrippa the younger was living when Joſephus wrote; and he had ſome acquaintance with him, and obligations to him. They of the Jewiſh nation might be thought a ſtrange people, who rebelled againſt the Romans, and yet ſpared not either young or old. Joſephus could not mention the event at Bethlehem, without giving the Chriſtian cauſe a great advantage. Even a ſerious and attentive heathen muſt have been affected by it. Various ancient Chriſtian authors confirm St Matthew's account. St Juſtin in particular; Deal. part 2. Ireneus and Origen. Among the other jeſts of Auguſtus, Macrobius, a heathen, in the end of the 4th century, ſaith, that when he had heard of the children within two years of age, which Herod King of the Jews commanded to be ſlain in Syria, that among them his own ſon had been killed, he ſaid, it is better to be Herod's hog than his ſon. The jeſt might be paſſed ſome time or other; but Macrobius has given us exactly the words of it. The ſlaughter of the Infants ſeems not then to have been conteſted.

L. xiii. 1. Joſephus has made no mention of this; but ſpeaking of Judas the Galilean, he ſays, that their firmneſs in the aſſertion of liberty is immoveable; and that it is not eaſy fully to repreſent their contempt of all kinds of ſufferings. Judas's principles, among the Romans, muſt have been very unpopular, and, therefore, he is on the reſerve. Many ſuch remarkable events he did omit.

L. iii. 23. *Began, or was about* 30 *years of age.* So L. xxiii. 5. *beginning* is uſed for having begun. Comp. Act. i. 21. 22.

L. iii. 1. 2. This computation may be reckoned from the time in which Tiberius began to reign along with Auguſtus, which is mentioned by ſeveral ancient authors. If it began about three years before Auguſtus died, viz. A. D. 11, then this 15th year of Tiberius would be the ſame with A. D. 26; and towards the cloſe of John's miniſtry, when Jeſus was baptized, he might be entering upon his 30th year.

L. iii. 23. The word *about* (ωσει) is often uſed, where preciſe exactneſs is not intended or expected; ſee M. xiv. 21.; M. vi. 44.; L. ix. 14.; J. vi. 10.; Act. ii. 41.; L. i. 56.—xxii. 41.—xxiii. 44.; J. i. 49.; Act. v. 36. Round and decimal numbers, even by the beſt writers, are often uſed with great latitude. Many important facts related by the beſt hiſtorians are attended with chronological difficulties.

L. iii. 1. 2. Caiaphas was now properly High Prieſt; and Annas had been ſo. Joſephus often calls Saturninus and Volumnus preſidents, or governours of Syria; though Saturninus only was preſident, and Volumnus the Emperor's procurator, that is, the officer that took care of the revenue. Joſephus ſpeaks of ſending the *High Prieſts* Jonathan and Ananias, tho' the former had been put out long before. The order in which they are named is likewiſe ſimilar to Luke's. Compare J. xi. 49. 51.; Act. iv. 6. They might, at the ſame time, be chief perſons in the Jewiſh civil adminiſtration.

J. xi. 49.—52. *That year*, without the word *ſame*; the ſame as *that time*. Comp. Ezek. xxxviii. 8.; Mal. iii. 4.; Deut. xxvi. 3.; Joſh. xx. 6. Philo uſes the ſame ſtyle; in the preſence of the Prieſt *that day*. There may be an emphaſis, owing to the diſtance between the time of the event and the writing; likewiſe, owing to the frequent removals in that office. *Propheſied*; declared the event, as was in a peculiar manner the office of the Prieſt to do, when he was inquired of, or when God was inquired of by him concerning any important matters under conſideration. So Joſephus ſays, the King of the Jews allowed not himſelf to do any thing without prophecy, and the command of God, and aſſurance of the event from him. When the High Prieſt had propheſied victory and power, he led out his forces. Comp. 2 Sam. v. 22.—25. The taking away the life of this man will be much for the advantage of the people of God every way. This he ſaid not merely of himſelf; but, being their High Prieſt, he foretold the iſſue and event of their councils, and of the death of Jeſus.

M. xiv.

M. xiv. 3. Compare M. vi. 17.; L. iii. 19.; called by Joſephus Herod. He might be called Philip likewiſe. It was common among the ancients; and ſeemed optional to chooſe which in ſpeaking or writing. Comp. M. x. 2. 3.; J. xi. 16.; Act. xiii. 1. Joſephus ordinarily gives Caiaphas his other name of Joſeph. In two old writings, mentioned and cited by Dr Whitby, the name Philip is uſed.

M. xxiii. 29. 36. Comp. L. ii. 47. 51. The Zacharias mentioned by Joſephus lived ſome while after Chriſt ſpake, at leaſt 30 years; but they are different ſtories. That alluded to by the Evangeliſts is much liker to what is recorded, 2 Chr. xxiv. 17. 22. being the act of the nation, King, and people; and the laſt act of cruelty to a prophet, related in the Jewiſh ſacred writings. The only difference is the name of the father. But two names were very common. Some early writer might inſert Barachias into St Matthew. The Nazarene Chriſtians, being Jews by birth, had it in their goſpel Zacharias the ſon of Jehojada.

J. v. 43. Impoſtors, ſays Joſephus, who ſpake lies in the name of God, deceived this miſerable people. They neither attended to, nor believed, the manifeſt ſigns foreſignifying the coming deſolation; but, like infatuated men, who have neither eyes to ſee, nor minds to perceive, they neglected the Divine denunciations.

M. xxiv. 24.; M. xiii. 22. They ſhall give, or promiſe to give, as the ſequel ſhows; being the ſame word as in LXX Deut. xiii. 1. Accordingly, Joſephus tells us, that impoſtors perſuaded the people to follow them into the Wilderneſs, where, as they ſaid, they would ſee manifeſt ſigns and wonders, performed by the power of God. Or, that they ſhould there receive ſigns of deliverance. M. xxiv. 5. Though he does not expreſsly ſay that any of them called themſelves the Meſſiah, yet, he ſays that which is equivalent, that they undertook to reſcue the people from the Roman yoke; which was what the Jews expected their Meſſiah would do. Comp. M. xxi. 9.;—xxvii. 22. &c. The accompliſhment of theſe, and ſimilar predictions, is an argument of great force in favours of our Lord's Divine miſſion.

M. xxiv. 28.; L. xvii. 37. After the overthrow of the city and Temple of Jeruſalem, there ſtill remained ſome ſtrong cities in Judea, not yet taken by the Romans, of which Joſephus has given an account; thereby fulfilling L. xvii. 37.

M. xxiii. 36. Jeruſalem and the Temple were no more, by the teſtimony of this ſame hiſtorian, before the end of the year which

which anſwers to our 79, and within 40 years after Chriſt's crucifixion.

M. xxiv. 14.; M. xiii. 10. Moſt of the books of the New Teſtament atteſt this, which were written before the deſtruction of Jeruſalem. See the Acts of Apoſtles at large; and comp. M. xvi. 20.; Rom. x. 18.; Col. i. 6. 23.

M. x. 28.—v. 12. Pliny the heathen, Preſident of Bythinia, writing to Trajan, ſays, that he adviſed the Chriſtians well to conſider of the matter, and to have a due regard to their own welfare. If they departed from their firſt confeſſion, mercy might be ſhewed them; but, if they perſiſted in it, nothing leſs than death could be expected.

M. x. 22. He calls the Chriſtian religion a bad and exceſſive ſuperſtition; by bad, meaning abſurd, wrong, differing from the commonly received religion; and, by exceſſive, that they who embraced it, were fond and tenacious of it; would rather die than deny and forſake it. And many of them were active in propagating and recommending it to others. N. B. Pliny was a prieſt, and the Emperor to whom he writes was high prieſt. Hence, without any meaner view, might proceed his falſe zeal. If he had diſcovered any thing vicious, or ſeditious, he muſt have given hints of it. Comp. Prov. xxvi. 28. Again, he ſays, I put the queſtion to them, Whether they were Chriſtians? Upon their confeſſing to me that they were, I repeated the queſtion a ſecond and third time; threatening, alſo, to puniſh them by death. Such as ſtill perſiſted I ordered away to be puniſhed. Comp. M. v. 16.; 1 Pet. iv. 12. &c.

In Trajan's reſcript to Pliny, (A. D. 106.), he ſays, they, meaning Chriſtians, are not to be ſought for. If any are brought before you, and convicted, they ought to be puniſhed. However, he that denies his being a Chriſtian, and makes it evident in fact, that is, by ſupplicating to our Gods, though he be ſuſpected to have been ſo formerly, let him be pardoned upon repentance. But in no caſe of any crime whatever, may a bill of information be received, without being ſigned by him who preſents it.

J. xii. 32. To this purpoſe Pliny's words are ſtrong: 'It has appeared to me a matter highly deſerving conſideration, eſpecially upon the account of the great numbers of perſons who are in danger of ſuffering; for many of all ages, and of every rank, of both ſexes likewiſe, are accuſed, and will be accuſed. Nor has the contagion of this ſuperſtition ſeized cities only, but the leſſer towns alſo, and the open country. Nevertheleſs,' adds he, 'it appears to me that it may be reſtrained and corrected. It

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is certain that the temples, which were almoſt forſaken, begin to be frequented; and the ſacred ſolemnities, after a long intermiſſion, are revived. Victims, likewiſe, are every where bought up; whereas, for ſome time, there were few purchaſers.'

M. v. 16. He thus aſſures us of the innocence and virtue of the firſt Chriſtians. He examined deſerters; he put to torture two women who were miniſters, or deaconeſſes; and yet he diſcovered nothing but what was quite harmleſs. Even their accuſers and perſecutors appear not to have alledged any thing elſe againſt them, but that they were Chriſtians. Adrian's reſcript, therefore, after this, (A. D. 117,), was wiſe and good, if the people of the province will appear publicly, and in a legal way charge the Chriſtians, that they may anſwer for themſelves in court; let them take that courſe, and not proceed by importunate demands and clamour only. Pliny, writing as above to Trajan, ſays, that, upon examination, he found that the whole of the fault in Chriſtians lay in this, that they were wont to meet together on a ſtated day, before it was light, and ſing among themſelves alternately a hymn to Chriſt, as a God, and to bind themſelves by an oath, not to the commiſſion of any wickedneſs, but not to be guilty of theft, or robbery, or adultery; never to falſify their word, nor to deny a pledge committed to them, when called upon to return it. When theſe things were performed, it was their cuſtom to ſeparate, and then to come together for a meal, which they ate in common, without any diſorder. Doubtleſs Pliny means the Lord's day. Comp. Heb. x. 25.

J. xii. 32. From a letter of Adrian the Emperor, to his brother-in-law Serranus, it appears that the Chriſtians were numerous at Alexandria, and in other places of Egypt.

J. i. 11. This is urged by Celſus, once and again, as an objection againſt our Saviour; for, ſays he, perſonating a Jew, how could we that had told all men, that there would come one from God who ſhould puniſh the wicked, treat him injuriouſly when he came? And again, for what reaſon could we reject him, whom we had before ſpoken of? Was it, that we muſt be more ſeverely puniſhed than other men? Farther, the prophets ſay, that he who is to come, is great, and a Prince, and Lord of all the earth, and of all nations and armies.

M. xxiii. 13. &c. Celſus finds fault with Jeſus after this manner. He threatens, and feebly reproaches, when he ſays, *Wo*, &c.; and *I fortell you*, &c.; for, thereby, he plainly confeſſes his diſability to perſuade.

M. xix.

M. xix. 24. Celſus ſays, that this of Jeſus was plainly taken from Plato, who ſays, to be very good and very rich is impoſſible.

He alſo cites and objects to a great many other paſſages, which ſhews him to have read, however much he miſunderſtood him, or perverted his words; and, in particular, reproaches him with the ignominies of his death. Now, whence could he learn them but from the goſpels? Let us then admire the veracity of thoſe who wrote them. Hence we have great advantages from the objections of Celſus, which were altogether beſide his intention. Comp. Jud. xiv. 14. He all along ſuppoſeth the goſpels to have been written by Chriſt's own diſciples, that lived and converſed with him, from which age he lived at no great diſtance. A ſtrong proof that there never had been any books of any credit in the world that queſtioned the goſpel facts; for he was both a ſpiteful and an artful enemy (A. D. 176.).

The ſilence of many ancient philoſophers and hiſtorians is nobly accounted for by the learned author of Diſquiſitions concerning the Antiquities of the Chriſtian Church, 12mo, printed at Glaſgow, by Foulis, 1783. He, indeed, gives up ſome teſtimonies which have been alledged; but upon ſuch ſtrength of reaſoning, as muſt leave the deepeſt impreſſions both of his candour and great capacity.

It may be obſerved from another good hand, (Dr Lardner), that ſome ſubjects are more agreeable to authors than others; becauſe they are more agreeable to the generality of their readers. Many writers of great worth, and many affairs of no ſmall importance, have long lain in obſcurity, or have been totally buried in oblivion. Some are ſilent from reaſons of policy. We are told, in the Hiſtory of the Reformation of the Low Countries, (Abridgement of Brandt's Hiſtory by Le Roch, vol. 1. p. 29.), that Margaret, governeſs in that country, in the year 1525, ſent orders to all the convents, enjoining them to forbid teachers to mention Luther, and his doctrine, and the opinions of ancient heretics. This order, ſays the abridger, was very judicious. The beſt way of ſtopping the progreſs of hereſies, is to ſeem to neglect them. From this principle of policy, Joſephus may have been ſilent about the Chriſtians. Epictetus and others may have ſuppreſſed their own thoughts, and have been reſerved in their diſcourſes, leſt they ſhould excite inquiſitiveneſs in their hearers, and occaſion doubts about the popular deities, and the worſhip paid to them. I might add, that it is not impoſſible, nor very improbable, that ſome writings of heathen authors have been loſt, in which the Chriſtians were mentioned;

tioned; for very few writers in the Syriac language are come down to us. After all, a goodly number of heathen writers, as we have ſeen, both of the firſt and ſecond centuries, men of great eminence for their wit and learning, their high ſtations, and their credit in the world, have, in their way, bore teſtimony to Jeſus Chriſt, and the things concerning him; and to the Chriſtians, his diſciples and followers, their numbers, their principles, their manners, and their fortitude and patience under heavy ſufferings.

M. vii. 29. Galen, in one place, blames Achigenes for not giving a demonſtration, nor ſo much as a probable reaſon, of ſomethings advanced by him. So that, ſays he, we ſeem rather to be in a ſchool of Moſes, or Chriſt, where we muſt receive the laws without any reaſon aſſigned, and that in a point where demonſtration ought not by any means to be omitted. Here is a juſt deſcription of Chriſt's delivering his precepts without any long deductions of reaſons and arguments.

J. xv. 10. The Chriſtians, as is well obſerved by the author of Diſquiſitions, &c. were, in tenets and practice, like men of another world; and hence they were known, marked out, and perſecuted, in the 10th of Nero; Tacit. An. 15. 44. His very judicious and uſeful remarks upon Mr Gibbons are entitled to great regard. Of Seneca, the elder and younger Pliny, of Tacitus, of Plutarch, of Galen, of the ſlave Epictetus, and of the Emperor Marcus Antoninus, whoſe names have been ſo much celebrated, he obſerves, that, perhaps, they had not overcome the prejudices of education and cuſtom, or diſentangled themſelves from every politic attachment to national rites, or eradicated from their minds the pride of dogmatizing or doubting. It may be they never examined, with fit attention, the origin of the Jewiſh faith, and the nature and end of the Jewiſh propheſies; that they never peruſed the Chriſtian Scriptures, and weighed impartially the evidence which thence aroſe of the perfection of the Chriſtian ſyſtem. Neither is it certain that all thoſe eminent perſons were men who preferred the profeſſion of hazardous truth to the acquieſcing in errors ſafe and lucrative. It rather ſeems matter of ſurpriſe, that heathen politicians and philoſophers ſhould ever have become Chriſtians at all, than that they ſhould have obſtinately adhered to their national rites, and the inſtitution of their ſchools. Mark well, O reader, if the love of truth be in thee, how the ſame good author applies theſe his modeſt ſentiments to each of them.

I would throw out a conjecture here, to be thought of by the learned, but without hazarding much upon it, if, in certain of

their maxims, they have not even glanced at the overthrow of important goſpel ones, whilſt they would appear to be above naming what they combat: As when Seneca ſays, the wiſe man will reſtore a ſon to a weeping mother; but he will do this with a ſerene mind and unchanged countenance; De Clementia, l. 2. c. 6. Compare with this L. vii. 11.—13.; and take along with you that juſt criticiſm in the Diſquiſitions, what the Engliſh tranſlation renders, *he had compaſſion upon her*, in the original language imports that *miſericordia* which Seneca calls *vitium puſilli animi*. Says the elder Pliny, the Divinity itſelf cannot do all things: It can neither confer immortality upon mortals, nor recal the dead. To what purpoſe, then, ſhould he have mentioned Chriſtianity? Here is a ſhort, indeed, but pointed ridicule of the whole. Tacitus could have no knowledge of the fundamental Chriſtian tenet of benevolence, though he might deſign to raiſe abhorrence of its profeſſors, by repreſenting their religion as *unſociable*, when he ſays, *haud perinde in crimine incendii, quam odio humani generis convicti ſunt*; An. 15. 44. His own creed was, As for me, I cannot entirely determine whether the affairs of mankind be rolled on by fate, and invariable neceſſity, or by chance; An. 6. 21. In another place, when, as the author of the Diſquiſitions well obſerves, the ſubject might have inflamed even the cold heart of a ſceptic, he thus addreſſes the manes of his benefactor Agricola: *If* there be any place allotted for the pious dead, and *if*, as the ſages hold, great ſpirits are not extinguiſhed with the body, peacefully mayeſt thou reſt. How could ſuch an one judge of Chriſtianity? The doctrine of *life and immortality* could not well ſuffer more in a ſmall compaſs, and from ſuch a pen. In the detail that the younger Pliny gives of the manners of the Chriſtians, there is much ſaid to their commendation; neither does he, while cenſuring their ſuperſtition, ſay aught to the prejudice of any individual among them: And what he declares as his ſentiment, that, be the thing confeſſed by them what it would, their frowardneſs, and inflexible obſtinacy, merited death, argues ſuch indifference for truth, as was quite incompatible with ingenuous inquiry and true faith. His practice in religion was agreeable to his principle, who could impoſe divine worſhip to the ſtatues of an Emperor, and puniſh the neglect of it with immediate execution. A *frowardneſs and obſtinacy* here was glorious, when joined with his own beautiful delineation, in miniature, of their plain and ſimple worſhip, ſtrict morals, and inoffenſive ſociability. When Galen ſays, we maintain that there are certain things impoſſible in nature, and that God does in no ſort attempt them, but that he chooſes what is beſt of things poſſible: This, though unacknowledged, may have in view not only the writings

writings of Moſes, whom he names, but M. xix. 26.; M. x. 27. xiv. 36.; L. xviii. 27. He uſes before that the very ſame phraſe, *poſſible to God*. A greater inſult upon the doctrine of life and immortality could not be expreſſed in a ſhorter and ſtronger manner than by Epictetus, when he ſays, the Deity has opened the Gate, and he ſays to you, Come.—Whether? Not to aught terrible, but to that from which you ſprung, to your kindred elements. And again, the time arrives when matter ſhall be reſolved into thoſe principles of which it was originally compoſed. He ſeems thus to exhibit Chriſtians to popular weakneſs as Atheiſts, when, with feigned indignation, he exclaims, thoſe perſons are endowed, at leaſt, with much gratitude and modeſty indeed, who, while eating their daily bread, venture to ſay, we know not whether there exiſts a Ceres, a Proſerpine, or a Pluto! Arrian, the diſciple of Epictetus, was a prieſt of Ceres and Proſerpine. A readineſs to depart from life, founded upon judgement, Marcus Antoninus holds to be, when a perſon believes that the ſoul is either to be extinguiſhed, or to be diſperſed, or ſtill to ſubſiſt. A Chriſtian's act he terms mere obſtinacy; that is, in full aſſurance of a better life. Philoſophers, then, it is well obſerved, ſought wiſdom amidſt the labyrinth of inextricable diſputation; and they would regard nothing elſe. Comp. 1 Cor. i. 21. 22. Marcus Antoninus thought, that, *to be or not to be*, was a queſtion not important enough to diſturb the tranquillity of a wiſe man; thereby, very ſummarily, but very weakly, attempting to overthrow the whole goſpel ſyſtem. From Diogenes he learned not to buſy himſelf about trifles, and to diſbelieve whatever is reported of wonder-workers and magicians, concerning incantations, and the expulſion of daemons, and things of that nature; l. 1. ſ. 6. His preceptors he revered even to a degree of idolatry. Thus heathen teſtimonies, of what nature ſoever, it is well obſerved, always tend to throw new and advantageous lights on the Chriſtian faith. Dion thus repreſents Maecenas diſcourſing to the Emperor Auguſtus, (though probably contrived to inſtruct his own) reverence that which is divine yourſelf, and compel others to worſhip it, altogether, and with every circumſtance of national ceremonies; but hate and puniſh thoſe men who harbour (receive and entertain with offices of hoſpitality), any foreign opinion concerning it; and this, not only on account of the Gods, whom whoſever deſpiſes, will not highly reſpect aught elſe; but alſo, becauſe they who bring in new Divinities, perſuade many to the obſervance of foreign laws; and hence aſſociations on oath ariſe, and leagues and confraternities, all of them things very far from being expedient in a monarchy. And, therefore, you ſhould not

grant

grant indulgence to any atheiſt, or magic-working deceiver. Utility, not truth, was the great object of heathen politicians; and they conſidered religion as a mere ſtate engine. The religious ceremonies of the Romans were ſo blended with the daily buſineſs of civil life, that whoever abſtained from thoſe ſacred rites, could not avoid the appearance of ſingularity in his whole demeanour; and the more the Chriſtians increaſed in number, the more conſpicuous would this ſingularity become. It was the firſt duty of a Chriſtian to preſerve himſelf pure and undefiled with the practice of idolatry. The Chriſtian oath, mentioned by Pliny, was not only harmleſs, but laudable. So was the fellowſhip of faith, and the communion of the ſaints. Jealous Roman policy was moſt averſe to all aſſociations. To Chriſtians, the appellation of *Atheiſts* was then currently given, as diſbelievers of heathen deities. Celſus frequently called Chriſt a magician. Comp. M. xxvii. 63.

Hadrian (A. D. 134,) found the Biſhops of Chriſt in Egypt, not an infant ſect, but numerous and formidable, and living under a regular and eccleſiaſtical government; Diſquiſitions, &c. Severus ordained, under heavy pains and penalties, that there ſhould be no proſelytes to the Jewiſh religion; and he made the like ordinances as to the Chriſtians. Alexander Severus continued to the Jews the enjoyment of their privileges; and he tolerated the Chriſtians. He often, and with a loud voice, uttered theſe words, *that which thou wouldſt not that another ſhould do unto thee, do not unto him.* He thought of building a temple to Chriſt. Chriſtian churches are alſo alluded to by Aurelian, A. D. 271. The above is to be found in the Auguſtan hiſtory, in which nothing is ſaid of the reigns of Decius, Diocletian, Galerius, and Maximin Dorias, all enemies to the faith.

The Chriſtian writers mention ſeveral objections made by Porphyry to their religion, which ſhews that he had acceſs to their ſacred books, and made uſe of them.

In the imperial edict for Diocletian's perſecution, (A. D. 303,), it was expreſsly ordered, not only that the Chriſtian churches ſhould be demoliſhed, but alſo, that the ſcriptures ſhould be burned.

Julian, though undeſignedly, has born a valuable teſtimony to the truth, by his citations from the ſacred ſcriptures. He aimed to overthrow the Chriſtian religion; but he has confirmed it. His arguments againſt both miracles and doctrines are perfectly harmleſs, and inſufficient to unſettle the weakeſt Chriſtian. Perſecutions, likewiſe, bear witneſs to the growing number of the Chriſtians.

Ammianus

Ammianus Marcellinus, in his character of Conſtantius, ſays, the Chriſtian religion, which in itſelf is plain and ſimple, he adulterated with a childiſh ſuperſtition; for, ſtudying it with a vain curioſity, inſtead of ſober modeſty, he raiſed many diſſenſions, which, when cauſed, he cheriſhed and increaſed by a ſtrife about words. And the public carriages were even worn out by the troops of prieſts galloping from all quarters to their ſynods, as they call them, to bring the whole ſect to their particular opinion. A paſſage of great value; and upon which every one may eaſily remark for themſelves.

The work of Alexander of Lycobro, ſuppoſed to be a Gentile, and to have lived about the year 250, begins in this manner: The philoſophy of the Chriſtians is called ſimple; for its principal concern is to regulate the manners of men, having firſt intimated the right doctrine concerning the Deity, as the one efficient cauſe of all things. Nor does it labour to deſcribe particularly the grounds and nature of every virtue, but holdeth forth, in a general way, the precepts of all virtue: By attending to which, adds he, as experience ſhews, the common people are much influenced, and gradually allured to the love and practice of piety. But this ſimplicity being diſliked, ſome have moved difficult and abſtruſe queſtions; and, delighting in contention, have formed ſects. A very honourable character.

L. xxi. 24. Julian's favourable regards for the Jewiſh people, and his intention, or deſire, at leaſt, to rebuild the city of Jeruſalem, and the Temple there, are manifeſt, and fully atteſted by contemporary witneſſes, and by his own writings. It is as manifeſt, that his deſign to rebuild Jeruſalem, and the Jewiſh Temple, was never accompliſhed, but was fruſtrated and defeated. Whether it was owing to miraculous interpoſition, or to his expenſive preparations for the Perſian war, and other circumſtances of his affairs, and to his death and defeat in that war, the overruling providence of God is to be acknowledged in that event. And the argument for the truth of the Chriſtian religion, taken from the fulfilment of our Saviour's predictions, in the deſtruction of Jeruſalem, and the overthrow of the Jewiſh people by Veſpaſian and Titus, and their continued diſperſion, remains in all its force. It is next to a demonſtrative argument for the truth of the Chriſtian religion, and deſerving the attentive regard, and ſerious conſideration of all mankind.

The goſpel is a great bleſſing on many accounts. If we be diſpoſed to communicate this bleſſing, and recommend the Chriſtian religion to others, let us take care to form right conceptions of it, as it is in truth, otherwiſe we may expoſe it, and obſtruct

obſtruct the progreſs of it. The Chriſtian religion can only be learned with certainty from the books of the New Teſtament; and will appear, from thence, to be not a ſpeculative ſcience, but a plain, ſtrict, and comprehenſive rule of life. Let us, therefore, live as it directs, and be careful to promote good learning and knowledge, which enlarges the mind, and encourages generous ſentiments. It is for the honour of Chriſt, that the age in which he appeared was one of learning and politeneſs.

Upon the whole, there is nothing in the books of the New Teſtament unſuitable to the age in which they were written; and they have a thorough knowledge of the affairs of theſe times. We are hereby aſſured that they are genuine, and that they were written by perſons who lived at or near the time of thoſe events of which they give the hiſtory. It is no eaſy thing to write in the character of an earlier age, more eſpecially what is hiſtorical, and to continue. Deceivers rarely, if ever, have ſucceeded. The goſpels are plainly written by different hands; yet all agree in the main. Their differences are trifling; and no contradictions. Their alluſions to perſons, cuſtoms, ſects, &c. are found ſtrictly juſt. The greateſt ſimplicity runs through the whole. Hence the things which are contained in them are true; and the religion which they ſupport. What reſpects Chriſt is perfectly agreeable to the promiſes and predictions of the Old Teſtament. Therefore he is the Meſſiah. We are now certain that no alterations material have been made in theſe books. The veneration of Chriſtians for them, in every age, muſt have been very high, that could thus preſerve them. They have likewiſe been the ſpecial care of Divine Providence.

THE

THE

TESTIMONY

OF TWO LATE

SCEPTICAL WRITERS,

After the Example of Dr NEWCOMBE, I beg leave to add, for the ſake of thoſe who may not have it in their power to read in an extenſive way.

MR CHUBB's True Goſpel of Jeſus, ſect. 8. p. 55. &c. ſays, in Chriſt we have an example of a quiet and peaceable ſpirit, of a becoming modeſty and ſobriety; juſt and honeſt, upright and ſincere; and, above all, of a moſt gracious and benevolent temper and behaviour: One who did no wrong, no injury to any man; in whoſe mouth was no guile; who went about doing good, not only by his preaching and miniſtry, but alſo in curing all manner of diſeaſes among the people. His life was a beautiful picture of human nature, when in its native purity and ſimplicity; and ſhewed at once what excellent creatures men would be, when under the influence and power of that goſpel he preached unto them.

I confeſs, ſays Rouſſeau, Emil. iii. 179. Amſt. 1762, that the Majeſty of the Scriptures aſtoniſhes me, that the ſanctity of the

the goſpel ſpeaks to my heart. View the books of the philoſophers with all their pomp: What a littleneſs have they, when compared with this! Is it poſſible that a book at once ſo ſublime and ſimple, ſhould be the work of men? Is it poſſible that he whoſe hiſtory it records ſhould be himſelf a mere man? Is this the ſtyle of an enthuſiaſt, or of an ambitious ſectary? What ſweetneſs, what purity in his manners! What affecting grace in his inſtructions! What elevation in his maxims! What profound wiſdom in his diſcourſes! What preſence of mind, what delicacy, and what juſtneſs in his replies! What empire over his paſſions! Where is the man, where is the philoſopher, who knows how to act, to ſuffer, and to die, without weakneſs, and without oſtentation? When Plato paints his imaginary juſt man, covered with all the ignominy of guilt, and deſerving all the honours of virtue, he paints Jeſus Chriſt in every ſtroke of his pencil: The reſemblance is ſo ſtrong, that all the fathers have perceived it, and that it is not poſſible to miſtake it. What prejudices, what blindneſs, muſt they have, who dare to draw a compariſon between the ſon of Sophroniſcus and the ſon of Mary! What diſtance is there between the one and the other! As Socrates died without pain, and without diſgrace, he found no difficulty in ſupporting his character to the end; and, if this eaſy death had not ſhed a luſtre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a ſophiſt. They ſay that he invented morality. Others before him had practiſed it: He only ſaid what they had done; he only read leſſons on their examples. Ariſtides had been juſt, before Socrates explained the nature of juſtice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praiſed temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jeſus have taken among his countrymen that elevated and pure morality, of which he alone furniſhed both the precepts and example? The moſt lofty wiſdom was heard from the boſom of the moſt furious fanaticiſm; and the ſimplicity of the moſt heroic virtues honoured the vileſt of all people. The death of Socrates, ſerenely philoſophiſing with his friends, is the moſt gentle that one can deſire; that of Jeſus expiring in torments, injured, derided, reviled, by a whole people, is the moſt terrible that one can fear. When Socrates takes the poiſoned cup, he bleſſes him who preſents it, and who, at the ſame time, weeps: Jeſus, in the midſt of horrid puniſhments, prays for his enraged executioners. Yes: If the life and death of Socrates are thoſe of a philoſopher, the life

life and death of Jeſus Chriſt are thoſe of a God. Shall we ſay, that the hiſtory of the goſpel is invented at pleaſure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are leſs atteſted than thoſe of Jeſus Chriſt. After all, this is ſhifting the difficulty inſtead of ſolving it: For it would be more inconceivable that a number of men ſhould forge this book in concert, than that one ſhould furniſh the ſubject of it. Jewiſh authors would never have deviſed ſuch a manner, and ſuch morality; and the goſpel has characters of truth ſo great, ſo ſtriking, ſo perfectly inimitable, that its inventor would be ſtill more aſtoniſhing than its hero.

To evince the neceſſity of a Divine revelation, I would now make uſe of the late avowed Deiſt, David Hume, Eſq; from the laſt ſad legacy bequeathed by him to the world, whom he had been at ſo much pains to miſlead, Dialogues concerning Natural Religion, printed in 1779.

"But, believe me, Cleanthes, the moſt natural ſentiment which a well diſpoſed mind will feel on this occaſion, is a longing deſire, and expectation, that Heaven would be pleaſed to diſſipate, at leaſt alleviate, this profound ignorance, by affording ſome more particular revelation to mankind, and making diſcoveries of the nature, attributes, and operations, of the Divine object of our faith. A perſon ſeaſoned with the juſt ſenſe of the imperfections of natural reaſon, will fly to revealed truth with the greateſt avidity; while the haughty dogmatiſt, perſuaded that he can erect a complete ſyſtem of theology by the mere help of philoſophy, diſdains any farther aid, and rejects this adventitious inſtructor." This extract is, in a good meaſure, left to ſpeak for itſelf. In the ear of charity it ſounds not unlike to a recantation of all his former errors. In what follows, by way of advice to a man of letters, as the firſt and moſt eſſential ſtep towards being a ſound, believing Chriſtian, that he be a philoſophical ſceptic, he, in his own practice, did certainly carry that favourite principle to an extreme; and, like other ſceptics under the influence of thoſe evil paſſions, which literary men are not always free from, he might meet with both profeſſors of the goſpel faith, and books in ſupport of their unſcriptural tenets, which were highly prejudicial to him. I had this anecdote of his life from a late right honourable judge, whoſe name it may not be ſo proper to make uſe of, though his credit for truth, good ſenſe, and integrity, while he lived, was unqueſtionable. Alas, for the offence, ſo raſhly and criminally taken; and God pity the honeſt, ignorant zeal of thoſe, who truſt the cauſe of Chriſt, by raſhly, if not criminally, adopting

their ſentiments of his divine religion, before they have duly weighed them in the balance of the ſanctuary. It can give no juſt diſpleaſure to any who have the beſt of all intereſts ſincerely at heart, that ſuch a caveat is given. Let the hiſtory of unbelievers be traced, from Celſus, Porphyry, and Julian, down to David Hume, Eſq; they will all be found to ſplit upon the ſame rock. *Wo, wo to the world, becauſe of offences. It is impoſſible but that offences will come*, while careleſſneſs and vice are not corrected by men; *but wo unto him by whom they come. It were better for him that a mill-ſtone were hanged about his neck, and he caſt into the ſea.* A *little one* in knowledge, and a man of letters under prejudice and prepoſſeſſion from local errors, ought both to be treated with caution. *Would to God you could bear with me a little in my folly*, ſaid one, under the protection of whoſe wiſe words I am deſirous to ſcreen myſelf, *and indeed bear with me. For I am jealous over you with Godly jealouſy: For I would that all were preſented as chaſte virgins to Chriſt. But I fear leſt by any means, as the ſerpent beguiled Eve, through his ſubtlety, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.*

INDEX of the Chapters and Verſes of St MATTHEW, with the Sections in which they may be found, or by which they are illuſtrated out of the other Evangeliſts.

Ch.	Ver.	Sect.
i.	1 to 17	4
	18	25 14
		25 20
ii.	1	12 21
		13 22
	13	15 25
		15 28
	16	18 26
	19	21 27
	22	23 19
iii.	1	2 32
		3 33
		4 34
	5	6 35
	7	10 36
	11	12 37
	13	17 38
iv.	1	2 39
	3	4 40
	5	7 41
	8	10 42
		11 43
		12 57
		12 64
	13	17 66
		18 67
	19	22 68
	23	24 73
		25 103
v.		1 104
	2	12 107
	13	16 109
	17	20 111
	21	26 112
	27	30 113

Ch.	Ver.	Sect.
v.	31 to 32	114
	33	37 115
	38	42 116
	43	45 118
	46	48 119
vi.	1	4 120
	5	8 121
	9	13 122
	14	15 123
	16	18 126
	19	21 297
	22	23 110
		24 299
	25	34 296
vii.	1	2 127
	3	5 128
		6 129
	7	11 125
		12 117
	13	14 301
	15	20 130
		21 303
	22	23 302
	24	27 131
	28	29 132
viii.	1	4 133
	5	13 134
	14	15 70
	16	17 71
	18	22 74
	23	27 75
	28	29 76
	30	33 77
		34 78
ix.		1 79

Ch.	Ver.	Sect.
ix.	to 1	80
	2	3 81
	4	8 82
		9 83
	10	13 84
	14	15 85
	16	17 86
	18	19 87
	20	22 88
	23	26 89
	27	31 90
	32	34 91
		35 174
	36	38 175
x.		1 176
		1 177
	2	4 105
		5 178
	5	15 179
	16	25 180
	26	33 181
	34	42 182
xi.		1 183
	2	6 136
	7	11 137
	12	15 138
	16	19 139
	20	24 140
	25	27 263
	28	30 264
xii.	1	8 99
	9	13 100
	14	15 101
	15	16 103
	17	21 102

Ch.	Ver.	Sect.	Ch.	Ver.	Sect.	Ch.	Ver.	Sect.
xii.	22 to 24	142	xv.	29 to 31	208	xxi.	14 to 16	331
	25	143		32	209		17	336
	29	144	xvi.	1	210		18	338
	31	145		5	211		20	341
	33	146		13	213		23	343
	38	147		17	214		28	344
	39	148		21	215		33	345
	41	149		22	216	xxii.	1	346
	42	150		24	217		15	347
	43	151	xvii.	1	219		23	348
	46	153		5	220		29	349
xiii.	1	154		10	218		31	350
	10	161		14	221		34	351
	18	162		16	222		41	354
	24	155		18	223			353
	31	157		21	224	xxiii.	1	355
	33	158		23	225			356
	34	159	xviii.	1	226		5	357
	36	160		6	229		8	358
	43	165		7	228			272
	44	166		8	231		14	269
	45	167		10	230		23	268
	47	168		15	232		25	267
	51	169		18	233		27	270
	53	170		21	234		29	271
	54	171	xix.		235		37	328
	57	172		1	278	xxiv.	1	363
	58	173		3	279		3	364
xiv.	1	184		10	280		9	366
	3	56		13	281			367
	6	185		16	282		15	368
	13	186		23	283		23	369
	15	187		27	284			376
	22	188	xx.	1	285		29	370
	23	189		17	313		32	371
	28	190		20	314		37	373
	32	191		25	315		40	375
	34	192		29	318			379
xv.	1	201	xxi.	1	322		43	380
	3	202		4	324		45	381
	7	202		6	323	xxv.	1	383
	10	204		8	325		14	382
	15	205		10	329		31	384
	21	206			330	xxvi.	1	385
	29	207		12	339		6	319

Ch.	Ver.	Sect.	Ch.	Ver.	Sect.	Ch.	Ver.	Sect.
xxvi.	8 to 13	320	xxvi.	55 to 58	428	xxvii.	35 to 37	460
	14 16	386		59 63	430		38	459
	17 21	387		63 66	432		39 43	462
	21 24	391		67 68	433		44	463
	25	392		69	434		45 47	465
	26 28	394		69 70	435		48 49	468
	29	388		71 72	436		50	469
	30	395		73 75	437		51 53	470
	30	414	xxvii.	1	438		54	471
	31	396		2	439		55 56	472
	31 35	398		3 10	440		57 58	474
	36 38	415		11	442		59 61	475
	39	416		12 14	443		62 66	476
	40 41	417		15	446	xxviii.	1 4	477
	42 43	418		16 19	447		5 7	481
	44 46	419		20 21	448		8 10	482
	47 50	420		22 23	450		11	483
	50 54	422		23 26	454		11 15	484
	55 56	423		27 30	451		16 17	494
		424		31 32	455		18 20	495
		425		33 34	457		20	497
		426		35 36	461			

ST MARK.

Ch.	Ver.	Sect.	Ch.	Ver.	Sect.	Ch.	Ver.	Sect.
i.	to 1	31	i.	32 to 34	71	iii.	16 to 19	105
	2 3	33		35 38	72		20 22	142
	4	32		39	73		23 26	143
	5	35		40 45	133		27	144
	6	34	ii.	1 2	80		28 30	145
	6 8	37		3 7	81		31 35	153
	9 11	38		8 12	82	iv.	1 9	154
	12 13	39		13 14	83		10 12	161
	13	43		15 17	84		13 20	162
	14	57		18 20	85		21 23	163
	14	64		21 22	86		24 25	164
	14 15	66		23 28	99		26 29	156
	16	67	iii.	1 5	100		30 32	157
	17 20	68		6	101		33 34	159
	21 28	69		7 12	103		35 40	75
	29 31	70		13 15	104	v.	1 10	76
							11 14	77

Ch.	Ver.		Sect.
v.	14	to 17	78
	18	21	79
	22	24	87
	25	34	88
	35	43	89
vi.	1	2	170
	2	3	171
		4	172
	5	6	173
		6	174
		7	176
		7	178
		7	177
	8	11	179
	12	13	183
	14	16	184
	17	20	56
	21	29	185
	30	34	186
	35	44	187
	45	46	188
	47	50	189
	51	52	191
	53	56	192
vii.	1	5	201
	6	8	203
	9	13	202
	14	16	204
	17	23	205
	24	30	206
	31	37	207
viii.	1	10	209
	11	13	210
	14	21	211
	22	26	212
	27	29	213
		30	214
	31	32	215
	32	33	216
	34	39	217
ix.	1	5	219
	6	9	220
	10	12	218
	13	17	221
	18	26	222
ix.	27	to 28	223
	29	31	224
		32	225
	32	36	226
	37	40	227
		41	229
	42	49	231
x.		1	235
		1	278
	2	9	279
	10	12	280
	13	16	281
	17	22	282
	23	27	283
	28	31	284
	32	34	313
	35	41	314
	42	45	315
		46	316
	46	52	318
xi.	1	3	322
	4	7	323
	8	10	325
		11	329
		11	330
		11	336
	12	14	338
	15	17	339
		18	340
	19	24	341
	25	26	123
		27	342
	27	33	343
		1	344
xii.	1	12	345
	12	17	347
	18	23	348
	24	25	349
	26	27	350
	28	34	351
		34	353
	35	37	354
	37	38	355
	38	40	357
	41	44	359
xiii.	1	to 2	363
	3	8	364
		9	365
		10	367
	11	13	366
	14	20	368
	21	23	369
	24	27	370
	28	32	371
		33	377
	34	36	379
		37	380
xiv.	1	2	385
		3	319
	4	9	320
	10	11	386
	12	18	387
	18	21	391
	22	24	394
		25	388
		26	395
		26	414
		27	396
	27	31	398
	32	34	415
	35	36	416
	37	38	417
	39	40	418
	41	42	419
	43	45	420
	46	47	422
	48	49	423
	50	52	424
		53	425
		54	428
	55	61	430
	61	64	432
		65	433
		66	434
	66	68	435
	69	70	436
	70	72	437
xv.		1	438
		1	439
		2	442

Ch.	Ver.		Sect.	Ch.	Ver.		Sect.	Ch.	Ver.		Sect.
xv.	3	to 5	443	xv.	22	to 26	460	xvi.	1	to 4	477
		6	446		27	28	459			5	479
		7	449		29	32	462		6	7	481
	8	10	447			32	463			8	482
		11	448		33	35	465			9	480
	12	14	450			36	468		10	11	483
	14	15	454			37	469			12	485
	16	19	451			38	470			13	486
	20	21	455			39	471			14	487
	22	23	454		40	41	472		15	18	495
		24	461		42	45	474			19	498
		25	458		46	47	475			20	499

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Ch.	Ver.		Sect.	Ch.	Ver.		Sect.	Ch.	Ver.		Sect.
i.	1	to 4	1	iii.	21	to 23	38	v.	33	to 35	85
	5	22	6		23	38	5		36	39	86
	23	25	7	iv.	1	2	39	vi.	1	5	99
	26	36	8		3	4	40		6	10	100
	39	45	9		5	8	42			11	101
	46	56	10		9	12	41		12	13	104
	57	58	11			13	43		14	16	105
	59	66	12			14	64		17	18	106
	67	80	13		14	15	73		18	19	103
ii.	1	7	15		16	21	170		20	23	107
	8	14	16			22	171		24	26	108
	15	17	17		23	27	172		27	28	118
	18	19	19		28	30	173		29	30	116
		20	18			31	66			31	117
		21	20		31	37	69		32	36	119
	22	24	22		38	39	70		37	38	127
	25	35	23		40	41	71		39	42	128
	36	38	24		42	43	72		43	44	130
		39	25			44	73			45	146
		39	29	v.	1	10	67			46	303
	40	52	30			11	68		47	49	131
iii.	1	2	31		12	16	133	vii.		1	132
		3	33			17	80		1	10	134
	4	6	33		18	21	81		11	17	135
	7	14	36		22	26	82		18	23	136
	15	18	37		27	28	83		24	28	137
	19	20	56		29	32	84		29	35	139

Ch.	Ver.		Sect.
vii.	36	to 50	141
viii.	1	3	174
	4	8	154
	9	10	161
	11	15	162
	16	17	163
		18	164
	19	21	153
	22	25	75
	26	31	76
	32	34	77
	35	37	78
	37	40	79
	41	42	87
	43	48	88
	49	56	89
ix.		1	176
		1	177
		2	178
	3	5	179
		6	183
	7	9	184
	10	11	186
	12	17	187
	18	20	213
		21	214
		22	215
	23	27	217
	28	33	219
	34	36	220
	37	40	221
	41	44	222
	44	45	224
	46	48	226
	49	50	227
	51	56	312
	57	62	74
x.	1	12	259
	13	15	140
		16	260
	17	20	262
	21	24	263
	25	28	265
	29	37	366
	38	42	261

Ch.	Ver.		Sect.
xi.		to 1	104
	1	4	124
	5	8	124
	9	13	125
	14	15	142
		16	147
	17	20	143
	21	23	144
	24	26	151
	27	28	152
	29	30	148
		31	150
		32	149
		33	109
	34	36	110
	37	41	267
		42	268
		43	269
		44	270
	45	51	271
	52	54	272
xii.		1	355
	1	3	356
	4	9	181
		10	145
	11	12	180
	13	15	294
	16	21	295
	22	31	296
	32	34	297
	35	42	380
	42	48	381
	49	53	182
	54	57	210
	58	59	112
xiii.	1	5	273
	6	9	274
	10	17	275
	18	19	157
	20	21	158
		22	276
	23	27	301
		27	302
	28	30	304
	31	33	305

Ch.	Ver.		Sect.
xiii.	34	to 35	328
xiv.	1	6	286
	7	11	287
	12	14	288
	15	24	289
	25	35	290
xv.	1	7	291
	8	10	292
	11	32	293
xvi.	1	9	298
	10	15	299
		16	138
		17	111
		18	279
	19	31	300
xvii.		1	228
		2	229
	3	4	232
	5	6	223
	7	10	361
	11	19	236
	20	21	352
	22	25	369
	26	27	373
	28	33	374
	34	35	375
	36	37	376
xviii.	1	8	378
	9	14	360
	15	17	281
	18	23	282
	24	27	283
	28	30	284
	31	34	313
	35	43	318
xix.	1	10	316
	11	28	317
	29	31	322
	32	35	323
	36	38	325
	39	40	326
	41	44	327
	45	46	339
		47	342
	47	48	340
xx.	1	8	343

Ch.	Ver.	Sect.	Ch.	Ver.	Sect.	Ch.	Ver.	Sect.
xx. 9	to 19	345	xxii. 34	to 39	414	xxiii. 23	to 25	454
20	26	347		40	415		26	455
27	33	348	41	42	416	27	31	456
34	36	349	43	44	419	32	33	457
37	39	350	45	46	417		33	458
	40	353	47	48	420	33	34	459
41	44	354	49	51	422		34	461
	45	355	52	53	423		35	462
46	47	357		54	424		36	466
xxi. 1	4	359		54	425		36	468
5	6	363		54	426		37	467
7	11	364		54	428		38	460
12	13	365		55	434	39	43	463
14	19	366	56	57	435	44	45	465
20	24	368		58	436		45	470
25	27	370	59	62	437		46	469
28	33	371	63	65	433	47	48	471
34	35	372		66	438		49	472
	36	377		66	431	50	52	474
37	38	362		66	427	53	56	475
xxii. 1	2	385	66	71	432	xxiv. 1	2	477
3	6	386	xxiii.	1	439	3	4	479
7	16	387		2	441	5	8	481
17	18	388		3	442	9	11	483
19	20	394	4	5	443		12	478
21	22	391	6	10	444	13	32	485
	23	392	11	12	445	33	35	486
24	30	315	13	17	446	36	43	487
31	32	397		18	448	44	49	496
33	34	398		19	449	50	51	498
34	38	399	20	22	450	52	53	499

ST JOHN.

Ch.	Ver.	Sect.	Ch.	Ver.	Sect.	Ch.	Ver.	Sect.
i. 1	to 14	2	ii. 1	to 12	48	iv. 1	to 4	57
	15	44	12	17	49	5	9	58
16	18	3	18	22	50	10	18	59
19	28	37	23	25	51	19	26	60
29	34	44	iii. 1	8	52	27	30	61
35	39	45	9	21	53	31	38	62
40	42	46	22	24	54	39	42	63
43	51	47	25	36	55	43	45	64

Ch.	Ver.		Sect.	Ch.	Ver.		Sect.	Ch.	Ver.		Sect.
iv.	46	to 54	65	x.	40	to 42	278	xviii.		to 3	420
v.	1	4	92	xi.	1	16	306		4	9	421
	5	9	93		17	27	307		10	11	422
	9	16	94		28	37	308			12	424
	17	23	95		38	46	309		13	14	425
	24	30	96		47	54	310		15	16	428
	31	40	97		55	56	311			17	435
	41	47	98	xii.	1	3	319			18	434
vi.	1	4	186		4	8	320		19	23	429
	5	14	187		9	11	321			24	426
	15	17	188			12	322			25	436
	17	20	189		12	13	325		26	27	437
		21	191			14	323		28	32	441
		22	192		14	16	324		33	38	442
	22	24	193		17	19	326			38	443
	25	29	194		20	22	332			39	447
	30	36	195		23	28	333			40	448
	37	40	196		28	36	334			40	449
	41	46	197			36	336	xix.	1	3	451
	47	59	198		37	43	337		4	7	452
	60	67	199		44	50	335		8	12	453
	68	72	200	xiii.		1	387		13	16	454
vii.		1	201		2	11	389		16	17	455
	2	10	235		12	20	390			18	458
	11	24	237			21	391			18	459
	25	31	238		22	30	392		19	22	460
	32	36	239		30	32	393		23	24	461
	37	39	240		33	35	396		25	27	464
	40	44	241		36	37	397		28	29	468
	45	53	242		37	38	398			30	469
viii.	1	11	243	xiv.	1	14	400		31	37	473
	12	20	244		15	24	401			38	474
	21	24	245		25	31	402		38	42	475
	25	29	246	xv.	1	8	403	xx.		1	477
	30	38	247		9	16	404		2	10	478
	39	47	248		17	27	405		11	13	479
	48	59	249	xvi.	1	5	406		14	17	480
ix.	1	12	250		5	11	407			18	483
	13	23	251		12	15	408		19	23	487
	24	34	252		16	23	409		24	29	488
	35	38	253		23	33	410		30	31	489
	39	41	254	xvii.	1	5	411	xxi.	1	14	490
x.	1	10	255		6	19	412		15	17	491
	11	13	256		20	26	413		18	19	492
	14	18	257	xviii.		1	414		19	24	493
	19	21	258		1	2	415			25	500
	22	39	277								

BRITISH MUSEUM